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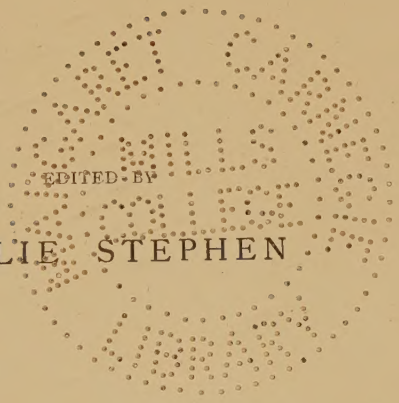

EDITED BY

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VOL. XIII.

CRAIK——DAMER

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1888

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CRAIK, MRS. DINAH MARIA (1826–1887), novelist. [See MULOCK.]

CRAIK, GEORGE LILLIE (1798–1866), man of letters, was born at Kennoway, Fife, in 1798. He was the son of the Rev. William Craik, schoolmaster of Kennoway, by his wife, Paterson, daughter of Henry Lillie. He was the eldest of three brothers, the second being James Craik (1802–1870), who studied at St. Andrews, was licensed in 1826, became classical teacher at Heriot's Hospital, Edinburgh, was afterwards minister of St. George's Church, Glasgow, and was elected moderator of the general assembly in 1863; and the third, the Rev. Henry Craik (1804–1866) of Bristol, who was a Hebrew scholar of repute, and author of 'The Hebrew Language, its History and Characteristics' (1860), and some other books on theology and biblical criticism. In his fifteenth year George Lillie Craik entered St. Andrews, where he studied with distinction and went through the divinity course, though he never applied to be licensed as a preacher. In 1816 he took a tutorship, and soon afterwards became editor of a local newspaper, the 'Star.' He first visited London in 1824, and went there two years afterwards, delivering lectures upon poetry at several towns on the way. In 1826 he married Jeannette, daughter of Cathcart Dempster of St. Andrews. In London he took up the profession of authorship, devoting himself to the more serious branches of literary work. He became connected with Charles Knight, and was one of the most useful contributors to the publications of the Society for the Diffusion of Useful Knowledge. He lived in a modest house called Vine Cottage, in Cromwell Lane, Old Brompton, and was well known to Carlyle, John Forster, Leigh Hunt, and other leading writers of the time. In 1849 he was appointed professor of English literature and history at the Queen's College, Belfast. He was popular with the students and welcome in society. He visited London in 1859 and 1862 as examiner for the Indian civil service, but resided permanently at Belfast. He had a paralytic stroke in February 1866, while lecturing, and died on 25 June following. His wife, by whom he had one son and three daughters, died in 1856.

His works, distinguished by careful and accurate research, are as follows: 1. 'The Pursuit of Knowledge under Difficulties,' published in 2 vols. 1830–1; there are several later editions, and in 1847 appeared a supplementary volume of 'Female Examples,' as one of Knight's 'Monthly Volumes.' 2. 'The New Zealanders,' 1830. 3. 'Paris and its Historical Scenes,' 1831. These three are part of the 'Library of Entertaining Knowledge' published by the Society for the Diffusion of Useful Knowledge. 4. 'The Pictorial History of England,' 4 vols. 1837–1841 (with C. MacFarlane). The 'History of British Commerce,' extracted from this, was published separately in 1844. 5. 'Sketches of the History of Literature and Learning in England from the Norman Conquest,' 6 vols. 1844–5, expanded into 6. 'History of English Literature and the English Language,' 2 vols. 1861. A 'manual' abridged from this appeared in 1862, of which a ninth edition, edited and enlarged by H. Craik, appeared in 1883. 7. 'Spenser and his Poetry,' 3 vols. 1845 (in Knight's 'Weekly Volume'). 8. 'Bacon and his Writings,' 3 vols. 1846–7 (in Knight's 'Weekly Volume'). 9. 'Romance of the Peerage,' 4 vols. 1848–50. 10. 'Outlines of the History of the English Language,' 1851. 11. 'The English of Shakespeare illustrated by a Philological Commentary on Julius Cæsar,' 1856.

Craik contributed to the 'Penny Magazine' and 'Penny Cyclopædia,' and wrote

many excellent articles for the biographical dictionary begun by the Society for the Diffusion of Useful Knowledge. He also wrote a pamphlet upon the 'Representation of Minorities.'

[Gent. Mag. 1866, ii. 265–6; private information.]

CRAKANTHORPE, RICHARD (1567–1624), divine, was born at or near Strickland in Westmoreland in 1567, and at the age of sixteen was admitted as a student at Queen's College, Oxford. According to Wood he was first a 'poor serving child,' then a tabardar, and at length in 1598 became a fellow of that college. In the latter part of the reign of Elizabeth the university of Oxford was very puritanical, and the influence of Dr. John Reynolds, president of Corpus, the very learned leader of the puritans, was supreme. It would appear that Crakanthorpe at once fell under his influence, and became closely attached to him. He proceeded in divinity and became conspicuous among the puritanical party for his great powers as a disputant and a preacher. Wood describes him as a 'zealot among them,' and as having formed a coterie in his college of men of like opinions with himself, who were all the devoted disciples of Dr. Reynolds. That Crakanthorpe had acquired a very considerable reputation for learning is probable from the fact that he was selected to accompany Lord Evers as his chaplain, when, at the commencement of the reign of James I, he was sent as ambassador extraordinary to the emperor of Germany. It appears that he had preached an 'Inauguration Sermon' at Paul's Cross on the accession of James, which probably brought him into notice. Crakanthorpe had as his fellow-chaplain in the embassy Dr. Thomas Morton [q. v.], afterwards well known as the bishop of Chester and Durham. The two chaplains could hardly have been altogether of the same mind, but Wood tells us that they 'did advantage themselves exceedingly by conversing with learned men of other persuasions, and by visiting several universities and libraries there.' After his return Crakanthorpe became chaplain to Dr. Ravis, bishop of London, and chaplain in ordinary to the king. He was also admitted, on the presentation of Sir John Leverson, to the rectory of Black Notley, near Braintree in Essex. Sir John had had three sons at Queen's College, and had thus become acquainted with Crakanthorpe. The date of his admission to this living in Bancroft's 'Register' is 21 Jan. 1604–5. Crakanthorpe had not as yet published anything, and with the exception of his 'Inauguration Sermon,' published in 1608, the earliest of his works bears date 1616, when he published a treatise in defence of Justinian the emperor, against Cardinal Baronius. His merits, however, and his great learning seem to have been generally recognised, and in 1617, succeeding John Barkham [q. v.] or Barcham, Crakanthorpe was presented to the rectory of Paglesham by the Bishop of London. He had before this taken his degree of D.D. and been incorporated at Cambridge. It was about this time that the famous Mark Anthony de Dominis [q. v.], archbishop of Spalatro, came to this country as a convert to the church of England, having published his reasons for this step in a book called 'Consilium Profectionis' (Heidelberg and Lond. 1616). With this prelate Crakanthorpe was destined to have his remarkable controversial duel. His most important previous works were: 1. 'Introductio in Metaphysicam,' Oxford, 1619. 2. 'Defence of Constantine, with a Treatise of the Pope's Temporal Monarchy,' Lond. 1621. 3. 'Logicæ libri quinque de Prædicabilibus, Prædicamentis,' &c., Lond. 1622. 4. 'Tractatus de Providentiâ Dei,' Cambridge, 1622. The 'Defensio Ecclesiæ Anglicanæ,' Crakanthorpe's famous work, was not published till after his death, when it was given to the world (1625) by his friend, John Barkham, who also preached his funeral sermon. It is said by Wood to have been held 'the most exact piece of controversy since the Reformation.' It is a treatise replete with abstruse learning, and written with excessive vigour. Its defect is that it is too full of controversial acerbity. Crakanthorpe was, says Wood, 'a great canonist, and so familiar and exact in the fathers, councils, and schoolmen, that none in his time scarce went before him. None have written with greater diligence, I cannot say with a meeker mind, as some have reported that he was as foul-mouthed against the papists, particularly M. Ant. de Dominis, as Prynne was afterwards against them and the prelatists.' The first treatise of De Dominis (mentioned above) had been received with great applause in England, but when, after about six years' residence here, the archbishop was lured back to Rome, and published his retractation ('Consilium Reditûs'), a perfect storm of vituperation broke out against him. It was this treatise which Crakanthorpe answered in his 'Defensio Ecclesiæ Anglicanæ,' taking it sentence by sentence, and almost word by word, and pouring out a perpetual stream of invective on the writer. The Latin style of Crakanthorpe's treatise is admirable, the learning inexhaustible, but the tone of it can scarcely be described otherwise than as savage. Its value as a contribution to the Romish controversy is also greatly lessened by the fact

of its keeping so closely to the treatise which it answers, and never taking any general views of the subjects handled. The book having been published without the author's final corrections, in consequence of his illness and death, the first edition was full of errors. It was well edited at Oxford in 1847. Crakanthorpe died at his living of Black Notley, and was buried in the chancel of the church there on 25 Nov. 1624. King James, to whom he was well known, said, somewhat unfeelingly, that he died for want of a bishopric. Several works written by him on the Romish controversy, in addition to his great work, the 'Defensio,' were published after his death.

[Wood's Athenæ Oxonienses, ed. Bliss, vol. i.; Crakanthorpe's Defensio Ecclesiæ Anglicanæ, Oxford, 1847; M. Ant. de Dominis, Reditûs ex Angliâ Consilium Sui, Rome, 1622.] G. G. P.

CRAKELT, WILLIAM (1741–1812), classical scholar, was born in 1741. From about 1762 until his death he held the curacy of Northfleet in Kent. He was also master of the Northfleet grammar school, and was presented in 1774 to the vicarage of Chalk in Kent. He died at Northfleet on 22 Aug. 1812, aged 71. Crakelt published various editions of Entick's Dictionaries, as follows: 1. 'Entick's New Spelling Dictionary, a new ed., enlarged by W. C.,' 1784, 12mo; other editions in 1787 obl. 12mo, 1791 8vo, 1795 12mo (with a grammar prefixed). 2. 'Entick's New Latin-English Dictionary, augmented by W. C.,' 1786, 12mo. 3. 'Tyronis Thesaurus; or Entick's New Latin-English Dictionary; a new edition revised by W. C., 1796,' 12mo; another ed. 1836, obl. 12mo. 4. 'Entick's English-Latin Dictionary . . . to which is affixed a Latin-English Dictionary . . . revised and augmented by W. C.,' 1824, 16mo. 5. 'Entick's English-Latin Dictionary by W. C., 1825,' 12mo. 6. 'Entick's English-Latin Dictionary' (with 'an etymological paradigm' annexed), 1827, 4to. He also published (1792, 8vo) a revised edition of Daniel Watson's English prose translation of 'Horace,' and translated (1768, 8vo) Mauduit's 'New . . . Treatise of Spherical Trigonometry.' Crakelt was intimate with Charles Dilly the bookseller, who left a legacy to his wife and to her daughter, Mrs. Eylard.

[Nichols's Lit. Anecd. iii. 191–2, viii. 438; Gent. Mag. 1812, vol. lxxxii. pt. ii. p. 298; Brit. Mus. Cat.] W. W.

CRAMER, FRANZ or FRANÇOIS (1772–1848), violinist, the second son of Wilhelm Cramer [q. v.], was born at Schwetzingen, near Mannheim, in 1772. He joined his father in London when very young. As a child he was so delicate that he was not allowed to study, but, his health improving, he studied the violin with his father, by whom he was placed in the opera band without salary at the age of seventeen. In 1793 his name occurs as leader of the second violins at the Canterbury festival, and in the following year he was elected a member of the Royal Society of Musicians. On his father's death he succeeded to his post as leader of the Antient concerts, and it is related that George III used to give him the right *tempi* when Handel's compositions were performed. He also acted as leader at the Philharmonic concerts, most of the provincial festivals, and at the coronation of George IV, and on the foundation of the Royal Academy of Music was appointed one of the first professors. In 1834 he succeeded Christian Kramer as master of the king's band. Towards the end of his life Cramer sustained a severe shock in the death of his second son, François, who died of consumption just after taking his degree at Oxford. He never recovered from this blow, though he continued working almost until the last. He retired from the conductorship of the Antient concerts in 1844, and died at Westbourne Grove, Tuesday, 25 July 1848.

Cramer was a respectable performer, but no genius; he rarely attempted solos, and had no talent for composition. He was all through his life overshadowed by his celebrated elder brother, to whom he was much devoted. There is an engraved portrait of him by Gibbon, after Watts, and a lithograph by C. Motte, after Minasi, published in Paris.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Musical World, 5 Aug. 1848; Cazalet's Hist. of the Royal Academy of Music; Musical Recollections of the Last Century; Life of Moscheles.] W. B. S.

CRAMER, JOHANN BAPTIST (1771–1858), pianist and composer, the eldest son of Wilhelm Cramer [q. v.], was born at Mannheim 24 Feb. 1771. He came with his mother to London in 1774, and when seven years old was placed under the care of a musician named Bensor, with whom he studied for three years. He then learned for a short time from Schroeter, and after a year's interval had lessons from Clementi, until the latter left England in 1781. In 1785 he studied theory with C. F. Abel, but otherwise he was entirely self-taught, and seems to have had no lessons after he was sixteen. But he was assiduous in the study of the works of Scarlatti, Haydn, and Mozart, and it is probable that his father, who was an admirable musician, supervised his education throughout. Although originally intended

for a violinist, his talent as a pianist soon asserted itself, and in 1781 he made his first appearance at his father's yearly benefit concert. In 1784 he played at one concert a duet with Miss Jane Mary Guest; at another a duet for two pianofortes with Clementi. In the following year he played at a concert with Dance, and in 1799 with Dussek. In 1788 Cramer went abroad. At Vienna he made Haydn's acquaintance, and in Paris, where he stayed for some time, he became first acquainted with the works of Sebastian Bach, which he obtained in repayment of a loan. He returned to England in 1791, but in 1798 he again went abroad, renewing his friendship with Haydn at Vienna, and making the acquaintanceship of Beethoven, with whom, however, he seems to have been in little sympathy. On his return to England he married. He remained in England until 1816, when he went to Germany, but returned in 1818. On the establishment of the Royal Academy of Music in 1822 Cramer was appointed a member of the board of management. In 1828 he founded the firm of music publishers 'J. B. Cramer & Co.,' but in 1835 he resolved to retire from active interest in the business and settle in Munich; he accordingly gave a farewell concert and left England. He did not stay in Germany long, but returned to London, afterwards living in retirement in Paris. In 1845 he once more came back to England, where he remained for the rest of his life. In June 1851 he was present with Duprez and Berlioz at the festival of charity children at St. Paul's. Berlioz, disguised in a surplice, obtained admission among the bass singers. On meeting Cramer after the service he found the old musician deeply affected; forgetting that Berlioz was a Frenchman, he exclaimed, 'Cosa stupenda! stupenda! La gloria dell' Inghilterra!' Cramer died in London on Friday, 16 April 1858, and was buried at Brompton on the Thursday following. He wrote an immense amount of music for the pianoforte—sonatas, concertos, and smaller pieces—all of which are now forgotten; but one work of his, the 'Eighty-four Studies,' is still an accepted classic. As a pianist he occupied the foremost rank of his day; his power of making the instrument sing was unrivalled, and the evenness of his playing was remarkable. As a musician he was more in sympathy with the school of Haydn and Mozart than with that of Beethoven. The latter in one of his letters alludes to a report that had reached him of Cramer's want of sympathy with his music, and it is said that in later years Cramer was fond of praising the days when Beethoven's music was not understood. But against these stories must be set an account of a meeting of Hummel, Kalkbrenner, Moscheles, and Cramer, when Cramer played a work of Beethoven's to such perfection that Hummel rapturously embraced him, exclaiming, 'Never till now have I heard Beethoven!'

The following is a list of the portraits of Cramer: (1) Oil painting, by Marlow, in the possession of Messrs. Chappell & Co.; (2) oil painting, by J. C. Horsley, in the possession of Messrs. Broadwood & Sons; (3) drawing by Wivell, engraved (*a*) by Thomson in the 'Harmonicon' for 1823, and (*b*) by B. Holl, published 21 July 1831; (4) oil painting by J. Pocock, engraved by E. Scriven, and published 14 June 1819; (5) drawing by D. Barber, engraved by Thomson, and published 1 March 1826; (6) lithograph drawn and engraved by W. Sharp, published 15 Nov. 1830; (7) medal by Wyon, with Cramer's head on the obverse, and heads of Mozart, Raphael, and Shakespeare on the reverse; engravings of this medal are in the Print Room of the British Museum.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Musical World, 24 April 1858; Musical Recollections of the Last Century, i. 75; Life of Moscheles, i. 318; Ries, Notizen über Beethoven; Harmonicon for 1823, p. 179; Evans's Cat. of Portraits; Grove's Dict. of Musicians, i. 414, in which there is an excellent estimate of Cramer's position as a pianist and composer.] W. B. S.

CRAMER, JOHN ANTONY (1793–1848), dean of Carlisle and regius professor of modern history at Oxford, was born at Mittoden, Switzerland, in 1793. He was educated at Westminster School, entered Christ Church, Oxford, in 1811, obtained first class honours in both classics and mathematics in 1814, graduated B.A. in that year and M.A. in 1817, B.D. in 1830, and D.D. in 1831; was appointed tutor and rhetoric reader of his college; was perpetual curate of Binsey, Oxfordshire, from 1822 to 1845, but did not leave Oxford; and was public examiner there in 1822–4, and again in 1831. He was also vice-principal of St. Alban Hall 1823–5, public orator 1829 to 1842, principal of New Inn Hall 1831–47, succeeded Arnold as regius professor of modern history in 1842, and became dean of Carlisle 1844. For the previous thirteen years he resided at New Inn Hall as principal, and rebuilt the place at his own expense. He died at Scarborough 24 Aug. 1848.

Cramer was a good classic, and published the following: 1. 'Dissertation of the Passage of Hannibal over the Alps' (with H. L. Wickham), Oxford, 1820; 2nd edit. 1828.

2. 'Description of Ancient Italy,' 2 vols. 1826. 3. 'Description of Ancient Greece,' 3 vols. 1828. 4. 'Description of Asia Minor,' 2 vols. 1832. 5. 'Anecdota Græca Oxoniensia,' 4 vols. 1834–7. 6. 'Anecdota Græca e codicibus manuscriptis Bibliothecæ Regiæ Parisiensis,' 4 vols. 1839–41. 7. 'Catenæ Græcorum Patrum in Novum Testamentum,' 8 vols. 1838–44. 8. Inaugural lecture 'On the Study of Modern History,' delivered 2 March 1843. He also edited for the Camden Society the 'Travels of Nicander Nucius of Corcyra in England in the reign of Henry VIII,' 1841. Cramer left three sons and a daughter.

[Gent. Mag. 1848, ii. 430; Welch's Alumni Westmonast. 473.]

CRAMER, WILHELM (1745?–1799), violinist, generally said to have been born at Mannheim in 1745, was the second son of Jacob Cramer (1705–1770), a flute-player in the band of the elector. Gerber, however (*Lexikon der Tonkünstler*, i. 310, ed. 1790), says that from 1750 to 1770 Cramer was playing at Mannheim. If this is the case, he could not well have been born so late as 1745. According to the accepted accounts he was a pupil of the elder Stamitz, of Cannabich, and of Basconni. When only seven years old he played a concerto at a state concert, and in his sixteenth year went on a concert tour in the Netherlands, and on his return was appointed a member of the elector's band. He married at Mannheim, but in 1770 obtained leave to travel, the elector, Prince Maximilian, allowing him 200*l.* a year during his absence. He travelled through Germany, Italy, and France, and on the invitation of Johann Christian Bach he came to London towards the end of 1772. He lived for some time with Bach, first at Queen Street, Golden Square, and then at Newman Street, and Bach is said to have corrected and tinkered his compositions. His first appearance in London took place at a benefit concert under Bach and Abel in Hickford's Rooms, 22 March 1773. His success was so great that he resolved to settle in London, whither he was followed in 1774 by his wife and eldest son, Johann Baptist [q. v.] His second son, Franz [q. v.], followed somewhat later. His wife appeared at a concert in 1774 as a singer, pianist, and harpist; Michael Kelly (*Reminiscences*, i. 9–10), who describes her as a beautiful woman and a charming singer, says that she sang in Dublin in his youth. On 7 Dec. 1777 Cramer was admitted a member of the Royal Society of Musicians. In 1780 he succeeded Hay as leader at the Antient concerts, in 1783 he was leader at the Professional concerts, in 1787 at the Musical Fund concerts, and about the same time at the Nobility's concerts. He also directed the court concerts at Buckingham Palace and Windsor, and was leader, until Salomon's arrival, at the Pantheon, Italian Opera, and the Three Choirs festivals. He led at the Handel festivals in 1784, 1787, 1791, and 1792, and at the concerts given in the Sheldonian Theatre on Haydn's visit to Oxford in 1791. Indeed, there is scarcely a musical performance at this time in which he did not appear. About 1797 he retired from the Italian opera, owing, it was said, to the machinations of Banti and Viotti. In spite of his brilliant career his latter years were clouded with pecuniary embarrassments, and his affairs became so involved that a 'friendly commission of bankruptcy was issued' in order to extricate him from his difficulties. His last public appearance was at the Gloucester festival in 1799; and he died in Charles Street, Marylebone, 5 Oct. in the same year. He was buried 11 Oct. in a vault near the entrance of the old Marylebone burying-ground. Cramer was married twice. His second wife was a Miss Madan, of Irish origin, and by her he left four children. The eldest of these, Charles, appeared as a violinist in 1792, when barely eight years old, at a benefit concert of his father's. He was said to show great promise, but died prematurely in December 1799. A daughter of Cramer's married a Captain H. V. D'Esterre. Cramer was an excellent if not phenomenal performer. His tone was full and even, his execution brilliant and accurate, and his playing at sight was celebrated. He wrote a good deal of music for his instrument, but none of this has survived. A portrait of him by T. Hardy was published by Bland in 1794; a copy of this, by J. F. Schröter, appeared at Leipzig. There is also a portrait of him by T. Bragg, after G. Place, published in 1803. A pencil vignette of him by J. Roberts, drawn in 1778, is in the possession of Mr. Doyne C. Bell.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Mendel's Musik-Lexikon; Gent. Mag. 1799; Parke's Musical Memoirs, i. 179, 254, 277; Records of the Royal Society of Musicians; Marylebone Burial Register.] W. B. S.

CRAMP, JOHN MOCKETT, D.D. (1791–1881), baptist minister, son of Rev. Thomas Cramp, founder of the baptist church at St. Peter's in the Isle of Thanet, and its pastor for many years, who died 17 Nov. 1851, aged 82, was born at St. Peter's 25 July 1791, and educated at Stepney College, London. In 1818 he was ordained pastor of the baptist chapel in Dean Street, Southwark, and from

1827 to 1842 assisted his father in the pastorate of St. Peter's. The baptist chapel at Hastings had the benefit of his services from 1842 to 1844, when he removed to Montreal, Canada, having the appointment of president of the baptist college in that city. During part of his tenure of that post he was associated with Dr. Benjamin Davis, the distinguished Semitic scholar. Cramp settled at Accadia College, Nova Scotia, in June 1851, as its president, and did much by his exertions to increase the utility and insure the success of that institution. He originated the endowment scheme and threw himself vigorously into the work of placing the college on a sure financial basis by helping to raise forty-eight thousand dollars during eight months in 1857. After his resignation in 1869 he devoted himself to theological literature, and besides his printed works left in manuscript a 'System of Christian Theology.' He edited the 'Register,' a Montreal weekly religious journal, from 1844 to 1849, when it ceased to exist. In conjunction with the Rev. W. Taylor, D.D., he conducted the 'Colonial Protestant,' a monthly magazine, from 1848 to 1849, when it was discontinued, and he was general editor of the 'Pilot' newspaper from 1849 until he removed to Nova Scotia. In the 'Christian Messenger' of Halifax he published 'A History of the Baptists of Nova Scotia,' and contributed to a large extent to various other religious and secular journals.

He died at Wolfville, Nova Scotia, 6 Dec. 1881, undoubtedly the most learned man of the baptist denomination who ever resided in the lower province of Canada.

Cramp was the author or editor of the following works: 1. 'Bartholomew Day Commemorated,' a sermon, 1818. 2. 'Sermon on Day of Interment of George III,' 1820. 3. 'An Essay on the Obligations of Christians to observe the Lord's Supper every Lord's Day,' 1824. 4. 'On the Signs of the Times,' 1829. 5. 'The Inspiration of the Scriptures.' 6. 'Sermon on Death of George IV,' 1830. 7. 'A Text-book of Popery, comprising a history of the Council of Trent,' 1831, several editions. 8. 'Sermon on Death of William IV,' 1837. 9. 'Lectures on Church Rates,' 1837. 10. 'The Scripture Doctrine of the Person of Christ.' 11. 'The Reformation in Europe,' 1844. 12. 'Lectures for these Times,' 1844. 13. 'Inaugural Address and Introductory Lecture to the Theological Course at Accadia College,' 1851. 14. 'Scriptures and Tradition.' 15. 'A Portraiture from life, by a Bereaved Husband,' 1862. 16. 'The Great Ejectment of 1862.' 17. 'A Catechism of Christian Baptism,' 1865. 18. 'Baptist History from the Foundation of the Christian Church to the Eighteenth Century,' 1868, several editions. 19. 'The Lamb of God,' 1871. 20. 'Paul and Christ,' a portraiture, 1873. 21. 'Memoir of Madame Feller, with an account of the origin of the Grande Ligne Mission,' 1876. 22. 'Memoir of Dr. Coté.'

[Morgan's Bibliotheca Canadensis (1867), p. 84; Morgan's Dominion Annual Register, 1880–1881, p. 403; Times, 26 Dec. 1881, p. 7.]

G. C. B.

CRAMPTON, Sir JOHN FIENNES TWISLETON (1805–1886), diplomatist, born on 12 Aug. 1805, was the elder son of Sir Philip Crampton [q. v.], M.D., F.R.S., surgeon-general to the forces, and surgeon in ordinary to the queen, in Ireland, who was created a baronet on 14 March 1839. He entered the diplomatic service as an unpaid attaché at Turin on 7 Sept. 1826, and was transferred to St. Petersburg on 30 Sept. 1828. He became a paid attaché at Brussels on 16 Nov. 1834, and at Vienna on 9 May 1839, and was promoted to be secretary of legation at Berne on 13 Dec. 1844, and transferred to Washington, where his most important diplomatic services were rendered, in the same capacity on 3 July 1845. He served at first under Sir Richard Pakenham, and then under Sir Henry Lytton Bulwer, successive ministers plenipotentiary, and acted as chargé d'affaires from May 1847 to December 1849, and again from August 1850, when Sir Henry Bulwer left America after concluding the well known Clayton-Bulwer treaty, until January 1852, when Crampton was himself appointed minister plenipotentiary and envoy extraordinary to the United States of America. He did not succeed in making himself agreeable to American statesmen, and at the time of the Crimean war nearly caused an open rupture between Great Britain and the United States. At that time the exigencies of the Crimean war brought about the raising of various foreign corps in English pay, notably the German, Swiss, and Italian legions, and Crampton actively forwarded the schemes of his government by encouraging and even engaging in the recruiting of soldiers within the territories of the United States. It was not until the very close of the Crimean war, in 1856, that the behaviour of Crampton was seriously regarded. It has been said that the whole proceedings were encouraged by President Franklin Pierce, in order to gain popularity and possibly a fresh term of office, by showing a vigorous front towards, and even inflicting an insult on, England. At any rate Mr. Marcy, the American secretary of state, while accepting Lord Clarendon's apologies for the breach of American

law in enlisting soldiers in the United States, declared nevertheless that Crampton and three English consuls, who had been active in the proceedings, must be recalled, and on 28 May 1856 President Pierce broke off diplomatic relations with the English minister. Crampton at once returned to England, and rumours of a war became rife, especially as a large reinforcement was sent to the North American squadron by Lord Palmerston. Mr. Marcy justified the conduct of his government in an elaborate despatch, in which he argued that Crampton had been 'from the beginning the prime mover in a scheme which he had full means of knowing was contrary to the law of the United States;' and that 'Mr. Crampton had continued the recruiting after it had been pronounced unlawful, and in fact did not desist until commanded by his government so to do.' The British nation was certainly not inclined to go to war on account of the personal affront to Crampton, and so, in spite of Lord Palmerston's threatening attitude, he had to consent to the appointment of a successor at Washington. Nevertheless Lord Palmerston insisted on rewarding Crampton, who was made a K.C.B. on 20 Sept. 1856 and appointed minister plenipotentiary and envoy extraordinary at Hanover on 2 March 1857. He was transferred to the embassy at St. Petersburg on 31 March 1858, and succeeded his father as second baronet on 10 June of the same year. On 31 March 1860 he married Victoire [see CRAMPTON, VICTOIRE], second daughter of Michael Balfe, the composer, from whom he was divorced in 1863, and on 11 Dec. 1860 he was appointed minister plenipotentiary and envoy extraordinary at Madrid. He remained there until 1 July 1869, when he retired on a pension, after more than forty years' diplomatic service. He died, at the age of eighty-one, at his seat, Bushey Park, near Bray, co. Wicklow, on 5 Dec. 1886.

[Foreign Office List; Foster's Baronetage; and the newspapers of 1856 for the dispute regarding his conduct at Washington.] H. M. S.

CRAMPTON, SIR PHILIP (1777–1858), surgeon, descended from a Nottinghamshire family settled in Ireland in Charles II's reign, was born at Dublin on 7 June 1777. He studied medicine in Dublin, early entered the army medical service, and left it in 1798, when he was elected surgeon to the Meath Hospital, Dublin. In 1800 he graduated in medicine at Glasgow. He soon after commenced to teach anatomy in private lectures, and maintained a dissecting-room behind his own house. His success was marked, both in his private and in his hospital teaching. He was an excellent operator and an attractive practitioner, being ready in resource, successful in prescribing, and cultivated in medical science. He was for many years surgeon-general to the forces in Ireland and surgeon in ordinary to the queen, a member of the senate of the Queen's University, and three times president of the Dublin College of Surgeons. In 1839 Crampton was created a baronet. After retaining a large medical and surgical practice almost to the close of his life, he died on 10 June 1858, being succeeded in the baronetcy by his eldest son, John Fiennes Crampton [q. v.], then British ambassador in Russia.

Crampton was much interested in zoology, and in 1813 published in Thomson's 'Annals of Philosophy' (i. 170) a 'Description of an Organ by which the Eyes of Birds are accommodated to different distances,' for which he was shortly after elected F.R.S. He was prominent in the foundation of the Royal Zoological Society of Ireland, and secured the grant to it of the ground in the Phœnix Park.

[Freeman's Journal, 11 June 1858; Lancet, 19 June 1858, p. 618; Dict. Encyclopédique des Sciences Médicales, vol. xxii. Paris, 1879.] G. T. B.

CRAMPTON, VICTOIRE, LADY (1837–1871), singer, second daughter of Michael William Balfe [q. v.], was born in the Rue de la Victoire, Paris, 1 Sept. 1837, and evincing a passionate taste for music, even when a child, received early and able instruction in that science. She entered the Conservatoire de Musique while very young, and studied the pianoforte for about two years. She was then removed to London and placed under the care of Sterndale Bennett. In the meanwhile her father watched and carefully trained her voice. Her vocal studies were at first entirely superintended by him, but when it appeared that her organ was developing into a pure soprano, in 1853, the assistance of Emmanuel Garcia was secured. In a short time she acquired a perfect mastery over her voice, and a visit to Italy and a series of practising lessons from Signor Busti and Signor Celli completed her education. When eighteen years of age she again studied in Italy, and afterwards returning to London, made her appearance under Frederick Gye's management at the Lyceum Theatre on 28 May 1857. Her character was Amina in 'Sonnambula,' and a more successful début could scarcely be imagined. Her voice proved to be a high soprano, fresh and pure in quality, ranging from low C to C in alt, and remarkable for its great flexibility and even sweetness through-

out. Her next rôle was that of Lucia in Donizetti's opera on 21 July, when the audience were charmed with her exertions, and recalled her many times. At the conclusion of the season she proceeded to Dublin, then to Birmingham, and afterwards to Italy. At Turin in 1858 she achieved a brilliant success, and added the part of Zerlina in 'Don Giovanni' to her répertoire. On coming back to England she commenced an engagement under E. T. Smith at Drury Lane on 25 April 1859, and appeared during the season as Amina, Lucia, and Zerlina. Her singing, however, was not so effective as before, her physical powers were limited, as they had not improved by her practice in Italy and elsewhere, and her vocalisation was heard to less advantage in Drury Lane than it had been in the smaller area of the Lyceum. The interesting event of the season was her taking the character of Arline in her father's opera of 'La Zingara' ('The Bohemian Girl') for his benefit in July 1859. On 31 March 1860, while fulfilling an engagement in St. Petersburg, she was married to Sir John Fiennes Twisleton Crampton, bart. [q. v.], the British envoy extraordinary and minister plenipotentiary at the court of Russia, but this marriage was annulled on her petition on 20 Nov. 1863 (*Times*, 21 Nov. 1863, p. 11, col. 2). She married secondly in 1864 the Duc de Frias. She died from the effects of a nervous rheumatic fever at Madrid 22 Jan. 1871, and was buried in Burgos Cathedral. She left three children.

[Drawing-room Portrait Gallery (3rd ser., 1860), with portrait; Illustrated News of the World, 28 May 1859, pp. 323, 328, with portrait; Illustrated London News, 25 July 1857, p. 90, and 1 Aug., p. 115, with portrait; Kenney's Memoir of M. W. Balfe (1875), pp. 249, 259–62.]

G. C. B.

CRANCH, JOHN (1751–1821), painter, born at Kingsbridge, Devonshire, 12 Oct. 1751, taught himself as a boy drawing, writing, and music, and while a clerk at Axminster also received instruction from a catholic priest. Inheriting some money, he came to London and painted portraits and historical pictures. He failed, however, to get a place on the walls of the Academy, but was more successful at the Society of Artists, to which he contributed 'Burning of the Albion Mills,' and at the British Institution, to which he contributed eight pictures in 1808. His best picture was 'The Death of Chatterton,' now in the possession of Sir James Winter Lake, bart., who also owns a portrait of Cranch, which was engraved by John Thomas Smith. He is said to have excelled in 'poker-pictures,' and to have been befriended by Sir Joshua Reynolds. Reynolds in his youth had received valuable assistance from a Mr. and Mrs. Cranch of Plympton, Devonshire, who were doubtless relatives of John Cranch. After residing many years at Bath, Cranch died there in his seventieth year in February 1821. He published two works—'On the Economy of Testaments' (1794), and 'Inducements to promote the Fine Arts of Great Britain by exciting Native Genius to independent Effort and original Design' (1811). There is a picture by him in the South Kensington Museum.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. (1821), xci. 189; Catalogues of the British Institution, &c.]

L. C.

CRANE, EDWARD (1721–1749), presbyterian minister, eldest son of Roger Crane (*d.* 1760), of an old Lancashire family, attached to the parliamentary party and the presbyterian interest, was born at Preston in 1721, and was educated for the ministry in the academy of Caleb Rotheram, D.D., at Kendal (entered in 1738). He appears to have preached for a short time at Ormskirk on leaving the academy. In the summer of 1744 he did duty at Norwich in the absence of John Taylor, the Hebraist, and in March 1745 he was appointed assistant and intended successor to Peter Finch, Taylor's superannuated colleague. His stipend was 60*l.*, but he was able to board for 18*l.* a year (including wine). In 1747 his congregation, anxious to see him married, raised his stipend to 80*l.* In 1748 the Dutch congregation at Norwich, worshipping in the choir of the Dominican church of St. John the Baptist, was without a pastor. Overtures were made to Crane, who agreed to undertake the office, in addition to his other duties. On 11 Aug. 1748 he sailed from Yarmouth to Rotterdam, and applied in due course for admission to the Amsterdam classis, with which the Dutch ministers of Norwich had usually been connected. His certificates of ordination and call were satisfactory, but as he scrupled at subscribing the Heidelberg catechism, his admission was refused. This shut him out from the privileges of a fund which would have secured an annuity to his widow. Crane learned Dutch, and began to preach in that language in March 1749. His promising career was suddenly cut short by a malignant fever. He died on 18 Aug. 1749, aged 28, and was buried in the Dutch church. He married (4 Aug. 1747) Mary Park of Ormskirk, and left a daughter Mary (born 1748). A posthumous son, Edward, born 1749, became an upholsterer at Bury St. Edmund's. Two

elegies to Crane's memory have been preserved.

[Monthly Repos. 1810, p. 325; Browne's Hist. Cong. Norf. and Suff. 1877, p. 281; Memorials of an old Preston Family, in Preston Guardian, 17 Feb. to 14 July 1877 (gives many of Crane's letters and other original papers).] A. G.

CRANE, Sir FRANCIS (*d.* 1636), was the director of the tapestry works established at Mortlake under the patronage of James I. His origin is generally assigned to Norfolk or Suffolk, but of his early history little is known. In April 1606 he had a grant for life of the office of clerk of the parliament, and he was secretary to Charles I when prince of Wales, and during his secretaryship he was knighted at Coventry (4 Sept. 1617). C. S. Gilbert in his history of Cornwall asserts that Crane was a member of the family of that name seated at Crane in Camborne, but this statement is unsupported by any authority. Nevertheless he was intimately connected with that county. His eldest sister married William Bond of Erth in Saltash, and his second sister married Gregory Arundel, and to the Arundels his estates ultimately passed. Through the influence of these connections and through the support of the Prince of Wales as duke of Cornwall, he was twice (1614, 1621) returned to parliament for the borough of Penryn, and for Launceston in 1624. In February 1618 his name was dragged into the Lake scandal, as Lady Lake charged the Countess of Exeter with having been on the death of her first husband, Sir James Smith, contracted in marriage to Sir Francis Crane, and with paying him the sum of 4,000*l.* in order that she might be freed from the bargain. Tapestry had been worked in England by fitful efforts for some time before 1619, but in that year a manufactory was established with the aid of the king in a house built by Crane on the north side of the High Street at Mortlake with the sum of 2,000*l.* given to him from the royal purse. James brought over a number of skilful tapestry workers from Flanders and encouraged the enterprise with an annual grant of 1,000*l.* The report spread about in August 1619 that the privilege of making three baronets had been granted to Crane to aid him in his labours, and the rumour seems to have been justified by the fact. In June 1623 it was rumoured that ten or twelve serjeants-at-law were to be made at the price of 500*l.* apiece, and that Crane would probably receive the payment 'to further his tapestry works and pay off some scores owed him by Buckingham.' In the first year of his reign Charles I owed the sum of 6,000*l.* for three suits of gold tapestry, and in satisfaction of the debt and 'for the better mainteance of the said worke of tapestries' a pension of 2,000*l.* per annum was granted for ten years. Grafton and several other manors in Northamptonshire were conveyed to Crane in February 1628 as security for the sum of 7,500*l.* advanced by him for the king's service, but the magnitude of the grant was hateful to his rival courtiers, and the transaction caused him much trouble, which however seems to have ended at last with his triumph (*Strafford Letters and Despatches* (1739), i. 261, 336, 525). Stoke Park was granted to him in 1629, and there he built, after designs which he brought from Italy, a handsome house, afterwards visited by Charles I. As a further mark of royal favour he had a joint-patent with Frances, dowager duchess of Richmond and Lenox, for the exclusive coinage and issue for seventeen years of farthing tokens. About 1630 his enemies began to allege that he had made excessive profits out of his tapestry works, and it is difficult to refuse credence to the accusation. Crane, however, contended that the manufactory had never made a larger return than 2,500*l.*, and that he was out of pocket in the business 'above 16,000*l.*,' so that his estate was wholly exhausted and his credit was spent. He suffered from stone in the bladder, and for the recovery of his health went to Paris in March 1636. Next month he underwent the usual operation, and at first it seemed successful, but 'the wound grew to an ulcer and gangrene,' and he died at Paris 26 June 1636. In the whole course of his illness, writes John lord Scudamore to secretary Windebank, 'he behaved himself like a stout and humble christian and member of the church of England.' His body was brought to England and buried at Woodrising in Norfolk, 10 July 1636, a gravestone to his memory being placed in the chancel of the church. He had bought the lordship of Woodrising from Sir Thomas Southwell, and it remained with his heirs until about 1668. His wife was Mary, eldest daughter of David Le Maire of London, a family which came from Tournay, and widow of Henry Swinnerton of London, and she survived until 1645. Sir Peter Le Maire, his wife's brother, died as it seems early in 1632, when Crane wrote that he had come 'into an inheritance further off than the king of Sweden's conquests are likely to reach.' As he died without issue, his property in Northamptonshire passed to his brother Richard Crane, created a baronet 20 March 1642, and that in Norfolk to his niece Frances, daughter of William Bond. He gave 500*l.* to the rebuilding of St. Paul's Cathedral, and provided for the main-

tenance of four additional poor knights at Windsor Castle.

At the time of Crane's death 140 persons were employed in the works at Mortlake, and the manufactory was carried on long after 1636. Rubens and Vandyck are said to have assisted in the designs, and Klein the German was brought over to this country for the purpose of helping in the operations. For three pieces of tapestry, the largest of which depicted the history of Hero and Leander, the sum of 2,872*l.* was paid from the royal treasury in March 1636, and Archbishop Williams gave 2,500*l.* for representations of the four seasons. The hangings at Houghton with whole lengths of kings James and Charles and their relations, and the tapestry at Knole wrought in silk with portraits of Vandyck and Crane, were woven at Mortlake. The masterpiece of the works was the 'Acts of the Apostles,' presented to Louis XIV by James II, and now in the National Garde-Meuble of France. A representation of 'Neptune and Cupid interceding for Mars and Venus' from the Mortlake tapestry is reproduced in the 21st part of Guiffrey's 'General History of Tapestry.' A portrait by Vandyck of Crane, who was the last lay chancellor of the order of the Garter, was in the possession of John Simco, who published a print of it in 1820.

[Baker's Northamptonshire, ii. 241; Bridges's Northamptonshire, i. 328; Blomefield's Norfolk (1809), x. 278–81; Manning and Bray's Surrey, iii. 302–3; J. E. Anderson's Mortlake, pp. 31–5; Walpole's Anecdotes of Painting (Dallaway), i. 235–7, iii. 488–94; Davis's Translation of Müntz's Tapestry, pp. 249, 295, 305; State Papers, 1603–36, passim; Lloyd's State Worthies (1670 ed.), p. 953; Visit. of London, 1568 (Harl. Soc. 1869), p. 93; Burke's Extinct Baronetcies.] W. P. C.

CRANE, JOHN (1572–1652), apothecary, was a native of Wisbech, Cambridgeshire. He settled at Cambridge, where he became an eminent apothecary, and he appears in the latter part of his life to have practised as a physician (Parr, *Life of Abp. Ussher*, pp. 320, 321). William Butler (1535–1618) [q. v.], the most celebrated physician of his age, lived in Crane's house, and left him great part of his estate (Cooper, *Annals of Cambridge*, iii. 121, 123, 450). Edward Hyde, afterwards Lord Clarendon, when about twenty years old, was taken ill at Cambridge, and was attended by Crane. In his 'Life' he calls him 'an eminent apothecary who had been bred up under Dr. Butler, and was in much greater practice than any physician in the university' (*Gent. Mag.* lx. pt. i. pp. 509, 510). Crane used to entertain openly all the Oxford scholars at the commencement, and to relieve privately all distressed royalists during the usurpation (Lloyd, *Memoires*, ed. 1677, p. 634). He was lord of the manors of Kingston Wood and Kingston Saint George, Cambridgeshire (Lysons, *Cambridgeshire*, p. 223). In 16 Car. I he served the office of sheriff of that county (Fuller, *Worthies*, ed. Nichols, i. 176).

He died at Cambridge on 26 May 1652, aged 80, and was buried in Great St. Mary's, in the chancel of which church there is a mural tablet with his arms and a Latin inscription (Le Neve, *Monumenta Anglicana*, ii. 12; Blomefield, *Collectanea Cantabrigiensia*, p. 97). He gave the house in which he lived in Great St. Mary's parish, after the death of his widow, to the regius professor of physic for the time being. He also gave 100*l.* to the university, 'to be lent gratis to an honest man, the better to enable him to buy good fish and fowl for the university, having observed much sickness occasioned by unwholesome food in that kind' (Fuller, *Worthies*, ed. Nichols, i. 166). Altogether he bequeathed 3,000*l.* for charitable purposes, and he left legacies of 200*l.* to Dr. Wren, bishop of Ely, and Dr. Brownrigg, bishop of Exeter (Cooper, *Annals of Cambridge*, iii. 450; *Charity Reports*, xxxi. 16, 379).

[Authorities cited above.] T. C.

CRANE, LUCY (1842–1882), art critic, born on 22 Sept. 1842 in Liverpool, was the daughter of Thomas Crane [q. v.], portrait and miniature painter. From Liverpool the family removed to Torquay in 1845. Lucy Crane afterwards went to school in London, and in 1859 the family left Torquay for London. From an early age Lucy Crane showed considerable taste and skill in drawing and colouring. Circumstances, however, turned her attention to general educational work. She became an accomplished musician, and was not only distinguished for her delicacy of touch as an executant, but also for the classical refinement of her taste and her knowledge of the earlier Italian and English. She devoted her leisure to literature, writing in both verse and prose. She contributed to the 'Argosy,' and wrote the original verses ('How Jessie was Lost,' 'The Adventures of Puffy,' 'Annie and Jack in London,' and others) and rhymed versions of well-known nursery legends for her brother Walter's coloured toy-books. The selection and arrangement of the accompaniments to the nursery songs in the 'Baby's Opera' and 'Baby's Bouquet' are also due to her; and a new translation by her of the 'Hausmärchen' of the Brothers Grimm was illustrated by her brother, Walter Crane.

In the last few years of her life Lucy Crane delivered lectures in London and the north on 'Art and the Formation of Taste,' which after her death were illustrated and published by Thomas and Walter Crane (1882), together with a short and appreciative notice of the authoress. She died on 31 March 1882, at the house of a friend at Bolton-le-Moors.

[Notice as above; information furnished by her brother, Mr. Walter Crane.] A. N.

CRANE, NICHOLAS (1522?–1588?), presbyterian, of Christ's College, Cambridge, was imprisoned in 1568 for performing service in the diocese of London out of the Geneva prayer-book, which he called 'the most sincere order,' and for railing against the usages of the church. After a year's imprisonment he was released by the interposition of Bishop Grindal on making a promise to behave differently. As he did not keep this promise the bishop inhibited him. The Londoners of his party complained of this prohibition to the council, alleging that the bishop's conduct drove them 'to worship in their houses.' Grindal wrote to the council, pointing out that his action in the matter had been misrepresented. Crane's failure to keep his promise is said to have been the reason why Sandys, on succeeding Grindal in the see of London in 1570, called in all 'the clerks' tolerations.' He now appears to have taken up his residence at Roehampton, Surrey, and in 1572 joined in setting up a presbytery, 'the first-born of all the presbyteries in England' (Fuller, iv. 384), at the neighbouring village of Wandsworth. His nonconformity was grounded rather on disapproval of the vestments and usages prescribed by the church than on dissent from her doctrines. In 1577 he signed a letter from nine ministers to Cartwright, who was then abroad, declaring that the writers continued steadfast in their opposition to ceremonies, and in 1583 he subscribed the Latin epistle exhorting Cartwright to publish his confutation of the Rhemish translation of the New Testament in spite of the prohibition of the archbishop. His name is also attached to the petition sent by the imprisoned nonconformists to the lord treasurer. By June 1588 he had died in Newgate 'of the infection of the prison' at the age of 66. He married Elizabeth Carleton, and left children by her. His reasons for nonconformity are contained in 'Parte of a Register,' pp. 119–24 (Brook). In the summer and autumn of 1588 Udall, Penry, and the printer Waldegrave were at Mrs. Crane's house at East Molesey, Surrey, a case of type was brought thither from her house in London, and the 'Demonstration of Discipline,' and the first of the Martin Marprelate books, 'The Epistle,' were printed there.

[Strype's Grindal, pp. 226–31, Whitgift, p. 482, Annals, II. i. 40, iv. 130 (8vo edit.); Brook's Puritans, i. 362, ii. 246; Memoir of Cartwright, p. 220; Fuller's Church History, iv. 384 (ed. 1845); Arber's Introductory Sketch to the Martin Marprelate Controversy, passim; Waddington's John Penry, pp. 24, 178, 225; Cooper's Athenæ Cantab. ii. 39.] W. H.

CRANE, RALPH (*fl.* 1625), poet, was the author of a little volume of verse, now very rare, which was first published in 1621 under the title of 'The Workes of Mercy, both Corporeall and Spirituall,' with a dedication to John Egerton, earl of Bridgwater. The book was republished about 1625—no date is given on the title-page—with the new title, 'The Pilgrimes New Yeares Gift, or Fourteene Steps to the Throne of Glory, by the 7 Corporeall and 7 Spirituall Acts of Charitie and those made Parallels,' London (printed by M. F.) The author's 'Induction' in verse opens the book, and we learn there that Crane was born in London, the son of a well-to-do member of the Merchant Taylors' Company. He was brought up to the law; served Sir Anthony Ashley [q.v.] seven years as clerk; afterwards wrote for the lawyers; witnessed unhurt the ravages of the plagues in the beginning of the seventeenth century, and began writing poetry late in life when he was suffering much from poverty and sickness. Crane's verse is of a very pedestrian order, and his pious reflections are less readable than his autobiographic induction. A copy of the first edition is in the Bodleian and one of the second edition is in the British Museum. An extract is printed in Farr's 'Select Poetry, temp. James I' (Parker Soc.), 322–3. In 1589 Thomas Lodge dedicated 'Scillaes Metamorphosis' to one Ralph Crane, who is probably identical with the poet. Crane employed himself in his later years in copying out popular works and dedicating his transcripts to well-known persons in the hope of receiving pecuniary recompense. On 27 Nov. 1625 he sent to Sir Kenelm Digby, with a letter signed by himself, a transcript of Beaumont and Fletcher's 'Humorous Lieutenant,' which he entitled 'Demetrius and Enanthe, by John Fletcher.' The manuscript now belongs to W. W. E. Wynne, esq., of Peniarth, Merionethshire, and has been printed by the Rev. Alexander Dyce (1830). In MS. Harl. 3357 is another of Crane's transcripts, entitled 'A Handfull of Celestiall Flowers.' It is a collection of sacred poems by W. Davison, Thomas Randolph, and others, dedicated by

Crane to Sir Francis Ashley, the brother of his late patron, Sir Anthony. A similar manuscript volume (MS. Harl. 6930) is also in all probability Crane's handiwork. In Heber's library was a fourth transcript by Crane, entitled 'Poems by W. A[ustin?].'

[Corser's Collectanea, iv. 502–5; MS. Addit. 24488, ff. 159–61; Hunter's Chorus Vatum; Dyce's reprint of Crane's transcript of Demetrius and Enanthe, 1830; Cat. of Bodleian and Brit. Mus.] S. L. L.

CRANE, THOMAS (1631–1714), puritan divine, was born in March 1631, at Plymouth, where his father was a merchant. He was educated at Oxford, probably in Exeter College, and proceeded to the degree of M.A. Oliver Cromwell gave him the living of Rampisham, Dorsetshire, from which he was ejected at the Restoration. He then settled at Beaminster, where he died in 1714.

He published 'Isagoge ad Dei providentiam: or a Prospect of Divine Providence,' 1672, 8vo.

[Calamy's Abridgment of Baxter, p. 268, Contin. p. 421; Wilson's Dissenting Churches, iv. 393; Palmer's Nonconformist's Memorial (1802), ii. 148.] T. C.

CRANE, THOMAS (1808–1859), artist, was born in 1808 in Chester, where the family had been long resident. His great-grandfather was appointed house-surgeon to the Chester Infirmary when that institution was built about the middle of the last century, and his grandfather, who was a lieutenant in the royal navy, was a native of that city. The father of Crane was a bookseller in Chester. He was a man of considerable attainment. Young Crane early evinced a great predilection for the study of art, and fortunately, through the liberality of Edward Taylor of Manchester, in 1824 was enabled to go up to London and enter the schools of the Royal Academy, gaining in the following year the gold medal for his drawing from the antique. He seems, however, in 1825 to have returned to Chester and started on his professional career, for we find from his memorandum-book that he was hard at work there painting small miniatures of Sir Thomas Stanley, Lady Stanley, Mrs. Marsland, and many others. Henceforward he was busily engaged, taking portraits both in oil and water-colour, and, in conjunction with his brothers John and William, more especially the latter, in producing views in lithograph of the scenery of North Wales, and also likenesses in the same style of celebrated residents in that district, such as Sir Watkin W. Wynn and the eccentric 'Ladies of Llangollen' [see BUTLER, ELEANOR, LADY]. In 1829 they designed tickets for the musical festival at Chester, and a portrait of Paganini was lithographed by William Crane. Thomas and William Crane in 1834 illustrated the first edition of Mr. R. E. Egerton Warburton's hunting songs. These lithographs consist of a portrait of Joe Maiden, twelve full-page scenes, and many vignettes. They also produced in 1836, for the Tarvin Bazaar, a set of designs to illustrate some verses by Lady Delamere. Crane first contributed to the exhibition of the Liverpool Academy in 1832. In 1835 he was elected an associate, and in 1838 a full member of that academy. He married in the following year and went to reside in London, but finding his health suffering, after trying Leamington and other places, he returned to Liverpool in 1841, and in the same year was elected treasurer of the academy of that town.

His health again giving way he removed in 1844 to Torquay, where he resided for twelve years, occasionally visiting Manchester, Liverpool, and Cheshire. Apparently re-established in health, he settled at Shepherd's Bush in 1857. But after two years of gradually failing strength he died at his house in the neighbourhood of Westbourne Park in July 1859. Crane's principal works were portraits in oil, water-colour, and crayon, but he also, when time permitted, produced subject pictures, most of which were hung at the Royal Academy. He appeared there nine times, first in 1842, exhibiting 'The Cobbler' and 'Portrait of a Lady.' He also was represented three times each in the Suffolk Street Gallery and the Institute. The following are among the most important of his works: 'The Deserted Village,' 'The Old Romance,' 'The Bay Window,' 'Masquerading,' 'Scene from the Vicar of Wakefield,' and 'The Legend of Beth-Gelert.' Perhaps one of the best-known portraits by him is that of Mr. Egerton Smith, editor of the 'Liverpool Mercury,' which was lithographed. Among others he had commissions from Lord Stanley of Alderley, the late Earl of Stamford and Warrington, the Wilbrahams, the late Marquis of Westminster (the present duke is one in a group of five children), and others in the districts already indicated. Many of his portraits are full-length but of small size, and their chief characteristic is the graceful ease of the grouping and the harmony of the landscape or other accessory introduced. Both these and his figure pictures show much elegance of treatment, fancy, and knowledge of composition.

His brother William died in 1843. His daughter Lucy is separately noticed. His son Walter is the well-known artist.

[Bryan's Dict. of Painters (Graves); information furnished by the family and other private sources.] A. N.

CRANE, WILLIAM (*fl.* 1530), master of the children of the Chapel Royal, is one of the most curious figures in the history of early English music. Of his birth and parentage nothing is known, but he was a gentleman of the Chapel Royal so early as 4 June 1509, and must already have been in some favour, for on that date he was appointed water-bailiff of the town and harbour of Dartmouth. He did not hold this office long, for on 23 Nov. of the following year it was granted to the mayor and corporation of the town in consideration of an annual rent of twenty-two marks, payable to the receiver-general of the duchy of Cornwall, and of sixteen marks payable during pleasure to Crane on surrender of his patent of 4 June 1509. On 3 Feb. 1511 he took a prominent part in the pageant of 'The Golldyn Arber in the Arche Yerd of Plesyer' at Westminster [see CORNYSSHE, WILLIAM], on which occasion the mob was so unruly that many of the dresses, among which was Crane's, were torn to pieces. On 18 Aug. of the same year a tenement in Marte Lane, All Saints Stayning, was granted to Crane and one Thomas Cremour, a draper. He seems already to have combined a merchant's business with his professional occupations, for in March and October 1512 his name occurs in connection with loans of large sums of money, and on the 6th of the latter month a license was granted to him and Hugh Clopton to export six hundred sacks of wool. In February 1513 he received through the Earl of Wiltshire a loan of 1,000*l.* from the king, and in July of the same year a glimpse of another branch of his business is obtained by the entry of a payment to him of 94*l.* 7*s.* 1*d.* for cables. On 21 Feb. 1514 Crane was appointed to the important post of controller of the tonnage and poundage of the small customs in the port of London, it being expressly mentioned that he was to perform the duties of the office in person. On 8 Aug. following he was licensed to export wools, hides, and other merchandise not belonging to the staple of Calais. On 27 Sept. 1515 he received a similar license to export broad cloths and kerseys. For the next few years nothing is heard of him, but his name occurs in a list of the Chapel Royal of 1520, and in January 1523 we obtain a very curious insight into his many occupations in a license to him to go abroad in the retinue of Lord Berners, deputy of Calais, in which document he is described as 'gentleman of the household, *alias* of the parish of St. Dunstan's-in-the-East, London, *alias* comptroller of the petty customs in the port of London, *alias* of London, draper, *alias* of Havering-at-Bowre.' About this time he seems to have been a wine merchant as well as a draper, for the accounts of the king's household record the receipt of 20*s.* for a hogshead of Gascon wine sold to him. In a list of estreats of a subsidy leviable upon the king's household in February 1524, Crane is rated at 66*l.* 13*s.* 4*d.* In May 1526 he was appointed master of the children of the Chapel Royal, in which office he received 40*l.* per annum for the 'instruction, vestures, and beds' of twelve boys. For their board he seems to have been paid 26*l.* 13*s.* 4*d.* yearly, but whether this sum was for board alone is rather doubtful, as there are other quarterly entries, varying from 42*s.* 6*d.* to 48*s.* 8*d.* for the wages and board wages of one Robert Pery, who may have been one of the choristers. In spite of the duties of his new office Crane continued to thrive in his former business. On 28 Jan. 1527 he obtained a license to import five hundred tons of Toulouse wood and Gascon wine, and on 2 Feb. following a similar license was granted him, the amount not being specified. On 6 May 1528 we learn that he had been lately appointed to furnish the king's ships called Le Caryke, *alias* Le Kateryn Forteleza and Le Nicholas Rede, and also three galleys called Le Rose, Le Henry, and Le Kateryn. For these he received 800*l.*, to be spent on furnishing the ships and in wages for the workmen. Two years later the appointment (8 May) of Richard Brame as comptroller of the tonnage and poundage in the place of Crane shows that he had either resigned or been deprived of this post, but the wine business seems to have gone on prosperously, for in December of the same year there are records of wine for the king being cellared at Crane's house. In spite of his numerous occupations Crane did not neglect his duties as master of the children; in 1528 he received the usual sum of 6*l.* 13*s.* 4*d.* for playing before the king, and on 15 June 1531 he was paid 3*l.* 6*s.* 8*d.* for costs of a journey to provide children for the Chapel Royal, it being then the custom to press boys with good voices into the service of the choir. He must have been in high favour with Henry VIII, for in June 1532 he was paid nineteen angels, 'in money current 7*l.* 2*s.* 6*d.*,' which he won of the king at archery. On 19 Nov. 1531 he obtained a grant in fee of Beamonde's Inn and two other messuages adjoining in the parish of St. Michael, Cripplegate, which had come to the crown by the attainder of Francis, lord Lovell. We learn from a casual mention that in 1534 he was keeper of Havering Park, Essex, but it is probable that he held

this post so long ago as 1523. On 24 June 1535 he was appointed water-bailiff of the port of Lynn, Norfolk, and on 1 March 1542 received a patent to export for his advantage four hundred tuns of double beer. He was shortly before this still master of the children, and played before the king in January 1540. The date of his death is at present unknown, but it was probably before 1560; his successor as master of the children at the Chapel Royal was Richard Bower, who died in 1563. Crane was a married man, and had at least one daughter, who in January 1535 was betrothed to one Christopher Draper, who was in holy orders. On the engagement coming to the ears of the Archbishop of York it drew forth from him a severe reprimand. In June of the same year 'a maid called Crane's daughter' was abducted by a priest of St. Albans named Thomas Kyng, but there is nothing to show whether these were the same persons. It is not known whether Crane wrote any music; his name is not found in any contemporary collection, and it is hardly probable that he would have time to devote himself to composition in the midst of the incongruous occupations of merchant, court musician, and custom-house officer.

[The details of Crane's biography are almost entirely derived from the Calendars of State Papers (Dom. Ser.) of Henry VIII; a little additional information is supplied by Collier's History of Dramatic Poetry, ed. 1879, i. 73, 95, 116, and the Privy Purse Expenses of Henry VIII, ed. Nicolas, pp. 33, 52, 76, 83, 99, 100, 140, 227, 287, and 291.] W. B. S.

CRANFIELD, LIONEL, Earl of Middlesex (1575–1645), was baptised on 13 March 1575 (Doyle), and when a boy was apprenticed by his father to Mr. Richard Shephard, a merchant adventurer 'dwelling in St. Bartholomew's Lane, near the Exchange' (Goodman, i. 299). 'Mr. Cranfield . . . being a very handsome young man, well spoken, and of a ready wit, Miss Shephard, his master's daughter, fell in love with him, and so there was a match between them. His master gave him 800*l.* portion and forgave him two years of his apprenticeship' (*ib.*) After his marriage with Elizabeth Shephard, Cranfield traded with great success as a merchant adventurer and member of the company of mercers. He attracted the king's notice by his ability when representing his company before the privy council, and succeeded in securing the favour of the Earl of Northampton, who became his patron (*ib.* i. 304). 'The first acquaintance I had with him,' said James to the parliament of 1624, 'was by the lord of Northampton, who often brought him unto me a private man before he was so much as my servant. He then made so many projects for my profit that Buckingham fell in liking with him after the Earl of Northampton's death, and brought him into my service. . . . He found him so studious for my profits that he backed him both against great personages and mean, without sparing any man. Buckingham laid the ground and bare the envy; he took the laborious and ministerial part upon him, and thus he came up to his preferment' (*Parliamentary History*, vi. 193). On 1 April 1605 Cranfield was appointed receiver of customs for the counties of Dorset and Somerset, in July 1613 he became lieutenant of Dover Castle, was knighted July 4, and made surveyor-general of the customs July 26. In addition he was named three years later (20 Nov. 1616) one of the masters of requests. As Buckingham's favour and power increased, Cranfield's rise became still more rapid. He was appointed successively master of the great wardrobe (14 Sept. 1618), master of the court of wards (15 Jan. 1619), and chief commissioner of the navy (12 Feb. 1619). In all these departments his industry and business experience enabled him to effect great reforms. In the household alone he effected an annual saving of 23,000*l.* (Gardiner, *Spanish Marriage*, i. 170). In the wardrobe he saved the king at least 14,000*l.* a year. 'The king,' he used to say, 'shall pay no more than other men do, and he shall pay ready money; and if we cannot have it in one place we will have it in another' (Goodman, i. 311). In spite of these services Cranfield, who had now become a widower, found in 1619 that any further advancement must be purchased by marrying one of Buckingham's needy relatives, and giving up accordingly the hope of wedding the widowed Lady Howard of Effingham, he married in 1621 Anne Bret, cousin of Lady Buckingham (Gardiner, *Spanish Marriage*, i. 183). Before this date, however, he had obtained a seat in the privy council (5 Jan. 1620). In the parliament of 1621 Cranfield took a prominent part in the attack on Bacon. His opposition, no doubt sensibly embittered by a dispute which had arisen between the court of wards and court of chancery, was based on his objections to Bacon's policy with respect to the question of patents and monopolies, which Cranfield considered harmful to trade. After Bacon's fall there were expectations that Cranfield would succeed him as chancellor. 'He was the likeliest to get up, and I may say had his foot in the stirrup' (Hacket, *Life of Williams*, i. 51). But James appointed Williams, and consoled the disappointed candidate with the title of Baron Cranfield of Cranfield (9 July 1622). This, says Mr.

Gardiner, is the first instance of the rise of a man of humble origin to the peerage 'whose elevation can in any way be connected with success in obtaining the confidence of the House of Commons.' On 30 Sept. following Cranfield succeeded Lord Mandeville as treasurer, the latter being removed on account of his opposition to the Spanish alliance. Cranfield's own views on foreign policy were dictated rather by the needs of the treasury than by any sympathy with foreign protestants. His new task was one full of difficulty. A fortnight after his appointment he wrote to Buckingham: 'The more I look into the king's estate the greater cause I have to be troubled, considering the work I have to do, which is not to reform in one particular, as in the household, navy, wardrobe, &c.; but every particular, as well of his majesty's receipts as payments, hath been carried with so much disadvantage to the king as until your lordship see it you would not believe any men should be so careless and unfaithful' (Goodman, ii. 207). This state of things he set himself to reform with marked success (*ib.* i. 322, ii. 211), and the king's gratitude was shown by his promotion to the title of Earl of Middlesex (17 Sept. 1622). His devotion to the interests of his master's treasury was one of the causes of his fall. When, on 13 Jan. 1624, James consulted the committee for Spanish affairs on the question of the king of Spain's sincerity in the negotiations, Middlesex voted for delay, and took the lead in opposition to war (Gardiner, *England under the D. of Buckingham and Charles I*, i. 8). He also gave special offence to Prince Charles by arguing that, even if the prince had taken a dislike to the infanta, 'he supposed the prince ought to submit his private distaste therein to the general good and honour of the kingdom,' and carry out the marriage contract 'for reason of state and the good that would thence redound to all Christendom' (*ib.* i. 63).

Contemporary gossip added other causes, as that 'the treasurer would have brought a darling Mr. Arthur Bret, his countess's brother, into the king's favour in the great lord's absence, or grudged that the treasury was exhausted in vast sums by the late journey into Spain and denied some supplies' (Hacket, 189). Early in April charges against Middlesex arose in a committee of the commons which was investigating the condition of the stores and ordnance, and on 5 April the earl stood up in his place in the lords and informed them that a conspiracy was going on against him; if it was suffered no man would be in safety in his place. On 16 April, at a conference between the two houses, Coke, seconded by Sandys, charged Middlesex with receiving bribes and altering the procedure of the court of wards for his private benefit. One accusation was that he had had a stamp made for signing the orders of the court of wards. The lords refused Middlesex the aid of counsel, and would not allow him copies of the depositions against him till after his answer to the charges. Only by the personal intervention of James could he obtain a few days' delay for the preparation of his reply. The king had already warned Buckingham against sanctioning the dangerous precedent of an impeachment, and told him that he was making a rod for his own back (Clarendon, i. 44). He now, on 5 May, made a long speech to the lords, in which he left Middlesex to their judgment, while plainly hinting his own belief in the treasurer's innocence (*Parliamentary History*, vi. 193). Once he sent for the lord-keeper and told him that he would not make his treasurer a public sacrifice; but Williams persuaded him that necessity imperatively obliged him to yield to the wishes of the commons (Hacket, i. 190). On 1 May Middlesex made his first answer to the charges brought against him, and on 7 May the impeachment began and was heard continuously. Middlesex complained 'that for a man to be thus followed, morning and afternoon, standing eight hours at the bar, till some of the lords might see him ready to fall down, two lawyers against him and no man of his part, was unheard of, unchristian like, and without example,' but he could not obtain a day's respite (*Parliamentary History*, vi. 279). On 12 May he delivered his final defence, pleading among other things that though he had been a judge eight years not a single charge for corruption in the exercise of his judicial office had been brought against him, and urging also that his service had been in reformations of the household, of the navy, of the wardrobe, of the kingdom of Ireland, in all of which he had procured himself enemies while serving his master. The lords on the same day acquitted him of two minor charges, but voted him deserving of censure on four articles: mismanagement in the administration of the wardrobe, receiving bribes of the farmers of the customs, and misconduct in the management of the ordnance and the court of wards. Accordingly on 13 May 1624 he was sentenced to lose all his offices, to be incapable of employment for the future, to be imprisoned in the Tower during the king's pleasure, to pay a fine of 50,000*l.*, and never to come within the verge of the court (*ib.* vi. 297–309). According to Heylyn 'it was moved also to degrade him from all titles of honour, but in that the bishops stood his

friends and clasht the motion' (*Life of Laud*, 123). Middlesex was released from the Tower on 28 May 1624, but was not pardoned until 8 April 1625 (*Hist. MSS. Comm.* 4th Rep. 288). In order to obtain his pardon Middlesex was obliged to write a letter of abject penitence and submission to Buckingham (5 Sept. 1624, *State Papers*, Dom.), and he complained in his letters that Chelsea House was forced from him like Naboth's vineyard, and 5,000*l.* in addition demanded (*Hist. MSS. Comm.* 4th Rep. 289). A year or two later, however, he had the satisfaction of seeing his great adversary attacked by parliament and his own merits acknowledged. In 1626, during the debates on Buckingham's impeachment, a member compared the sums received by the duke from the king with those reputed to have been received by Middlesex. Eliot replied that it might be true that Middlesex had received a large sum from the king, 'but that it was true that Middlesex had merited well of the king and done him that service that few had ever done, but they could find no such matter in the duke' (*ib.*) The belief that he had been hardly treated was very general. 'I spake with few when it was recent that were contented with it, except the members of the house,' writes Hacket (*Life of Williams*, 190). During the remainder of his life Middlesex lived in retirement. He was restored to his seat in the House of Lords 4 May 1640 (Doyle). King Charles, according to Goodman, had a great opinion of the wisdom of the Earl of Middlesex, and during the course of the Long parliament 'did advise with him in some things' (i. 327). On the outbreak of the war the earl, who was now nearly seventy, endeavoured to remain neutral. In his letters he complains of heavy and unjust taxation from the parliament. Copt Hall was searched for arms; another of his houses, Millcote, was burnt to the ground, and his countess was at one time imprisoned (correspondence in *Hist. MSS. Comm.* 4th Rep.) Cranfield died on 6 Aug. 1645. His widow survived him till 1670. He was succeeded by his son James (*d.* 1651), who took the side of the parliament, was imprisoned for acting against the army in 1647, and was one of the negotiators of the treaty of Newport in 1648. With the death of his second son, Lionel, third earl, in 1674, the title of Middlesex in the family of Cranfield became extinct.

[The Parl. or Const. Hist. 24 vols. 8vo, 1751–1762; Goodman's Court of James I; Clarendon's Hist. of Rebellion; Hacket's Life of Williams; Cal. State Papers Dom.; Hist. MSS. Comm. 4th Rep., Papers of Earl de la Warr; Doyle's Official Baronage; Gardiner's Hist. of Eng.] C. H. F.

CRANFORD, JAMES (1592?–1657), presbyterian divine, son of James Cranford, master of the free school of Coventry and Dugdale's first instructor, was born at Coventry about 1592. He entered Balliol College, Oxford, in 1617, and proceeded B.A. 17 Oct. 1621, and M.A. 20 June 1624. He took holy orders; became rector of Brookhall or Brockhole, Northamptonshire, and on 16 Jan. 1642–3 rector of St. Christopher, London. 'He was a painful preacher,' writes Wood, 'of the doctrine he professed (being a zealous presbyterian), an exact linguist, well acquainted with the fathers, not unknown to the schoolmen, and familiar with the modern divines.' Under the Commonwealth he was a licenser for the press, and prefixed many epistles to the books which he allowed to go to the press. Early in 1652 he held two disputations at the house of Mr. William Webb in Bartholomew Lane, with Dr. Peter Chamberlen, on the questions: '1. Whether or no a private person may preach without ordination? 2. Whether or no the presbyterian ministers be not the true ministers of the gospel?' Cranford argued in the negative on the first question, and in the affirmative on the second. A full and interesting report of the debate was published 8 June 1652. He died 27 April 1657, and was buried in the church of St. Christopher. A son, James Cranford, was also in holy orders and succeeded his father in the living of St. Christopher, but died in August 1660. Three other sons, Joseph, Samuel, and Nathanael, entered Merchant Taylors' School in June 1644 (Robinson, *Register*, i. 161). The elder Cranford wrote: 1. 'Confutation of the Anabaptists,' London, n. d. 2. 'Expositions on the Prophecies of Daniel,' London, 1644. 3. 'Hæreseomachia, or the Mischief which Heresies do,' London, 1646, a sermon preached before the lord mayor 1 Feb. 1645–6, to which a fierce reply was issued in broadsheet form, under the title of 'The Clearing of Master Cranford's Text' (8 May 1646). Cranford also contributed a preface to the 'Tears of Ireland,' 1642, the whole of which is usually attributed to him. It is an appalling, although clearly exaggerated, account of the cruelties inflicted on the protestants in Ireland in the rebellion of 1641, and is illustrated with terribly vivid engravings. Prefatory epistles by Cranford appear in Richard Stock's 'Stock of Divine Knowledge' (addressed to Lady Anne Yelverton), London, 1641; in Edwards's 'Gangræna,' pt. i. and pt. ii. London, 1646; Christopher Lover's 'The Soul's Cordiall,' 1652; and in B. Woodbridge's 'Sermons on Justification,' 1652. In 1653 the last contribution was severely criticised by W. Eyre in his

'Vindiciæ Justificationis Gratuitæ,' in which Cranford's doctrine of 'conditional' justification by faith is condemned.

[Wood's Athenæ Oxon. (Bliss), iii. 430–1; Wood's Fasti (Bliss), i. 397, 415, ii. 13; Newcourt's Diocese of London, i. 324; Brit. Mus. Cat.] S. L. L.

CRANKE, JAMES (1746 ?–1826), artist, was born at Urswick-in-Furness about 1746. It is supposed that he studied in London, in the studio of his uncle, James Cranke (1717–1780), and afterwards settled at Warrington as a portrait-painter. There are few collections of portraits of this period in the houses of the gentry of Lancashire and Cheshire that do not contain specimens of his work, often attributed to Gainsborough, Romney, or Sir Joshua Reynolds. One of the best-known portraits by Cranke is that of Thomas Peter Leigh of Lyme, colonel of the 3rd Lancashire light dragoons, a regiment Mr. Leigh raised in 1797. This was engraved by Hardy. In 1779 the members of the Tarporley Hunt Club commissioned Cranke to paint a portrait of their president, Mr. Barry, for which they paid the artist 21*l.* This picture has generally been attributed to Gainsborough, but Mr. Egerton Warburton in gathering some notes for his history of the club found the record of the payment to Cranke. Lord Winmarleigh has in his possession a fine group of three family portraits in the same picture, being the likenesses of Miss Frances Patten, Mrs. Prideau Brune, and Peter Patten (afterwards Peter Patten Bold). He has also a portrait of his great-aunt by Cranke, which was sold at the Bold Hall sale, and fell into the hands of a London dealer. By him it was christened 'Fidelity,' a long-lost work by Sir Joshua Reynolds, and is said to have changed hands for 1,200*l.* Fortunately it was repurchased by Lord Winmarleigh for a very moderate sum. Cranke had considerable success as a copyist. One of his works, 'The Holy Family,' after Andrea del Sarto, hangs above the communion-table of Trinity Church, Warrington, with an inscription behind it stating that Cranke was the painter in 1776. Cranke's style was that of the school of Sir Joshua Reynolds and Gainsborough. Though inferior to these masters in the art, his work had great merit, as he had a thorough knowledge of drawing, colour, and composition. Cranke exhibited twelve pictures at the Royal Academy between 1775 and 1820. After spending many years in the full practice of his profession at Warrington, he left that town about 1820, and returned to his native place, Urswick. The parish register contains this record: 'James Cranke, of Hawkfield, passed away, 1826, aged 80 years.'

[Memoir by W. Beamont.] A. N.

CRANLEY, THOMAS (1337 ?–1417), archbishop of Dublin, was born about 1337, and became a student at Oxford, where in due course he proceeded to the degree of doctor in divinity. His name first appears in 1366, when he was a fellow of Merton College (G. C. Brodrick, *Memorials of Merton College*, p. 204, Oxford Historical Society, 1885). Sixteen years later, by the foundation charter of St. Mary College of Winchester, 20 Oct. 1382, he was nominated the first warden of the college (T. F. Kirby, *Extended Transcript of the Charter of Foundation*, &c., privately printed, 1882); but since only the initial steps were as yet taken for carrying the foundation into effect, it does not appear that Cranley was obliged to leave Oxford. At least in 1384 he is mentioned as holding the office of principal of Hart Hall (Anthony à Wood, *History and Antiquities of Oxford, Colleges and Halls*, p. 644, ed. Gutch); and in 1389, not 1393 (as Wood gives the date, *l.c.*, p. 187), Bishop Wykeham transferred him to the wardenship of New College, Oxford, which had been founded by him some years previously (Lowth, *Life of William of Wykeham*, p. 175; 3rd ed. Oxford, 1777). It was through the same connection that Cranley received in 1390 or 1391 the valuable benefice of Havant in the diocese of Winchester (Tanner, *Bibl. Brit.* p. 206). In 1390 he was also chancellor of his university (Wood, *Fasti Oxon.* p. 33). On 3 July 1395 he was collated to the prebend of Knaresborough in the cathedral church of York (Tanner, *l.c.*); and shortly afterwards, 15 Feb. 1395–6, he resigned the wardenship of New College (Lowth, appendix xi. pp. xv, xvi). Then, on 10 Sept. 1396, he was presented to the church of Bishopsbourne, near Canterbury, and in the following year he was elevated to the archbishopric of Dublin. He reached his see on 7 Oct. 1398. Besides being archbishop, Cranley was chancellor of Ireland under Henry IV, and lord justice under Henry V (Ware, *De Præsulibus Hiberniæ*, pp. 114 et seq. Dublin, 1665). According to Leland (*Comment. de Script. Brit.* cclxxix., p. 296), he experienced considerable difficulties in performing his duties in consequence of the opposition of the natives. He expressed his complaints to the king in a poetical epistle consisting of 106 verses, which Leland saw. At length, on 30 April 1417, being now eighty years of age, the archbishop returned to England (Henry of Marlborough, *Annales Hiberniæ*, ad annum,

in CAMDEN'S *Britannia*, p. 835, ed. 1607), and died at Faringdon in Berkshire on the 25th of the following month (WARE, *l.c.*) He was buried, not at Dublin, as Bale (*Scriptt. Brit. Cat.* xiii. 96, pt. ii. 158) and Pits (*De Angliæ Scriptoribus*, § 767, p. 597) say, but before the altar of New College chapel in Oxford, with a memorial brass, the inscription on which is given by Wood (*Colleges and Halls*, p. 201), and which fixes the date of the archbishop's death. The brass is now in the ante-chapel.

Cranley is described by Henry of Marlborough (ubi supra) as a man of commanding character and great learning, bountiful with his goods (he is known to have given books to New College in 1393—WOOD, p. 197), a distinguished preacher, and *suorum locorum ædificator*. This last trait, it is not hard to presume, commended him to William of Wykeham, but we are not informed as to whether he took any part in his patron's works at Winchester or Oxford. Cranley's name is often mis-written Crawley (in Cotton), or Crawleigh (in Wood); but contemporary documents offer only the alternatives of Cranley, Cranle, Cranele, and Cranlegh.

[Cotton's Fasti Ecclesiæ Hibernicæ, ii. 16.]

R. L. P.

CRANLEY, THOMAS (*fl.* 1635), poet, was the author of 'Amanda, or the Reformed Whore, and other Poems, composed and made by Thomas Cranley, gent., now a prisoner in the King's Bench,' 1635, 4to, dedicated 'To the worshipfull his worthy friend and brother-in-law, Thomas Gilbourne, Esquire.' In 1639 the work was reissued under the title of 'The Converted Courtezan, or the Reformed Whore.' It is valuable for the vivid description that it gives of the town-life of the time; nor is the verse ill-written. 'Venus and Adonis' is mentioned as one of Amanda's books in her unregenerate days. Cranley was a friend of George Wither, who in 'Abuses Stript and Whipt' addressed a copy of verses 'To his deare friend Thomas Cranley.' The complimentary verses prefixed to Wither's satire, subscribed 'Thy deare Friend Th. C.,' were probably written by Cranley. A reprint of 'Amanda' was issued (for private circulation) by Frederic Ouvry, in 1869.

[Corser's Collectanea Anglo-Poetica; Collier's Bibl. Cat.]

A. H. B.

CRANMER, GEORGE (1563–1600), secretary to Davison and friend of Hooker, born in Kent in 1563, was the eldest son of Thomas Cranmer by his wife Anne Carpenter. His father, who was registrar of the archdeaconry of Canterbury, was nephew to the archbishop, and son of Edmund Cranmer, archdeacon of Canterbury. One of Edmund Cranmer's daughters married Jervis Walton, and became the mother of Isaac Walton, who was thus first cousin to George Cranmer. At the age of eight he was sent to Merchant Taylors' School, and thence in January 1577 (or, according to other accounts, in December 1579) to Corpus Christi College, Oxford, where he entered simultaneously with Sir Edwyn Sandys, and with him was placed under the tuition of Richard Hooker, the divine. Between the tutor and his two pupils there grew up a firm friendship, which continued long after they had separated on leaving Oxford. If an unsupported statement of Wood's may be believed, Hooker found Cranmer very useful in compiling the 'Ecclesiastical Polity;' and Walton, in his 'Life of Hooker,' relates how Sandys and Cranmer went to see their former tutor while he was rector of Drayton Beauchamp, and how, in spite of their mutual pleasure at the reunion, the visitors had to leave after a stay of one night, disgusted with the shrewishness of Mrs. Hooker. At Oxford Cranmer did well, gaining a Merchant Taylors' scholarship in 1581, and being elected a fellow of his college in 1583. It was his father's wish that he should enter the ministry; but Cranmer himself had no inclination in that direction, and was of opinion, as he wrote to his maternal uncle, John Carpenter, that 'so great a calling ought in no case to be undertaken with a forced minde.' These words occur in a letter (*Cal. State Papers*, Dom. Ser. 1581–90, p. 361) dated 9 Oct. 1586, which Cranmer wrote to his uncle thanking him for having obtained him an appointment in the service of William Davison, the secretary of state. There was already a connection between the two families, Carpenter having married Anne Davison, the statesman's sister. Cranmer remained in this position till his patron fell, when he became secretary to Sir Henry Killigrew, and accompanied him on his embassy to France. On the death of Killigrew, Cranmer started on a continental tour with his old college friend Sandys, and remained abroad three years, visiting France, Germany, and Italy. Shortly after his return to England he was chosen by Charles Blount, lord Mountjoy, to accompany him in the capacity of secretary to Ireland, whither he was going to replace Essex. The appointment held the promise of better things, but Cranmer did not live to enjoy its fruits, for in the following year (16 July 1600) he was killed in a skirmish with the Irish rebels at Carlingford.

Contemporary writers all agree in declar-

ing Cranmer to have been a man of great learning and singular promise. According to Tanner and Wood (who cites information given him by Walton as his authority), he wrote to a considerable extent, but with the exception of two or three private letters, nothing of his composition remains but his celebrated letter to Hooker 'Concerning the new Church Discipline.' This letter, which was written in February 1598, was first published in 1642, and in 1670 was inserted in the folio edition of Hooker's works. It is quite impossible that Cranmer could have been, as stated by Wood and Strype (*Life of Parker*, i. 529, ed. 1821), the author of a letter to the bishop of Winchester requesting him to purge New College and Winchester School of papists. Cranmer, at the time that this letter was written, was not more than five years of age.

[Wood's Athenæ Oxon. (Bliss), i. 700; Robinson's Register of Merchant Taylors' School, i. 17; Tanner's Bibl. Brit.; Walton's Life of Hooker (ed. Bohn), 1884, pp. 180, 187; Gent. Mag. November 1792.] A. V.

CRANMER, THOMAS (1489–1556), archbishop of Canterbury, was born at Aslacton in Nottinghamshire 2 July 1489. He came of an old family, originally of Lincolnshire, but for some generations settled in the county of his birth. His father, who bore the same christian name as himself, put him to school 'with a marvellous severe and cruel schoolmaster,' who is also described as 'a rude parish clerk.' His father really desired to give him some knowledge of letters, but was no less anxious that he should be skilled in such gentlemanlike exercises as shooting, hunting, and hawking. Owing to his physical training he was able when archbishop to ride the roughest horse as well as any of his household. But the care of his later education fell upon his mother, Agnes, daughter of Laurence Hatfield of Willoughby, who being left a widow sent him to Cambridge when he was fourteen. There he remained eight years studying philosophy and logic, but afterwards gave himself to the reading of Erasmus and the classics. He took the degree of B.A. in 1511–12, and that of M.A. in 1515. He became fellow of Jesus, but soon lost his fellowship by marriage, notwithstanding that, to prevent interruption of his university career, he had placed his wife at the Dolphin Inn at Cambridge, she being related to the good wife there. His visits to the inn were observed, and in after years, when he was archbishop, it was said that he had been an ostler or innkeeper (Foxe, viii. 4, 5; Nichols, *Narratives of the Reformation*, p. 269; *Calendar*, Henry VIII, vol. vii. No. 559). He was, however, appointed common reader at Buckingham (now Magdalene) College, and when a year after his marriage his wife died in childbirth, the master and fellows of Jesus re-elected him to a fellowship. He proceeded D.D. at Cambridge, and although solicited to become one of the foundation fellows of Wolsey's new college at Oxford he declined to leave the society which had shown him so great favour. He was admitted reader of a newly founded divinity lecture in Jesus College, and was chosen by the university one of the public examiners in theology.

In the summer of 1529 Cambridge was visited by a pestilence, and Cranmer removed with two scholars, the sons of a Mr. Cressy of Waltham Abbey, to the house of their father, whose wife was a relation of his own. At this time Henry VIII's suit for a divorce had begun before Cardinals Wolsey and Campeggio in England, but the court had been prorogued, and every one knew that the cause would be removed to Rome in consequence of the queen's appeal. In great perplexity the king removed from Greenwich to Waltham with the two cardinals in his company. The two chief agents in the divorce, his secretary, Gardiner, and his almoner, Dr. Fox, went to Waltham and were lodged by the harbingers in Cressy's house while Cranmer was there. The three being old college friends naturally got into conversation on the chief topic of the day; and Cranmer gave an opinion as to the best mode of satisfying the king without the long delay that would be required to pursue the cause through all its stages at Rome. The king only wanted sufficient assurance of the invalidity of his first marriage, notwithstanding the dispensation, and he might then take the responsibility of marrying again at once. He ought therefore to take the opinions of divines at the universities, and act accordingly. This advice was reported by Foxe to the king two days after, and Cranmer was summoned to the royal presence at Greenwich. The king, who was greatly pleased, desired him to write his own mind on the subject, and recommended him to the Earl of Wiltshire, Anne Boleyn's father, into whose household at Durham Place he was accordingly received. In obedience to the king's command he wrote a treatise, with which, being commissioned as it is said to go down and dispute the matter at Cambridge, he in one day persuaded six or seven learned men there to take the king's part. It can hardly be, as Morice relates, that he had a joint commission with Gardiner and Foxe for this purpose; for it appears that Gardiner only went to Cambridge about it in February

1530, after Cranmer had gone abroad. But Gardiner's letter of that date shows that several of the graduates in theology had before then expressed their concurrence with the argument in Cranmer's book; and an attempt was made to exclude them from voting on the subject as men who had committed themselves to one view of it already.

In January 1530 the Earl of Wiltshire was sent ambassador with Dr. Stokesley and others to the emperor, Charles V, and Cranmer accompanied him to the meeting of the pope and emperor at Bologna. About this time he seems to have been promoted to the archdeaconry of Taunton (Le Neve says in 1525, but it appears Gardiner held it in 1529; see *Calendar*, Henry VIII, iv. 2698). While abroad on this mission he had an allowance of 6*s.* 8*d.* a day from the king, and he remained with his patron in Italy till September, when the embassy returned to England. In the interval he had gone to Rome, where he offered to dispute in the king's favour, and where the pope made him penitentiary for England. He remained at home, evidently still a member of the Earl of Wiltshire's household, during 1531, and we have a letter of his to the earl, dated from Hampton Court on 13 June of that year, giving his opinion of a book which had just been written by Reginald (afterwards cardinal) Pole, 'much contrary to the king's purpose' in the matter of the divorce. On 24 Jan. 1532 he was sent to the emperor in Germany to relieve Sir Thomas Eliot, who was allowed to return home. He joined the imperial court at Ratisbon, where, among other things, he had certain remonstrances to make about English commerce with the Low Countries. In July he stole away from Ratisbon on a secret mission to John Frederic, duke of Saxony, with whom he also left letters from the king for the Dukes of Luneburg and Anhalt, and whom he assured of the support both of England and France in the opposition of the German princes to the emperor. The intrigue was a total failure; for the pacification of Nuremberg was already being negotiated, and was published a few days after. Cranmer, however, remained in favour with Charles V, whom he accompanied to Vienna and afterwards to Mantua, where he received his recall, the king having determined to promote him to the archbishopric of Canterbury, which had just become vacant by the death of Warham. The promotion was altogether unexpected by himself, and he had made very bad preparation for it by marrying in Germany a niece of Osiander; nor is there any reason to doubt his own protest before the commissioners who tried him at Oxford in Queen Mary's days, that he accepted it with reluctance and delayed his coming home (as he said, 'by seven weeks at the least') in the hope that the king might change his purpose.

He sent his wife secretly to England in advance of him, and seems to have arrived there himself early in January 1533. Within a week of his arrival it was made known that he was to be the new archbishop. The king was in the habit of allowing rich bishoprics to remain vacant about a year, but on this occasion he had filled up the vacancy in four months and even advanced money to the archbishop designate to enable him to procure his bulls without delay. It was at once suspected that the king's object was to obtain from the new metropolitan, as 'legatus natus' in England, authority to proceed to a new marriage, treating his union with Catherine of Arragon as invalid. And though this was known at Rome it was found impossible to resist the king's request that the bulls of the new archbishop might be sped at once and even without the customary payment of first-fruits. The bull was passed on 22 Feb., and on 30 March following Cranmer was consecrated at Westminster by the Bishops of Lincoln, Exeter, and St. Asaph. Just before the ceremony he made a protest before witnesses that the oath he was about to take of obedience to the pope he meant to take merely as a matter of form, and that it should not bind him to anything against the king, or prevent him from reforming anything that he found amiss in the church of England. He further, before obtaining possession of his temporalities, which were restored on 19 April, took an oath to the king renouncing all grants from the pope that might be prejudicial to his highness.

Even before his temporalities were restored he had taken the first step towards the gratification of Henry's wishes in the matter of the divorce. On 11 April he wrote to the king asking permission, by virtue of the high office conferred upon him by the king himself, to take cognisance of his grace's 'great cause of matrimony.' Of course it was readily conceded, and Catherine was cited to appear before the archbishop at Dunstable. Here Cranmer opened his court on 10 May, when he pronounced Catherine contumacious for non-appearance; and after three further sittings (during which period he expressed to Cromwell his great anxiety that the matter should be kept secret, lest she should be induced to recognise his jurisdiction) he gave formal sentence on the 23rd as to the invalidity of the marriage. Five days later at Lambeth he held a secret investigation, as the result of which he pronounced judicially

that the king was lawfully married to Anne Boleyn.

On 10 Sept. in the same year he stood godfather to the Princess Elizabeth at her baptism. A month before he had examined the fanatical 'Nun of Kent,' Elizabeth Barton [q. v.], on the subject of her pretended revelations. Her prophecies had failed to deter the king from marrying Anne Boleyn; but what was to become of the couple had been partly revealed to her in a trance, and she expected to be answered fully in another on the archbishop allowing her to go down into Kent for the purpose. Cranmer gave her leave to do so in order that she might commit herself more fully, and then handed her over to Cromwell to be examined further touching her adherents. He also examined some of the monks of Christ Church as to their complicity in her revelations.

Favoured by the king, who continued to lend money to him (*Calendar*, Henry VIII, vol. vi. No. 1474), he could not but be the subservient instrument of Henry's policy. In Easter week of the following year he issued an inhibition to the clergy forbidding any of them to preach without taking out new licenses. This was apparently the result of an express admonition from the king, and designed to prevent the marriage with Anne Boleyn being denounced from the pulpit. Soon after an order was taken 'for preaching and bidding of beads,' by which the licensed pulpit orators were directed to inveigh against the authority of the pope, but not to preach either for or against purgatory, worship of saints, marriage of priests, and some other subjects for the space of a year (*ib.* vol. vii. Nos. 463, 464, 750–1, 871). A considerable change of doctrine was thus already contemplated, but was referred to a future decision of the archbishop, who, being now the highest ecclesiastical authority recognised in the land, was invested with some of the functions hitherto exercised by the pope. He granted bulls and dispensations, consecrated bishops by his own act, and, greatly to the annoyance of his suffragans, two or three of whom in vain protested, held a general visitation of his province in 1534. 'Of all sorts of men,' he himself writes at this time to the lord chancellor, 'I am daily informed that priests report the worst of me' (*ib.* No. 702; *Works*, ii. 291). He was enthroned at Canterbury 3 Dec. 1534 (Chronicle of St. Augustine's, in 'Narratives of the Reformation,' p. 280, says 1533, but it was certainly next year; see *Calendar*, vol. vii. No. 1520). On 10 Feb. in the following year he took the lead in the formal abjuration made by each of the bishops singly of allegiance to the see of Rome. But though he so readily lent himself to the establishment of the royal supremacy, he certainly did his best to prevent the martyrdom of those who could not conscientiously accept it. When More and Fisher, after their examination at Lambeth, expressed their willingness to swear to the new act of succession, but not to the preamble, he urged strongly that it would be politic to accept their obedience to this extent without pressing them further; and in April 1535, after the Charter House monks were condemned, he suggested to Cromwell that efforts should be made to procure recantations, at least from Webster, prior of Axholme, and Reynold of Sion, rather than that they should be made to suffer the extreme penalty of the law. But in neither application was he successful, and on 3 June 1535 he was one of the lords who went to the Tower to examine Sir Thomas More, though the chief examiner seems to have been Lord-chancellor Audeley. Next day he received royal letters, which were sent to the other bishops also, and followed up by a royal proclamation on the 9th, directing them on every Sunday and high feast throughout the year to preach that the king was supreme head of the church of England. Another duty enjoined upon them was to have the pope's name erased from every service book. How Cranmer fulfilled these injunctions his own letters testify on more than one occasion; and in August following he refers to Dr. Layton, the king's visitor, who heard him preach in his own cathedral, as a witness of his obedience.

Next year, on 2 May, Anne Boleyn was suddenly sent to the Tower, her trial and execution following within less than three weeks. Her old chaplain, the archbishop, received orders on the day of her arrest to come up from the country to Lambeth, where he was to remain till further intimation was made of the king's pleasure. He wrote Henry a letter expressive of some perplexity, but after concluding it he was sent for to the Star-chamber, where the case against Anne was officially declared to him, and he added in a postscript: 'I am exceedingly sorry that such faults can be proved by [i.e. against] the queen.' After her condemnation he visited her in the Tower. The king was determined not only to put Anne to death, but to prove that he had never been married to her. Cranmer procured from her in conversation an avowal of certain circumstances which, though never openly stated in justification of the king's conduct, were considered to affect the validity of her marriage; and just as in 1533 he had pronounced that marriage valid he now on 17 May 1536 pronounced it to

have been null and void from the first; the grounds on which either decision was pronounced being equally withheld from the public.

In the convocation which met in June and July following the sentence against Anne was confirmed, and a body of ten articles touching doctrines and ceremonies—the first formula of faith put forth by the church of England—was agreed to. These articles seem to have been drafted by the king himself and revised by Cranmer. Next year he in like manner revised the corrections which the king proposed to make in the so-called 'Bishops' Book,' properly entitled 'The Institution of a Christian Man.' A little before this, in pursuance of a resolution of convocation in 1534, he had taken steps as metropolitan towards the production of an authorised English bible, with the concurrence of his suffragans, all of whom lent their aid in the project except Stokesley, bishop of London. The work, however, was forestalled by the first edition of Coverdale's translation, already printed abroad in 1535, and dedicated to the king; and ultimately it was superseded in favour of Matthew's bible, a patchwork of Tyndale's and Coverdale's versions published in the summer of 1537, and dedicated, like that of Coverdale, to Henry VIII. On 4 Aug. Cranmer sent a copy of this version to Cromwell to be exhibited to the king, requesting that the sale might be authorised until the bishops could produce a better version, which he thought would not be till a day after doomsday. The work was accordingly licensed, and the archbishop informed Cromwell that he could not have pleased him more by a gift of a thousand pounds.

About this time, pursuant to an act passed in 1534, a number of suffragan bishops were constituted in different parts of England, of whom three were consecrated by the archbishop himself at Lambeth, and three others by his commission. The need for these may have been increased to some extent by the suppression of the smaller monasteries in 1536, as before that time the prior of Dover seems to have acted as a suffragan of Canterbury. But of all the great movements affecting the church Cranmer had least to do with the suppression of the monasteries. In October 1537 Cranmer stood godfather to the infant prince Edward, afterwards Edward VI. In the beginning of May 1538 he examined at Lambeth Friar Forest, who was shortly after burned in Smithfield for heresy and for denying the king's supremacy. In the summer he commissioned Dr. Curwen to visit the diocese of Hereford, the see being then vacant by the death of Dr. Foxe. At this time he had disputes with his own cathedral convent of Christ Church, and a troublesome correspondence with a Kentish justice as to the interpretation of the king's injunctions. He suggested to Cromwell that the monastic visitors should examine the relics of St. Thomas of Canterbury, and particularly the liquid exhibited as the blood of the martyr, which he suspected to be 'made of some red ochre or such like matter.' The great feast of St. Thomas had already been abolished two years before with other superfluous holidays by royal proclamation, and the archbishop had given great offence by eating flesh in his own parlour on St. Thomas's eve in defiance of ancient usage. Commissioners were sent down to Canterbury to destroy the shrine and bear away its costly treasures of gold and jewels.

In August of the same year the archbishop was much interested in a mission of German divines who came to England to negotiate terms of union between the German protestants and the church of England. He was named on the king's side, and doubtless presided at their conferences with the English bishops, whom he accused in a letter to Cromwell of purposely seeking to make their embassy fruitless. In October a commission was issued to him and some other divines to proceed against Anabaptists, some of whom were presently brought to Smithfield and burnt. In November John Lambert, otherwise called Nicholson, was brought before him for heresy touching the sacrament, but made his appeal to the king, who hearing the case in person caused Cranmer to reply to the arguments of the accused. The archbishop did so, but not apparently to the satisfaction of Bishop Gardiner, who was also present, and who with some other bishops joined in the disputation. Ultimately, the unhappy man was condemned to the flames.

In 1539 was passed by parliament 'An Act for Abolishing Diversity of Opinions,' as it was strangely entitled, more commonly known as the Act of the Six Articles. A strong reaction was setting in against innovation in doctrine; and six weighty points of theology were referred by the House of Lords to a committee of bishops presided over by Cromwell as the king's vicegerent. Cranmer used every effort on the side of freedom, partly, no doubt, from interested motives, as one of the articles touched the marriage of the clergy. But his efforts were fruitless. The king himself entered the house, and his influence immediately silenced the advocates of the new learning. The doctrine of the church was then defined, and penalties of

extraordinary severity were enacted to enforce it. A cruel persecution was threatened; Latimer and Shaxton resigned their bishoprics, and not only lay heretics but the married clergy stood in awe of the new law. Cranmer himself was obliged to dismiss the wife whom since his promotion he had been obliged to keep in seclusion. It was said by contemporaries that he carried her about in a chest perforated with air-holes to let her breathe; and that on one occasion, she and the chest being removed by an unconscious porter, and deposited wrong side up, she was compelled to disclose her situation by a scream.

In December 1539 the archbishop met Anne of Cleves on her progress from the seacoast and conducted her into Canterbury. On 6 Jan. 1540 he married her to the king, and six months later he became, by virtue of his position, the chief instrument of her divorce, which was accomplished by a sentence of convocation. About the same time he interceded as far as he could to save Cromwell from the block, or rather he wrote apologetically, as in the case of Anne Boleyn. The note of subservience was never absent from anything Cranmer ventured to write, though he doubtless heartily desired to mitigate the king's cruelty. To the bill of attainder against Cromwell he offered no opposition. Next year he was selected by the council as the fittest to convey to the king the information of the infidelity of his fifth wife, Catherine Howard [q. v.] Afterwards by the king's command he visited her in the Tower, and when he found her overwhelmed with grief and terror gave her a delusive hope of mercy, which he had been instructed to hold out to her.

In March 1541 his cathedral of Canterbury underwent a great change, the old monastic foundation being replaced by a dean and chapter. It was then proposed by some of the commissioners to change the grammar school and restrict its privileges to the sons of gentlemen, a scheme which Cranmer opposed with a vigour and eloquence altogether admirable. Before this, in 1540, 'the Great Bible' was ordered to be set up in parish churches, all unauthorised translations having been already forbidden by a proclamation issued in the preceding November. This edition came to be called by Cranmer's name, partly from the avowed favour with which he regarded it, and partly from a preface which he supplied to it; but in 1542 it was greatly objected to in convocation, especially by Bishop Gardiner, who produced a long list of venerable words used in the Vulgate, for which he thought the English substitutes inadequate and commonplace. Cranmer on this proposed to refer the revision of the translation to the universities, in which he was sure of the king's support; and thereupon all further opposition was withdrawn. The archbishop also presided over the commission of 1540 on the doctrines and ceremonies of the church, one fruit of whose labours appeared three years later in a book published by authority entitled 'The Necessary Doctrine and Erudition of a Christian Man.'

His theology at this time, though not so decidedly protestant as it afterwards became, was more latitudinarian than that of others. He had for some years a commissary in Calais who, though indeed he was obliged to dismiss him on that account, certainly represented his own views in favouring the party opposed to transubstantiation. He was a willing enough agent in carrying out the king's injunctions for the removal of shrines and relics; and he himself was held largely responsible for the abrogation of cherished customs. Three different complaints or conspiracies against him are recorded, in which it was hoped by the opposite party to procure his downfall; but the king was so well aware of his value that they completely failed. 'Ha, my chaplain,' said Henry on one of these occasions, receiving the archbishop into his barge, 'I have news for you. I know now who is the greatest heretic in Kent.' And he pulled out of his sleeve a paper containing a set of articles against the archbishop, signed by a number of his own clergy and prebendaries of his cathedral, and by several justices of the shire. Cranmer desired that the charges might be investigated, and the king said he would have them inquired into by the archbishop himself and such other commissioners as he would name, which was done accordingly, much to the confusion of those who had drawn up the indictment.

In a second case a courtier named Gostwick is said to have been set on by others, but the king on hearing of it ordered the 'varlet,' as he called him, to beg the archbishop's pardon. A third instance is familiar in some of its details to every reader of Shakespeare. The council had obtained leave of the king to examine Cranmer and commit him to the Tower, urging that so long as he was at liberty witnesses would fear to speak the truth. The king unwillingly complied with their request, so far as words went, but to defeat their purpose sent for the archbishop late at night and gave him a ring which, if they insisted on his committal next day, he might show the council in token that the king would have the matter heard before

himself. Next morning he was summoned before the council, but was kept waiting some time outside the council-chamber door. His secretary Morice called Dr. Butts to witness the fact, and Butts informed the king. 'What!' exclaimed Henry, 'standeth he without the council-chamber door? It is well. I shall talk with them by-and-by.' When Cranmer exhibited the ring, and said he appealed to the king, the lords, 'as the manner was, went all unto the king's person both with his token and the cause,' and received a severe rebuke for their treatment of him. 'I would you should well understand,' Henry added, 'that I account my lord of Canterbury as faithful a man towards me as ever was prelate in this realm, and one to whom I am many ways beholden.' After that day no man durst say a word against him so long as Henry lived.

These incidents we know from the relation of Cranmer's own secretary and apologist, Ralph Morice. It was Henry's policy always to pay ostensibly the highest deference to the church while compelling the church to yield to his own inclinations. And when Morice goes on to vindicate his master from a censure afterwards passed upon him that he had given away so many farms and offices during his tenure of the archbishopric that there was little left for his successors, he does so by showing that if Cranmer had not been very conciliatory to his prince the see would have been stripped absolutely bare. Cranmer only yielded to the pressure put upon him by the king and his grasping courtiers; yet he refused long leases, and limited them to twenty-one years, until he found that this only exposed him to still more pressure for reversions, which were shamelessly sold again soon after they were obtained. Cranmer also made some exchanges of land with the crown to the detriment of his see, in palliation of which his secretary truly says: 'Men ought to consider with whom he had to do, specially with such a prince as would not be bridled, nor be againstsaid in any of his requests.'

Henry showed his regard for Cranmer by making him alter his ancestral arms, substituting for three cranes three pelicans, to indicate 'that he ought to be ready to shed his blood for his young ones brought up in the faith of Christ.' But there was no great likelihood of his dying a martyr so long as such a patron lived. Even on high questions of theology he once wrote his opinion with the following note attached: 'This is mine opinion and sentence at this present, which, nevertheless, I do not temerariously define, but refer the judgment thereof wholly unto your majesty' (Jenkyns, ii. 103). In 1542, when the Scotch prisoners taken at the Solway Moss were sent to London, the Earl of Cassillis was committed to the care of the archbishop, and it has been thought that his conversations with Cranmer were not without fruit in the subsequent history of the Scottish Reformation. In September 1543 the archbishop held a visitation of his diocese in which many of the presentments show clearly the little progress that had yet been made in the war against superstitions. On 18 Dec. following his palace at Canterbury was accidentally burnt, and his brother-in-law and some other persons perished in the flames. In June 1544 a royal mandate was issued for the general use of prayers in English, and an English litany was published by authority immediately before the king's expedition to Boulogne. A little later in the year Cranmer, by the king's command, translated from the Latin 'certain processions to be used on festival days,' to be set to music (making, however, pretty considerable alterations on the originals), which he submitted to the king's correction. Before the end of the year he also urged upon the king the long-felt necessity for a revision of the ecclesiastical laws in accordance with previous legislation; and next year he was commissioned to take steps to that effect.

Henry VIII died on 28 Jan. 1547. He was attended by Cranmer in his last moments, and the archbishop was named in his will as one of the council to govern during the minority of Edward VI. He was, of course, the first in precedence, but it is not easy to see that in affairs of state he possessed more influence than he had done during Henry's life; and even in matters ecclesiastical he appears still, to a large extent, to have acted under pressure from others. He crowned the young boy king on 20 Feb., but even before that date he took out a new commission to discharge his archiepiscopal functions, acknowledging that all jurisdiction, ecclesiastical and secular, alike emanated from the sovereign. At the coronation he delivered an address to the new king on the nature of his coronation oath, carefully explaining that it was not to be taken in the sense the pope had attached to it, which made the see of Rome the arbiter of his right to rule. But instead of carrying the Reformation further he seems to have aimed at a more conservative policy than during the preceding reign. For he not only suspended, at the death of Henry VIII, a scheme of ritualistic changes which he and others had been preparing for the king's approval, but when urged to new measures of reform he would reply that it was better to undertake

such measures in Henry's days than now, when the king was in his nonage.

It is not surprising, therefore, that he celebrated mass for the repose of Henry's soul according to his will, or even that he did the same office not long afterwards for that of Francis I of France. He also strongly opposed in parliament the act for the suppression of colleges and chantries. But changes soon began to be introduced with his approbation, and, partly at least, at his suggestion, which produced a very considerable revolution. A general visitation of the kingdom was set on foot, in which the visitors were instructed to sell everywhere for use in the churches a new book of homilies and a translation of Erasmus's 'Paraphrase of the New Testament.' Both these books were strongly denounced by the opposite party, especially by Gardiner. In the convocation of 1547 the archbishop obtained a vote in favour of the marriage of the clergy, and though a measure to legalise it was deferred for a time, it was successfully carried through parliament next year; after which his wife returned to him from Germany. Parliament also gave effect to a unanimous decision of convocation in favour of communion in both kinds, a change which necessitated the issue of a royal commission in January 1548 to revise the offices of the church. This commission consisted of six bishops and six other divines, presided over by Cranmer; it held its sittings in Windsor Castle, and produced a new communion book early in March, and ultimately, in November following, the first English prayer-book.

Early in 1548 an order in council abolished the carrying of candles on Candlemas day, ashes on Ash Wednesday, palms on Palm Sunday, and various other ceremonies. In the course of the same year Cranmer held a visitation of his diocese, inquiring particularly whether the destruction of images and other relics of superstition had been fully carried out. Yet it was in this year he published his so-called catechism, entitled 'A Short Instruction into Christian Religion,' which was a translation from the German of a Lutheran treatise too high in some of its doctrines to satisfy ardent reformers. In 1549 various heretics of extremely opposite views were convented before him at Lambeth, some for denying the Trinity, others for denying the human nature of Christ. Most of them recanted and did penance; but a woman named Joan Bocher [q. v.], or Joan of Kent, who belonged to the second category, stood to her opinion and was burned, though in the interval after her condemnation both Cranmer and his former chaplain, Bishop Ridley, reasoned with her, making earnest efforts to convert her. Another martyr, a Dutch Arian, was brought before him two years later, and in like manner delivered to the flames.

His activity against heretics in 1549 was occasioned by the issue of a new commission, of which he was the head. The first Act of Uniformity was passed in the beginning of the same year, and the new English prayer-book came into use on Whitsunday. But the change, unpopular in most places, produced a serious insurrection in Devonshire and Cornwall. The rebels declared the causes of their rising in a set of fifteen articles, demanding the restoration of images, of the mass in Latin, and, generally speaking, of the old order in the church. To these articles Cranmer drew up an elaborate answer, reproaching the remonstrants for the insolence of their tone, and convicting them by his superior learning of specious inconsistencies. He also preached twice at St. Paul's on the sinfulness of the insurrection. After a time it was suppressed. Meanwhile the protector, Somerset, was tottering to his fall, and it is melancholy to relate that he was betrayed at the last by Cranmer, who had also been instrumental in his brother's (Lord Seymour) execution in the earlier part of the year; for though an ecclesiastic he had signed the death-warrant of that unhappy nobleman, a gross violation of the canon law, of which the best that can be said is that it was doubtless due, not to political hatred, but to simple weakness. Somerset, however, was for the present only removed from the protectorate and restored to liberty. The same timidity of Cranmer's which made him too readily become an instrument of tyranny gave rise to the popular saying, preserved in Shakespeare:—'Do my lord of Canterbury a shrewd turn, and he is your friend for ever.' He was always anxious to conciliate those who liked him least. Even in the exercise of his authority as archbishop his lenity towards opponents was such as sometimes to provoke contempt. A quondam abbot of Tower Hill, who had become vicar of Stepney, being a strong opponent of the Reformation, was brought before him charged with causing the bells to be rung and choristers to sing in the choir, while licensed preachers whom he did not favour were addressing the people in his church. Cranmer contented himself with administering a rebuke, telling the disappointed prosecutor that there was no law to punish him by.

In truth the Reformation was developing itself in a way that must have filled him with anxiety. The reforming and the conservative or romanising party had not been

over-tolerant of each other in the reign of Henry VIII; but now they could hardly be kept within one fold. The latter, indeed, no less than the former, had abjured the pope's jurisdiction and admitted the royal supremacy; but they were slow to recognise acts done by a faction during the king's minority as constitutional either in church or state. Their scruples were, however, overborne, and Cranmer's authority was used to silence their protests. He was head of the commission which examined and deprived Bishop Bonner in 1549, and of that which did the like to Bishop Gardiner in 1550–1; but Bishops Heath and Day were deprived in 1551 without his intervention, and Bishop Tunstall in 1552, by a commission consisting purely of laymen, after Cranmer had vigorously opposed a bill for his deprivation in parliament.

Cranmer, however, invited a number of illustrious foreign protestants to settle in England and give their advice to the king's council, among whom were Peter Martyr, Ochino, Bucer, Alasco the Pole, and a number of others. He sought also to promote a union of reformed churches with a common standard of doctrine, and made overtures particularly to the divines of Zurich and to Melanchthon in Germany. His efforts in this were fruitless. He was led, however, to write a book upon the sacrament, distinctly repudiating the doctrines of transubstantiation and the real presence, to which Gardiner, though imprisoned in the Tower, found means to write an answer and get it published in France, and Cranmer was driven to defend himself by a more elaborate treatise, in reply alike to Gardiner and to Dr. Richard Smith, who had been imprisoned after a scholastic disputation at Oxford with Peter Martyr on the same subject, and had afterwards escaped abroad. Further, owing to the criticisms of foreign protestants, both in England and elsewhere, on the new prayer-book, Cranmer set about revising it along with Goodrich, bishop of Ely, and some others; and, having been appointed the head of a parliamentary commission for the revision of the canon law, he drew up an elaborate scheme for that purpose, in which all the old machinery of the ecclesiastical courts was to be placed at the command of reformers in point of doctrine.

This scheme, however, was never authorised. The council of Edward were bent on carrying out the reformation in their own way by acts of parliament, and they had met with one serious difficulty already. The Princess Mary had persistently refused to adopt the new liturgy, and her brother desired the advice of Cranmer and Bishops Ridley and Ponet whether he ought to tolerate her disobedience. Their answer was that 'to give license to sin was sin, but to suffer and wink at it for a time might be borne.' Yet the emperor's ambassador was urgent that she should have a license by letters patent to have mass in her own chapel, and when it was refused the council found it necessary to redouble their precautions against a scheme which was certainly entertained for carrying her abroad. Elsewhere, however, no resistance was to be expected. In 1552 the revised prayer-book was authorised by a new Act of Uniformity, and to be present at any other service was visited with six months' imprisonment, even for the first offence. An interval of more than six months, however, was allowed before it came into operation, during which period such strong objections were raised by extreme protestants to the practice of kneeling at communion that the printing of the work, though already authorised by parliament, was suspended until the question was referred to Cranmer, and at length the celebrated 'black rubric' was inserted by authority of the council.

The execution of the Duke of Somerset in January 1552 is believed to have affected Cranmer deeply. He could not but feel that his rival Northumberland was a far more dangerous man. A commission was issued in April to seize to the king's use throughout the kingdom all such remaining church plate as the new ritual had made superfluous, and to inquire how far it had been embezzled. Cranmer was one of the commissioners in Kent, but he was slow to act on his commission, and even seems to have made some kind of protest against it, which was probably the reason why, as Cecil at this time informed him, he and his order were accused of being both covetous and inhospitable. It was a charge that had been insinuated against himself by Sir Thomas Seymour in the days of Henry VIII, and retracted by the accuser himself on the plainest evidence; and Cranmer had no difficulty in answering it now. Another commission came to him about the same time to inquire as to a new sect that had sprung up in his diocese named the Davidians, or Family of Love. This inquiry he seems to have conducted with characteristic moderation. His health at this time was less robust than usual, for he had two illnesses in the summer of 1552.

Towards the close of the year the forty-two articles of religion (afterwards reduced to the well-known thirty-nine), a compendium which he had prepared and submitted to the council, received some final corrections

from his pen, and he requested that the bishops might be empowered to cause the clergy generally to subscribe them. It appears, however, that he had already framed these articles some years before, and had required by his own authority as archbishop the subscriptions of all the preachers whom he licensed. Nor did they ever, as Cranmer himself confessed, receive the sanction of convocation, though published in 1553 by the king's command, with a statement to that effect on the very title-page to which the archbishop objected as untrue. The falsehood, it seems, was justified by the council because the book 'was set forth in the time of the convocation,' a pretext which, lame as it was, was as little true as the statement it was advanced to justify.

When Edward was dying in 1553 Cranmer was, much against his will, dragged into Northumberland's audacious plot touching the succession. The signature of every one of the council was required to the king's will, and Cranmer at length reluctantly added his —the last in time although it stood first in place. There can be no doubt as to the truth of his statement afterwards made to Queen Mary in extenuation of what he had done. He had desired to have spoken with the king alone to have made him alter his purpose, but he was not permitted. Then the king himself asked him to set his hand to the will, saying he hoped he would not be more refractory than the rest of the council. The judges, he was told, had advised the king that he had power to will away the crown, and indeed only one of them had refused to sign the document. So Cranmer too complied, and as he informed Queen Mary, having been thus induced to sign, he did it 'unfeignedly and without dissimulation.'

He was thus committed to the cause of Lady Jane Grey, which he no doubt upheld 'without dissimulation' as long as it was tenable. But on 19 July her nine days' reign was over, and on the 20th Cranmer signed along with the rest of the council the order to Northumberland to disband his forces. On 7 Aug. he officiated at a communion service instead of a mass at the interment of Edward VI at Westminster. But the authority of the new prayer-book and of much else that had been done in the preceding reign was now called in question. A commission was issued to inquire into the validity of Cranmer's own acts in depriving certain bishops and causing others to be appointed in their places, and he was ordered to appear in consistory at St. Paul's and bring with him an inventory of his goods. This he accordingly did on 27 Aug. About the same time Dr. Thornden, suffragan bishop of Dover, ventured without his leave as archbishop to restore the mass in Canterbury Cathedral, and he straightway drew up a declaration that it was not done by his authority. In this manifesto he also contradicted a rumour that he was willing to say mass before the queen, and declared his readiness not only to defend the communion book of Edward VI as agreeable to Christ's institution, but to show that the mass contained 'many horrible blasphemies.' It was a strongly worded document, which he might probably have toned down, for he himself said that he would have enlarged it and got it set on church doors with his archiepiscopal seal attached; but having allowed his friend Bishop Scory to take a copy, the latter read it publicly in Cheapside on 5 Sept. The consequence was that he was called before the council on the 8th for disseminating seditious bills, and was thereupon committed to the Tower.

On 13 Nov. he was taken to the Guildhall and put on his trial for treason, along with Lord Guildford Dudley. He was charged with having caused Lady Jane Grey to be proclaimed on 10 July and with having armed about twenty of his dependents in her cause, whom he sent to Cambridge in aid of Northumberland on the 16th and 17th. He pleaded not guilty, but afterwards withdrew the plea and confessed the indictment. The usual sentence for treason was pronounced upon him, and execution was ordered to be at Tyburn. His life was, however, spared by the clemency of the queen; but he was included in the act of attainder passed in parliament against the Earl of Northumberland (Statute 1 Mary, c. 19), and, his dignity being forfeited, he was afterwards spoken of as 'the late Archbishop of Canterbury.'

He remained in the Tower till 8 March following (1554), when the lieutenant received a warrant 'to deliver to Sir John Williams the bodies of the late Archbishop of Canterbury, Dr. Ridley, and Mr. Latimer, to be by him conveyed to Oxford.' There they were to be called upon to justify their heresies, if they could, in a theological disputation. The convocation which had met at St. Paul's, under Bishop Bonner's presidency, had been discussing the subject of the English prayer-book and the articles, both of which they declared to be heretical. The root of the evil was found in wrong opinions as to the mass, and the true doctrine of the Romanists was set forth in three articles affirmed by a large majority in the lower house with only five or six dissentients. But one of these, Philpot, archdeacon of Worcester, demanded a scholastic disputation upon

the subject, in which Cranmer and others should be allowed to take part. This could not be reasonably refused; and Cranmer, Ridley, and Latimer were taken from their prison in the Tower and lodged in Bocardo, the common gaol at Oxford, till the disputation commenced. On 14 April they were called before a great assembly of divines, from Cambridge as well as from Oxford, which met in St. Mary's Church, presided over by Dr. Weston, prolocutor of the convocation. The three articles agreed on in convocation were proposed to them, and they refused to subscribe. Monday following, the 16th, was appointed to Cranmer to declare his reasons, Tuesday the 17th to Ridley, and Wednesday the 18th to Latimer. Of course there could be little doubt of the result. Dr. Chedsey was Cranmer's chief opponent, and after the discussion had lasted from eight in the morning till nearly two in the afternoon there was a cry of 'Vicit veritas!' The arguments were then handed in to the registrar, the doctors went to dinner, and Cranmer was conveyed back by the mayor to Bocardo. After his two fellow-prisoners had been heard and answered in the same style, and a formal condemnation of all three had been pronounced on the Friday, he wrote on the 23rd a brief account of the discussion to the council, complaining of the unfairness with which it had been conducted, and requesting them to obtain for him the queen's pardon.

It is clear that he had fought his argumentative battle with great calmness, moderation, and ability. Nor were his opponents, perhaps, altogether satisfied with the result; for though they had declared him vanquished upon the Monday, they allowed him to discuss the same question again on the Thursday following with John Harpsfield, who was to dispute for his degree of D.D.; and at the close of that day's controversy not only did Dr. Weston commend his gentleness and modesty in argument, but all the doctors present took off their caps in compliment to him. He and his two fellow-captives were, however, kept in prison for nearly a year and a half longer, during which time Mary married Philip of Spain, Pole arrived as legate from Rome, and a beginning was already made of those cruel martyrdoms which have cast so deep a stain on Mary's government. The council seem to have been unable for a long time to determine on further proceedings against Cranmer and his two friends, till at length it was determined to give them a formal trial for heresy. As yet they had only been condemned in a scholastic disputation, but now Pole as legate issued a commission to examine and absolve, or degrade and deliver to the secular arm, the two prisoners, Ridley and Latimer. As to Cranmer, who had filled the office of primate, a different course was adopted. He first received on 7 Sept. 1555 a citation to appear at Rome within eighty days in answer to such matters as should be objected to him by the king and queen. This, however, was mere matter of form, and it was notified to him that, at the king and queen's request, the pope had issued a commission for his trial to Cardinal Dupuy (or de Puteo), who had delegated his functions to Brookes, bishop of Gloucester.

Bishop Brookes accordingly opened his commission in St. Mary's Church on 12 Sept. Cranmer refused to recognise his authority, saying he had once sworn never again to consent to papal jurisdiction; and he made a rather lame answer when reminded that he had also sworn obedience to the church of Rome, taking refuge in the protest that he made before doing so, and the advice of learned men whom he had consulted. Sixteen articles touching his past career were then objected to him, most of which he admitted to be true in fact, though he took exception to the colouring. Eight witnesses who had in past times favoured the Reformation were brought in to confirm the charges, and when asked what he had to say to their testimony, he said he objected to every one of them as perjured, inasmuch as they had, like himself, abjured the pope whom they now defended. No judgment was delivered, but a report of the proceedings was forwarded to Rome, while Cranmer, besides making some complaints to the queen's proctor, wrote to the queen herself, expressing his regret that his own natural sovereigns had cited him before a foreign tribunal. He had been sworn, he said, in Henry VIII's days, never to admit the pope's jurisdiction in England, and he could not without perjury have acknowledged the bishop of Gloucester as his judge. He urged the queen to consider that papal laws were incompatible with the laws of the realm, and adduced arguments against the doctrine and practice of the church of Rome on the subject of the eucharist. An answer to this letter was written by Cardinal Pole by the queen's command.

Cranmer remained in prison while his friends, Ridley and Latimer, were conveyed outside to their place of martyrdom on 16 Oct. He witnessed their execution from a tower on the top of his prison, and complained after to his gaoler of the cruelty of Ridley's treatment, whose sufferings were protracted by a piece of mismanagement. He was al-

lowed to survive them by five months, during which time earnest efforts were made by the Spanish friar Soto, and others, for his conversion. Meanwhile, the eighty days allowed for his appearance at Rome having expired, the case was heard in consistory, where the report of the proceedings in England was examined, and counsel on both sides were heard, though the accused had instructed no one to defend him. Judgment was pronounced against him, and on 11 Dec. the pope appointed, or, as it is called, 'provided,' Cardinal Pole to the archbishopric of Canterbury. On the 14th he addressed a brief executorial to the king and queen, notifying that he had condemned Cranmer for heresy, and deprived him of his archbishopric. Much has been said of an apparent injustice in the process, because this brief in the preamble declares the late archbishop contumacious for non-appearance at Rome when he was a prisoner at Oxford; and to heighten the impression, Foxe tells us that he expressed his willingness to go and defend himself at Rome if the queen would let him. But the statement is scarcely consistent with the position he had already taken up in declining papal jurisdiction altogether. In fact, the preamble of the brief accuses him of contumacy first towards the papal sub-delegate, Bishop Brookes, secondly towards the delegate, Cardinal Dupuy, and lastly towards the pope himself, for not appearing in consistory before the final decision. Cranmer had taken up his position advisedly not to recognise papal authority at all, and if he had since relented he might yet have found means to engage a proctor at Rome, even if the queen did not think fit to let him go thither in person, as she probably would have done if he had expressed any willingness to submit to the Roman pontiff.

A papal commission next came to Bonner, bishop of London, and Thirlby, bishop of Ely, for his degradation. It was a painful duty to the latter, to whom Cranmer had been an early friend and patron. The two, however, sat together for the purpose in Christ Church on 14 Feb. 1556, when Cranmer was brought before them. At the recitation of their commission, in which it was declared that he had had an impartial trial at Rome, he exclaimed with rather unbecoming vehemence, if Foxe has reported him truly, 'O Lord, what lies be these, that I, being continually in prison, and never could be suffered to have counsel or advocate at home, should produce witness and appoint my counsel at Rome! God must needs punish this open and shameless lying.' After the commission was read he was taken outside the church, where the process of his degradation was to be performed. But first he was carefully clothed in the special vestments of a sub-deacon, a deacon, a priest, a bishop, and an archbishop, one on the top of the other, but all of canvas, with a mitre and pall of the same material, and a crosier was put in his hand. Bonner then declared the causes of his degradation, the condemned man sometimes interrupting him with vain retorts and explanations. The crosier was then taken out of his hands by force, for he refused to relinquish it, and he drew from his sleeve a lengthy document and called on the bystanders to witness that he appealed from the pope to the next general council. 'My lord,' said Thirlby, 'our commission is to proceed against you, *omni appellatione remotâ*, and therefore we cannot admit it.' Cranmer replied that this was unjust, as the cause was really between him and the pope; and Thirlby received it with the remark, 'Well, if it may be admitted it shall.'

Thirlby was moved to tears, and, addressing Cranmer, offered to be a suitor for his pardon. Cranmer desired him to be of good cheer, and the work proceeded. The late archbishop was stripped successively of the vestments of an archbishop, bishop, priest, deacon, and sub-deacon, with appropriate ceremonies and words, after which he was further degraded from the minor orders of acolyte, exorcist, reader, and doorkeeper. Lastly a barber cut his hair close about his head, and Bishop Bonner scraped the tips of his fingers where he had been anointed. His gown was then taken off, and that of a poor yeoman bedel was put upon him in its place, with a townsman's cap on his head, in which guise he was delivered over to the secular power, and conveyed again to prison.

As a last protest against these proceedings, while they were divesting him of his pall, he had said to the officiating bishops, 'Which of you hath a pall to take away my pall?' The answer, however, was plain that, although as bishops they were his inferiors, they were acting by the pope's authority; and Cranmer seems to have made no further opposition. He now resigned himself to his altered position. He had been for some time strongly urged to recant by divines who conversed with him in prison, especially by the Spanish friar, John de Villa Garcia, with whom he had held long arguments on the primacy of St. Peter, the authority of general councils, and so forth; and apparently even before his degradation he had made two submissions. First he had signed a declaration that, as the king and queen had admitted the pope's authority within the realm, he was

content to submit to their laws. This, however, not being considered satisfactory, he, a few days later, made a second submission, in which he put the church and the pope before the king and queen. After his degradation he signed a third document, promising entire obedience to the king's and queen's laws, both as to the pope's supremacy and other matters, and referring the book which he had written on the sacrament to the judgment of the next general council. But this being objected to, he signed yet another profession distinctly dated 16 Feb., declaring unreservedly his belief in the teaching of the catholic church on the sacraments as in other things. There seems to be no foundation for the statement that he was lured to any of these submissions by a promise of pardon. Shortly after the fourth was made a writ was issued for his execution on 24 Feb., and it was announced to him that he should die upon 7 March. He was only urged for the sake of his soul to make as ample a profession as possible, and after consulting his spiritual advisers he signed a fifth document, which was attested by their signatures as well as his own, repudiating the doctrines of Luther and Zuinglius, acknowledging purgatory, and urging all heretics to return to the unity of the church. He at the same time wrote to Cardinal Pole begging him to procure for him a few days' respite from execution that he might give the world a yet more convincing proof of his repentance. This respite seems to have been allowed, and on 18 March he made a sixth and final submission, full of self-reproach for his past career, in which he compared himself to the penitent thief crucified along with our Lord.

Protestants and Roman catholics alike have censured these successive recantations as acts of insincerity prompted by the hope that they would buy his pardon. They may, however, have proceeded from real perplexity of mind. Royal supremacy over the church had been the fundamental doctrine with Cranmer hitherto, but if royalty chose again to acknowledge the pope's authority, what became of the very basis of the Reformation? Cranmer possibly might have reconciled himself to the new state of things as easily as Thirlby had he not written against transubstantiation, a doctrine which he clearly disbelieved even in the days of Henry VIII, when it was still reputed orthodox. It was on this subject that he was most persistently pressed to recant, and it was on this subject that, while submitting to the pope in other things, he would fain have appealed to a general council. The appeal, however, was hopeless, considering that the matter had been already settled at Trent five years before, and it was clear that with papal authority he must admit papal doctrine. He affected to be convinced by arguments that he could not very well answer (it is not easy to answer arguments in prison, with fire and faggots in the background), and he seemed a hopeful penitent. Nor would it have been impossible, perhaps, to extend to such a penitent the royal pardon, but that the flagrant character of his offences seemed to the council a reason for proceeding to the utmost extremity. For it was certainly owing to the abuse of his archiepiscopal functions that the queen had been actually declared a bastard, and all but cut off from the succession.

On 20 March, two days after his last submission, he was visited in prison by Dr. Cole, the provost of Eton, who was anxious to know if he still remained firm in the faith he had so lately professed. Next day he was to die. In the morning Friar John de Villa Garcia called upon him in prison, and Cranmer, at his request, copied and signed yet a seventh form of recantation, of which he was to take one copy with him and read it at the stake. It was intended that, just before his execution, Dr. Cole should have preached at the stake, but as the morning was wet, the prisoner was conducted into St. Mary's Church, and the sermon delivered there. He was placed on a platform opposite the pulpit, where every one could see him. There he knelt and prayed fervently, before and after the sermon; he was seen to weep, and moved his audience to tears. He was then asked to address the people, according to the general usage, and it was expected that he would read his final recantation. In this he was to declare his belief in every article of the catholic faith, and afterwards to confess that what most troubled his conscience was the publication of books and writings against the truth of God's word, and these he was to specify as the books he had written against the sacrament of the altar since the death of Henry VIII. He turned to the people, and besought first that they would pray for him; then poured out a fervid prayer himself, confessing himself 'a wretched caitiff and miserable sinner;' then repeated the Lord's Prayer and declared that he believed every article of the catholic faith, just as it was expected he would say. But at this point the discourse began to vary from the programme. 'And now I come,' he said, 'to the great thing which so much troubleth my conscience, more than anything that ever I did or said in my whole life, and that is the setting abroad of writings contrary to the truth, which now here I renounce and

refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefor; for, may I come to the fire, it shall be first burned.'

The bystanders were astonished. Some in vain appealed to him to remember his recantation, and after answering their remonstrances he himself ran to the place of execution, so fast that few could keep up with him. The Spanish friars still plied him with exhortations, but to no purpose. He was chained to the stake, the wood was kindled, and when the fire began to burn near him, he put his right hand into the flame, crying out: 'This hand hath offended.' Very soon afterwards he was dead. His courage and patience in the torment filled with admiration the witnesses of his sufferings—even those who considered that he had died for a bad cause, of whom one, only known to us as 'J. A.,' has left an account of the scene in a letter to a friend.

Of Cranmer's personal appearance Foxe writes that he was 'of stature mean, of complexion pure and somewhat sanguine, having no hair upon his head at the time of his death' (was not this owing to the barber cutting it off?), 'but a long beard, white and thick. He was of the age of sixty-five' (Foxe should have said sixty-seven) 'when he was burnt; and yet, being a man sore broken in studies, all his time never used any spectacles.' Portraits of him exist at Cambridge and at Lambeth. It is curious that in his last hours we hear little of his wife or family. He left, we know, a son Thomas, and a daughter Margaret, who were restored in blood by act of parliament in 1563. He had an elder brother John, who inherited his father's estates, and a younger, Edmund, whom he had made archdeacon of Canterbury soon after his appointment as primate, but who had been deprived by Mary as a married clergyman.

His principal writings are: 1. A book on Henry VIII's divorce, against marriage with a brother's widow. 2. Preface to the Bible, 1540. 3. 'A Short Instruction into Christian Religion,' commonly called his 'Catechism,' translated from the Latin of Justus Jonas, 1541. 4. Preface to the Book of Common Prayer, 1549. 5. 'Answer to the Devonshire Rebels,' and a sermon on Rebellion. 6. 'Reformatio Legum Ecclesiasticarum' (compiled about 1550, first edited 1571). 7. 'A Defence of the True and Catholic Doctrine of the Sacrament,' 1550. 8. 'An Answer ... unto a crafty and sophistical cavillation devised by Stephen Gardiner,' i.e. to Gardiner's reply to the preceding treatise. 9. 'A Confutation of Unwritten Verities,' in answer to a treatise of Dr. Richard Smith maintaining that there were truths necessary to be believed which were not expressed in scripture. He is credited also by Burnet with a speech supposed to have been delivered in the House of Lords about 1534; but an examination of the original manuscript shows that it is not a speech, but a treatise addressed to some single lord, and even the authorship might perhaps be questioned (see *Calendar*, Henry VIII, vol. vii. No. 691).

[Nichols's Narratives of the Reformation (Camden Soc.); Foxe's Acts and Monuments; Burnet's Hist. of the Reformation; Strype's Memorials of Archbp. Cranmer (with appendix of documents); Strype's Ecclesiastical Memorials, iii. 392–400; Wilkins's Concilia, iii. 826–8, 857–858, 862, 868; Calendar, Henry VIII, vols. iv., &c.; Tytler's Edward VI and Mary; works edited by Cox, Granger, and Jenkyns; Grey Friars' Chronicle; Machyn's Diary; Wriothesley's Chronicle; Chronicle of Queen Jane; Archæologia, xviii. 175–7; Bishop Cranmer's Recantacyons, privately printed by the late Lord Houghton; Baga de Secretis in Report iv. of the Dep.-Keeper of Public Records, App. ii. 237–8; Cooper's Athenæ Cantabrigienses, i. 145, 547; modern lives by Sargant, Le Bas, Todd, and Dean Hook (in Lives of the Archbishops).] J. G.

CRANSTOUN, DAVID (*fl.* 1509–1526), Scotch professor in Paris, was educated at the college of Montacute, Paris, among the poor scholars under John Major. He subsequently became regent and professor of belles-lettres in the college, and by his will, made in 1512, left to it the whole of his property, which amounted to 450 livres. He became bachelor of theology in 1519, and afterwards doctor. Along with Gavin Douglas he made the 'Tabula' for John Major's 'Commentarius in quartum Sententiarum,' which was published at Paris in 1509 and again in 1516. He is said to have written 'Orationes,' 'Votum ad D. Kentigernum,' and 'Epistolæ.' He also edited Martin's 'Questiones Morales,' Paris, 1510, another ed. 1511, and wrote additions to the 'Moralia' of Almain, Paris, 1526, and to the 'Parva Logicalia' of Ramirez de Villascusa, Paris, 1520. Of these three works there are copies in the library of the British Museum, but the last is imperfect.

[Tanner's Bibl. Brit.; Brit. Mus. Cat.; Mackenzie's Scottish Writers; Dempster's Hist. Eccles. Gent. Scot.; Jacques du Bruel's Théâtre des

Antiquités de Paris, 1612, ii. 679; Francisque Michel's Les Ecossais en France, i. 324–5.]
T. F. H.

CRANSTOUN, GEORGE, Lord Corehouse (*d.* 1850), Scottish judge, was the second son of the Hon. George Cranstoun of Longwarton, seventh son of the fifth Lord Cranstoun, and Maria, daughter of Thomas Brisbane of Brisbane, Ayrshire. He was originally intended for the military profession, but, preferring that of law, passed advocate at the Scottish bar 2 Feb. 1793, was appointed a depute-advocate in 1805, and sheriff-depute of the county of Sutherland 1806. He was chosen dean of the Faculty of Advocates 15 Nov. 1823, and was raised to the bench on the death of Lord Hermand in 1826, under the title of Lord Corehouse, from his beautiful residence near the fall of Corra Linn on the Clyde. In January 1839, while apparently in perfect health, he was suddenly struck with paralysis, which compelled him to retire for the remainder of his life from his official duties. Lord Cockburn, while taking exception to the narrow and old-fashioned legal prejudices of Corehouse and his somewhat pompous method of legal exposition, characterises him as 'more of a legal oracle' than any man of his time. 'His abstinence,' he states, 'from all vulgar contention, all political discussion, and all public turmoils, in the midst of which he sat like a pale image, silent and still, trembling in ambitious fastidiousness, kept up the popular delusion of his mysteriousness and abstraction to the very last' (*Memorials*, i. 221). He possessed strong literary tastes, the gratification of which was the chief enjoyment of his leisure, both during the period of his engrossment with legal duties, and after his enforced retirement from the bench. His accomplishments as a Greek scholar secured him the warm friendship of Lord Monboddo, who used to declare that he was the 'only scholar in all Scotland.' While attending the civil law class in 1788 Cranstoun made the acquaintance of Sir Walter Scott, and the intimacy continued through life (Lockhart, *Life of Scott*, ed. 1842, p. 40). Scott read the opening stanzas of the 'Lay of the Last Minstrel' to Erskine and Cranstoun, whose apparently cold reception of it greatly discouraged him, until, finding a few days afterwards that some of the stanzas had 'haunted their memory, he was encouraged to resume the undertaking' (*ib.* 100). While practising at the bar Cranstoun wrote a clever *jeu d'esprit*, entitled 'The Diamond Beetle Case,' in which he caricatured the manner and style of several of the judges in delivering their opinions. He died 26 June 1850. His second sister, Jane Anne, afterwards Countess of Purgstall, was a correspondent of Sir Walter Scott, and his youngest, Helen D'Arcy, authoress of 'The Tears I shed must ever fall,' and wife of Professor Dugald Stewart.

[Kay's Original Portraits, ii. 438; Gent. Mag. new ser. xxxiv. 328; Cockburn's Life of Lord Jeffrey; ib. Memorials.] T. F. H.

CRANSTOUN, HELEN D'ARCY (1765–1838), song writer. [See Stewart.]

CRANSTOUN, JAMES, eighth Lord Cranstoun (1755–1796), naval officer, baptised at Crailing, Roxburghshire, 26 June 1755, entered the royal navy. He received a lieutenant's commission on 19 Oct. 1776. In command of the Belliqueux frigate of 64 guns he took part in the action fought by Sir Samuel Hood with the Comte de Grasse in Basseterre road off St. Christopher's on 25 and 26 Jan. 1782, and was promoted to a captaincy on the 31st. He commanded Rodney's flagship, the Formidable, in the celebrated action of 12 April 1782, which resulted in the total destruction of the French West India squadron. He was mentioned by Rodney in the despatches and honoured with the carriage of them to England. He commanded the Bellerophon, one of Vice-admiral Cornwallis's squadron of five ships of the line, which on 17 June 1795, off Point Penmarch on the west coast of Brittany, repulsed an attack by a French squadron consisting of thirteen ships of the line, fourteen frigates, two brigs, and a cutter, for which on 10 Nov. the vice-admiral and his subordinates received the thanks of parliament. Cranstoun's 'activity and zeal' were commended by the vice-admiral in his despatch. In 1796 he was appointed governor of Grenada and vice-admiral of the island, but died before entering upon his new duties on 22 Sept. at Bishop's Waltham, Hampshire, in the forty-second year of his age. His death was caused by drinking cider which had been kept in a vessel lined with lead. He was buried in the garrison church at Portsmouth. Cranstoun married, on 19 Aug. 1792, Elizabeth, youngest daughter of Lieutenant-colonel Lewis Charles Montolieu. His widow died at Bath on 27 Aug. 1797, in her twenty-seventh year, of a decline occasioned by her bereavement.

[Douglas's Peerage of Scotland, i. 369; Gent. Mag. 1782 p. 254, 1792 p. 960, 1796 pp. 798, 877, 1797 p. 803; Ann. Reg. 1796, pp. 80–1; Commons' Journals, li. 50.] J. M. R.

CRANSTOUN, WILLIAM HENRY (1714–1752), fifth son of William, fifth lord Cranstoun, and his wife, Lady Jane Ker, eldest daughter of William, second marquis of Lothian, was born in 1714. While a cap-

tain in the army he married privately at Edinburgh, on 22 May 1745, Anne, daughter of David Murray of Leith. In 1746 he disowned the marriage, but the lady insisted on its lawfulness, and the commissaries, on 1 March 1748, granted a decree in her favour, with an annuity of 40*l.* sterling for herself and 10*l.* for her daughter so long as she should be alimented by her mother. The cause of Cranstoun's conduct was that he had fallen in love with Miss Mary Blandy [q. v.], the daughter of an attorney of Henley-on-Thames. Mr. Blandy objected to Cranstoun paying his addresses to her on the ground that he was already married, and resenting his interference Miss Blandy poisoned her father on 14 Aug. 1751. She afterwards alleged that the powder she administered had been sent to her by Cranstoun from Scotland as a love-potion; but apart from her statement there was nothing to connect him with the murder. He died on 9 Dec. 1752.

[Life of W. H. Cranstoun, 1753; Douglas's Scotch Peerage (Wood), i. 368; Anderson's Scottish Nation; the authorities referred to in the notice of Mary Blandy, v. 202.] T. F. H.

CRANWELL, JOHN (*d.* 1793), poet, graduated B.A. at Sidney College, Cambridge, in 1747, and M.A. in 1751. Having taken orders he was elected to a fellowship by his college, and received the living of Abbott's Ripton, Huntingdonshire, which he held for twenty-six years. He died on 17 April 1793. Cranwell translated two Latin poems in the heroic couplet, viz. (1) Isaac Hawkins Brown's 'Immortality of the Soul,' 1765, 8vo; (2) Vida's 'Christiad,' 1768, 8vo.

[Europ. Mag. (1793), p. 399; Brit. Mus. Cat.] J. M. R.

CRANWORTH, LORD. [See ROLFE, ROBERT MONSEY, 1790–1868.]

CRASHAW, RICHARD (1613 ?–1649), poet, only child of William Crashaw, B.D. [q. v.], by his first wife, was born in London about 1613, and was baptised by James Ussher, afterwards primate of Ireland. His mother, whose name is not known, died in the poet's infancy, but his father's second wife, who died in 1620, when Richard was only seven years old, received the praise of Ussher, who preached her funeral sermon, for 'her singular motherly affection to the child of her predecessor.' Crashaw was educated at the Charterhouse, on the nomination of Sir Henry Yelverton and Sir Randolf Crewe, and inscribed two early Latin poems to Robert Brooke, a master there, to whom he acknowledged all manner of obligations. He lost his father, a sturdy puritan, in 1626. On 6 July 1631 he was admitted to Pembroke Hall, Cambridge, although he did not matriculate (as a pensioner) till 26 March of the following year. He cultivated at the university a special aptitude for languages, and became proficient in five 'besides his mother-tongue, viz. Hebrew, Greek, Latin, Italian, and Spanish.' He was fond of music and drawing, and his religious fervour was always marked. In St. Mary's Church he spent many hours daily, composing his religious poems, and there, 'like a primitive saint, offered more prayers in the night than others usually offer in the day.' The death of a young friend, William Herries or Harris, of Pembroke Hall, in 1631 deeply affected Crashaw, who wrote many poems to his memory. Another friend, James Stanninow, fellow of Queens' College, who died early in 1635, is also commemorated in his verse. His tutors at Pembroke proved congenial to him. John Tournay, one of the fellows, he describes in a Latin poem as an ideal guardian, and the master of the college, Benjamin Laney, also received from him the highest praises. In 1634 Crashaw proceeded B.A., and in the same year published anonymously at the university press his first volume (wholly in Latin), entitled 'Epigrammatum Sacrorum Liber,' and dedicated it to Laney. Earlier Latin elegiacs of comparatively small interest had been contributed to the university collections on the king's recovery from smallpox in 1632; on the king's return from Scotland and on the birth of James, duke of York, both in 1633. But the epigrams (185 in all), published when the author was barely twenty-one, denote marvellous capacity. They include the famous verses (No. xcvi.) on the miraculous conversion of the water into wine at Cana (John ii. 1–11), whose concluding line ('Nympha pudica Deum vidit et erubuit') is perhaps better known in Aaron Hill's translation than in the original. The conceits are often very whimsical, but there are many signs of fine classical taste, and very few of immaturity. In 1636 Crashaw migrated to Peterhouse. He was elected a fellow there in 1637, and proceeded M.A. in 1638. Joseph Beaumont the poet [q. v.] was his contemporary at Peterhouse, and they discussed together their poetical projects. Crashaw's piety increased, and he contemplated taking Anglican orders, but the growth of puritanism, which revolted him, and his intimacy with friends who inclined to Roman catholicism, led to the abandonment of the design. Robert Shelford, also of Peterhouse, a beneficed clergyman of Kingsfield in Suffolk, who protested against the identification of the pope with antichrist, had great influence with him,

and in a poem prefixed to Shelford's 'Five Pious and Learned Discourses' (1635) Crashaw denounces those who dissociate art from religious worship, or attack the papacy as 'a point of faith.' The career of the Spanish saint Teresa, 'foundresse of the reformation of the discalced Carmelites, both men and women,' who died 14 Oct. 1582 and was canonised 12 March 1622, attracted him and confirmed in him Roman catholic tendencies. But probably more responsible for the development of his religious temper was his intimacy with Nicholas Ferrar, whose community at Little Gidding, called 'the Protestant Nunnery,' Crashaw often visited before Ferrar's death in 1637. In 1641 Wood states that Crashaw was incorporated at Oxford, but in what degree he does not state. Wood's authority is not the university register, but 'the private observations of a certain master of arts that was this year living in the university.' While his religious convictions were still unsettled, the civil war broke out; the chapel at Peterhouse, whose beauty inspired many poems, was sacked 21 Dec. 1643, and the parliamentary commissioners insisted on all the fellows taking the solemn league and covenant. Crashaw, with five other friends at Peterhouse, declined the oath and was expelled. One of them was Beaumont, who retired to Hadleigh to write his poem 'Psyche,' and regretted that Crashaw was not with him to revise it. Crashaw meanwhile spent a short time in Oxford and London, and then made his way to Paris. Abraham Cowley, who was in Paris at the time as secretary to Lord Jermyn, had made Crashaw's acquaintance some ten years before, and he discovered Crashaw in Paris in 1646 in great distress. There can be no doubt that the poet had then formally entered the Roman catholic church. He had just addressed letters in verse to his patroness, Susan Feilding, countess of Denbigh, sister of the great Duke of Buckingham, urging her to take a like step. Cowley introduced Crashaw to Queen Henrietta Maria, then in Paris, whom Crashaw had already addressed in complimentary poems published in university collections. She readily gave him introductions to Cardinal Palotta and other persons of influence at Rome, and according to Prynne a purse was made up for him by her and other ladies. To Italy Crashaw went in 1648 or 1649. The cardinal received him kindly, but gave him no higher office than that of attendant. John Bargrave [q. v.], writing some years later, says that about 1649, when he first went to Rome, 'there were there four revolters to the Roman church that had been fellows of Peterhouse with myself. The name of one of them was Mr. R. Crashaw, who was one of the *seguita* (as the term is): that is, an attendant or [one] of the followers of the cardinal, for which he had a salary of crowns by the month (as the custom is), but no diet. Mr. Crashaw infinitely commended his cardinal, but complained extremely of the wickedness of those of his retinue, of which he, having the cardinal's ear, complained to him. Upon which the Italians fell so far out with him that the cardinal, to secure his life, was fain to put him from his service, and procuring him some small employ at the Lady's of Loretto, whither he went on pilgrimage in summer time, and overheating himself, died in four weeks after he came thither, and it was doubtful whether he was not poisoned' (Bargrave, *Alexander VII*, Camden Soc.) On 24 April 1649 Crashaw, by the influence of Cardinal Palotta, was admitted as beneficiary or sub-canon of the Basilica-church of Our Lady of Loreto, but he died before 25 Aug. following, when another person was appointed in his place. He was buried at Loreto. There is nothing to confirm Bargrave's hint of poison. News of his death was slow in reaching England. Prynne, in his 'Lignea Legenda,' 1653, who wrote with bitter contempt of Crashaw's 'sinful and notorious apostacy and revolt,' speaks of him as still living when his book was published, and states, with little knowledge, that 'he is only laughed at, or at most but pitied, by his few patrons [in Italy], who, conceiving him unworthy of any preferment in their church, have given him leave to live (like a lean swine almost ready to starve) in a poor mendicant quality.' In Dr. Benjamin Carier's 'Missive to King James,' reissued by N. Strange in 1649, a list of the names of recent English converts to catholicism appears, and among other entries is the following: 'Mr. Rich. Crashaw, master of arts, of Peterhouse, Cambridge, now secretary to a cardinal in Rome, well knowne in England for his excellent and ingenious poems' (p. 29). Cowley wrote a fine elegy to his friend's memory.

In 1646, just before Crashaw left England, a volume of his verse was published in London. It was in two parts, consisting respectively of sacred and secular poems, each with a separate title-page. The first title ran, 'Steps to the Temple. Sacred Poems. With other Delights of the Muses,' London (printed for T. W. by Humphrey Moseley), 1646. The second title was, 'The Delights of the Muses and other Poems, written on severall occasions,' with the same imprint. 'The Preface to the Reader,' which opens the volume, is by an anonymous friend of Crashaw, and supplies some biographical de-

tails 'impartially writ of this learned young Gent (now dead to us).' The editor, probably the same friend who published a later edition, Thomas Car, gave the book its title. 'Reader, we stile his sacred Poems stepes to the Temple, and aptly, for in the Temple of God under His Wing he led his life in St. Marie's church, neere St. Peter's Colledge.' The first poem is 'Saint Mary Magdalene, or the Weeper,' and the sacred section includes the translation of Marino's 'Sospetto d'Herode' and the hymn to St. Teresa. In the secular section appear the elegies on William Herries, a simple epitaph on himself, translations from Latin, Greek, and Italian, and 'Musick's Duell,' adapted, like Ford's 'Lover's Melancholy,' from a Latin fable, composed to illustrate the style of Claudian, by Strada, a jesuit schoolmaster. A few Latin poems are also printed in both sections. In 1648 the collection was reissued by Moseley, with large additions, as 'the second edition wherein are added divers pieces not before extant.' A few of the 'humane' poems which had been printed in error with the sacred section were here put in their proper place, but no poem of any length was added. In 1652 there appeared in Paris a third edition, which excels the first two in bibliographical interest. Twelve vignette engravings, all treating of sacred subjects, after Crashaw's own designs, appear in this volume, and in Douce's copy at the Bodleian there is another design substituted for the ordinary one attached to the poem 'O Gloriosa Domina,' which is met with in no other known copy. Thus thirteen drawings by Crashaw are known in all, and show him a capable draughtsman. The title of this volume ran: 'Carmen Deo Nostro Te Decet Hymnus. Sacred Poems. Collected, Corrected, Avgmented, Most humbly presented to my Lady, The Covntesse of Denbigh, By her most deuoted seruant, R. C. In hea[r]ty acknowledgement of his immortall obligation to her Goodness & Charity. At Paris, By Peter Targa, Printer to the Archbishope ef [of] Paris in S. Victors Streete at the Golden sunne, MDCLII.' It seems probable that Crashaw prepared this edition for the press while in Paris. Thomas Car contributes prefatory verses in which he claims the honour of having published all Crashaw's verses. This edition excludes the translation of Marino and 'Musick's Duell.' Two poems addressed to the Countess of Denbigh appear here for the first time. The first of them, 'A Letter from Mr. Crashaw to the Countess of Denbigh. Against Irresolution and Delay in matters of Religion,' was reprinted separately in London in 1653. In 1670 a very carelessly edited collection of the poems was issued in London as 'the second edition.' It has no critical value, and this was reprinted later on as 'the third edition,' without date, by the booksellers Bently, Tonson, Saunders, and Bennet. A second edition of Crashaw's 'Latin Epigrams,' under the title of 'Richardi Crashawi Poemata et Epigrammata,' appeared with many additions in 1670. A selection of Crashaw's printed poems, edited by Peregrine Phillipps, was published in 1775, and in 1858 Mr. W. D. Turnbull prepared a new edition of the whole. In 1872 the fullest edition, with translations of the Latin poems, was issued privately by Dr. A. B. Grosart. In the 1641 edition of Bishop Andrewes's sermons lines upon the bishop's picture by Crashaw are prefixed, of which a Latin rendering appears in the collected edition of Crashaw's poems, and another piece of commendatory verse was contributed to Isaakson's 'Chronologie.' Crashaw also contributed to the Cambridge University collections, not only of 1632 and 1633, but of 1635 (on the birth of Princess Elizabeth), of 1637 (on the birth of Princess Anne), and of 1640 (on the birth of Prince Henry).

Besides these printed poems, Crashaw left a mass of verse in manuscript, only a part of which has been preserved. A volume in the Tanner MSS. at the Bodleian, in the handwriting of Archbishop Sancroft, includes, among many poems by other hands, 'Mr. Crashaw's poems transcrib'd from his own copie before they were printed: amongst w^{ch} are some not printed.' There are here some twenty pieces both in Latin and English by Crashaw, which were first printed in Dr. Grosart's edition in 1872. None add much to the poet's reputation, and most of the English poems appear to be early work. An appreciative English epigram on two of Ford's plays, 'Lover's Melancholy' and the 'Broken Heart,' has most literary interest. Early copies of a few of Crashaw's poems also appear in MSS. Harl. 6917–18.

Crashaw's sacred poems breathe a passionate fervour of devotion, which finds its outlet in imagery of a richness seldom surpassed in our language. Coleridge says that 'Crashaw seems in his poems to have given the first ebullience of his imagination, unshapen into form, or much of what we now term sweetness.' This is in great part true, but in such secular poems as 'Musick's Duell' and 'Wishes to his supposed mistress,' of which the latter is printed in an abbreviated form in Mr. F. T. Palgrave's 'Golden Treasury' there is an undoubted sweetness and artistry which Coleridge seems to overlook. Mr. Swinburne refers to 'the dazzling intricacy and affluence in refinements, the supple and

cunning implication, the choiceness and subtlety of Crashaw,' and these phrases adequately describe his poetic temper. Diffuseness and intricate conceit, which at times become grotesque, are the defects of Crashaw's poetry. His metrical effects, often magnificent, are very unequal. He has little of the simple tenderness of Herbert, whom he admired, and to whom he acknowledged his indebtedness. Marino, the Italian poet, encouraged his love of quaint conceit, although the gorgeous language of Crashaw in his rendering of Marino's 'Sospetto d'Herode' leaves his original far behind. Selden's remarks in his 'Table Talk' that he converted 'Mr. Crashaw' from writing against plays seems barely applicable to the poet who admired Ford's tragedies and was free from all puritanic traits. The remark probably refers to the poet's father (cf. COLE, *Athenæ Cantab.*)

The fertility of Crashaw's imagination has made him popular with succeeding poets. Milton's indebtedness to Crashaw's rendering of Marino in the 'Hymn to the Nativity' and many passages of 'Paradise Lost' is well known. Pope, who worked up many lines in the 'Epistle of Eloisa to Abelard' and elsewhere from expressions suggested by his predecessor, read Crashaw carefully, and showed some insight into criticism when he insisted on his inequalities in a letter to H. Cromwell (17 Dec. 1710), although little can be said for his comment: 'I take this poet to have writ like a gentleman, that is, at leisure hours, and more to keep out of idleness than to establish a reputation, so that nothing regular or just can be expected from him' (POPE, *Works*, ed. Courthope and Elwin, vi. 109, 116–18). Coleridge says that the poem on St. Teresa inspired the second part of 'Christabel.' Some interesting coincidences between Crashaw and Shelley are pointed out by Mr. D. F. M'Carthy in 'Notes and Queries,' 2nd ser. v. 449, 516, vi. 94.

[Cole's Athenæ Cantab. f. 18; Crashaw's poems, collected by Dr. A. B. Grosart, 1872, and the other editions mentioned above; art. by William Hayley in Biog. Brit. (Kippis); Corser's Collectanea Anglo-Poetica; Winstanley's Poets, 1687; Wood's Fasti Oxon. ii. 4; Dodd's Church History; Coleridge's Literary Recollections (1836); Lloyd's Memoirs; Todd's Milton; Retrospective Review, i. 225; Willmott's Lives of the English Sacred Poets; Gosse's Seventeenth-Century Studies, where Crashaw is compared with a German contemporary, Spe.] S. L. L.

CRASHAW, WILLIAM (1572–1626), puritan divine and poet, son of Richard Crashaw of Handsworth, near Sheffield, Yorkshire, by his wife, Helen, daughter of John Routh of Waleswood, was born at Handsworth, and baptised there on 26 Oct. 1572 (*Works of Richard Crashaw*, ed. Grosart, ii. p. xxii). He was educated at Cambridge, in St. John's College, which he called his 'deere nurse and spirituall mother,' and admitted a sizar of the college on 1 May 1591. Two years afterwards the bishop of Ely's fellowship at St. John's became vacant by the death of Humphrey Hammond; and as the see was then unoccupied, the right of nomination became vested in the queen, who in a letter to the fellows, dated from Windsor on 15 Jan. 1593–4, states that she had been 'crediblie informed of the povertie and yet otherwise good qualities and sufficiencie' of William Crashaw, B.A., and requires them to admit him, 'vnless you shall knowe some notable and sufficient cause to the contrarie.' He was accordingly admitted on the 19th of that month (BAKER, *Hist. of St. John's*, ed. Mayor, i. 187, 291, 438). The date of his B.A. degree is not recorded; but he doubtless took it in 1591–2. After being ordained he became 'preacher of God's Word,' first at Bridlington and then at Beverley in Yorkshire. He commenced M.A. in 1595, and proceeded to the degree of B.D. in 1603. In 1604 he was collated to the second prebend in the church of Ripon, and he held it till his death (*Hist. of Ripon*, ed. 1806, p. 103). He was appointed preacher at the Inner Temple, London, and next was presented by Archbishop Grindal to the rectory of Burton Agnes, in the diocese of York, on the death of Robert Paly (*Addit. MS.* 24487, f. 35). Adrian Stokes, however, denied the title of the archbishop to the advowson, and presented William Grene, clerk, who was admitted and instituted to the rectory. Sir Edward Coke, the attorney-general, intervened in the dispute on behalf of the queen, the result being that Crashaw was removed from the living in Trinity term, 43 Eliz. (COKE, *Booke of Entries*, pp. 494–6).

On 4 July 1609 he was 'convented' before the convocation of the province of Canterbury for publishing an erroneous book, which appears to have been his translation of the 'Life of the Marchese Caraccioli.' He confessed, and was ready to retract. The archbishop accepted his submission, ordered him to retract, and dismissed him (CARDWELL, *Synodalia*, ii. 591 *n*, 592). Writing to Sir Robert Cotton from the Temple, on the 19th of the same month, he says: 'The grief and anger that I should be so malitiously traduced by my lords the byshops (whom I honour) hath made me farr out of temper, and put me into an ague, which in these canicular dayes is dangerouse' (*Cotton MS.* Julius C. iii. 126). Among the 'State Papers' for

1609 is a statement by him containing what he knew about 'the discovery of that damnable libell, the Puritanus' (*Calendar of State Papers*, Dom. 1603–10, p. 536). In 1610 he addressed to Sir Julius Cæsar, chancellor of the exchequer, a letter testifying to Sir Thomas Cæsar's godly disposition on the morning of his death (*Addit. MS.* 12497, f. 467).

He became prebend of Osbaldwick in the church of York on 2 April 1617 (Le Neve, *Fasti*, ed. Hardy, iii. 208), and on 13 Nov. 1618 was admitted to the church of St. Mary Matfellon, or Whitechapel, London, on the presentation of Sir John North and William Baker (Wood, *Athenæ Oxon.* ed. Bliss, ii. 468 *n.*) He died in 1626, and his will was proved on 16 Oct. in that year.

He was twice married. His first wife was the mother of the poet, Richard Crashaw [q. v.] He married secondly, at All Hallows Barking, on 11 May 1619, Elizabeth Skinner, daughter of Anthony Skinner of that parish, gentleman (*Notes and Queries*, 3rd ser. ii. 424, 425). This second wife is commemorated in a privately printed tractate entitled 'The Honovr of Vertve, or the Monument erected by the sorowfull Husband, and the Epitaphes annexed by learned and worthy men, to the immortall memory of that worthy gentlewoman, Mrs. Elizabeth Crashawe, who died in child-birth, and was buried in Whit-Chappell, October 8, 1620. In the 24 yeare of her age.' Archbishop Ussher preached her funeral sermon, 'at which sermon and funerall was present one of the greatest assemblies that ever was seene in man's memorie at the buriall of any priuate person.' Crashaw placed a monument to her memory in the chancel of Whitechapel Church (Stow, *Survey*, ed. Strype, ii. 45).

Crashaw was a good scholar, an eloquent preacher, and a strong protestant. His principal works are: 1. 'Romish Forgeries and Falsifications, together with Catholike Restitutions,' London, 1606, 4to. 2. 'Newes from Italy, of a second Moses, or the life of Galeacius Caracciolus, the noble Marquesse of Vico,' translated, London, 1608, 4to. Other editions appeared, some of which are entitled 'The Italian Convert' (Brydges, *Censura Literaria*, ed. 1809, x. 105). 3. 'The Sermon preached at the Crosse, Feb. xiiij. 1607. Iustified by the Authour, both against Papist and Brownist, to be the truth: Wherein this point is principally followed; namely, that the religion of Rome, as now it stands established, is worse than ever it was,' London, 1608, 4to. 4. 'A Sermon preached before the right honorable the Lord Lawarre, Lord Governour and Captaine Generall of Virginea, and others of his Maiesties Counsell for that Kingdome, and the rest of the Adventurers in that Plantation, Feb. 21, 1609,' London, 1610, 4to (Anderson, *Hist. of the Church of England in the Colonies*, i. 232–93). Mr. Grosart says 'there is no nobler sermon than this of the period.' 5. 'The Jesuites Gospel, written by themselves, discovered and published,' London, 1610, 1621, 4to; reprinted in 1641 under the title of 'The Bespotted Jesuite, whose Gospell is full of Blasphemy against the Blood of Christ,' London, 1641, 4to; and again in 1643, under the title of 'Loyola's Disloyalty, or the Jesuites in Open Rebellion against God and His Church,' London, 1643, 4to. 6. 'Manuale Catholicorum: a Manuall for true Catholickes (Enchiridion piarum Precum et Meditationum. A Handful, or rather a Heartfull of Holy Meditations and Prayers),' Latin and English, London, 1611, 12mo. A poetical work, in two divisions. Other editions appeared in 1616 and 1622. 7. 'Consilium quorundam Episcoporum Bononiæ congregatorum quod de ratione stabiliendæ Romanæ Ecclesiæ Julio III Pont. Max. datum est. Quo artes et astutiæ Romanensium et arcana Imperii Papalis non pauca propalantur,' London, 1613, 4to. Dedicated to Henry, earl of Southampton. 8. 'The Complaint, or Dialogue betwixt the Soule and the Bodie of a damned man. Supposed to be written by S. Bernard, from a nightly vision of his; and now published out of an ancient manuscript copie,' London, 1616, 16mo. This is the most remarkable of Crashaw's writings in verse. The poem, the original and translation of which occupy alternate pages, is divided into eighty-five verses, as a dialogue between the author, a soul departed, a dead carcase, and the devils. The volume, consisting of thirty-four leaves, is dedicated to some of the translator's friends, benchers of the Inner Temple (Lowndes, *Bibl. Man.* ed. Bohn, p. 550). 9. 'Fiscus Papalis, sive Catalogus Indulgentiarum et reliquiarum septem principalium Ecclesiarum Urbis Romæ, ex vet. MS. descriptus,' London, 1617, 1621, 4to. 10. 'Milke for Babes, or a North Countrie Catechisme, made plaine and easy to the capacitie of the countrie people,' second impression, London, 1618, 16mo. 11. 'The Parable of Poyson. In five sermons of spirituale poyson,' London, 1618, 8vo. 12. 'The New Man; or a Supplication from an unknowne person, a Roman Catholike, unto James, the Monarch of Great Brittaine, touching a necessity of a Generall Councell to be forthwith assembled against him that now usurps the Papall Chaire under the name of Paul the Fifth,' London, 1622, 4to. 13. 'The Fatall Vesper, or a trve and pvnctvall rela-

tion of that lamentable and fearfull accident, hapning on the 26 of October last by the fall of a roome in the Black-Friers, in which were assembled many people at a Sermon which was to be preached by Father Drvrie, a Iesvite,' London, 1623, 4to. Generally attributed to Crashaw (*Cat. of the Huth Library*, i. 365). 14. 'Ad Severinum Binnium Lovaniensem Theologum Epistola Commonitoria super Conciliorum Generalium editione ab ipso nuper adornata,' London, 1624, 4to. 15. 'Mittimus to the Jubilee at Rome, or the Rates of the Pope's Custom-House, sent to the Pope as a New Year's Gift from England,' London, 1625, 4to. 16. 'A Discoverye of Popishe Corruption, requiringe a kingley reformation,' Royal MS. 17 B. viii.

[Authorities cited above; also Addit. MS. 5865 f. 28, 12497 f. 467, 17083 f. 145 *b*; Notes and Queries, 3rd ser. vii. 111, 4th ser. iii. 219, 314, 370, 440, 511, 5th ser. iv. 289, 377; Cowie's Cat. of MSS. and Scarce Books at St. John's College, Camb. pp. vi, 16, 24, 39, 43, 47, 113; Black's Cat. of Ashmolean MSS. p. 310; Parr's Life of Archbishop Ussher, 12–15, 55; Selden's Table Talk, 3rd edit. p. 87; Gent. Mag. February 1837, p. 151.] T. C.

CRATFIELD, WILLIAM (*d.* 1415), Benedictine, was camerarius and then abbot of Bury St. Edmunds. This latter appointment received the royal assent on 1 Feb. 1389–90; it was confirmed by the pope, and the temporalities of the abbacy were restored on 8 Oct. 1390. Cratfield is known solely as the compiler of a 'Registrum' of his house, which is preserved in the British Museum (*Cod. Cotton.* Tiberius B. ix. 2). From indications given by it we gather that Cratfield was a provident administrator. Thus it had previously been the custom for the abbot to pay three thousand florins to the papal curia for the confirmation of his appointment; from this obligation Cratfield obtained exemption on payment of a fixed sum of twenty marks a year, but it cost him nearly 800*l.* to secure the privilege. A similar liability to the crown was in like manner exchanged for a yearly tax under Cratfield's administration. It seems, however, from some remarks in Walsingham (*Hist. Angl.* ii. 180, ed. Riley), who calls the abbot Stratfield, that his financial arrangements were at the time considered to be disadvantageous to the monastery. During the latter part of his life Cratfield suffered from infirm health, and in 1414 had to transact the business of the abbey by a deputy. In the same year he resigned his office, and died on 18 June 1415. Dugdale, however, dates his death in 1418.

[Dugdale's Monasticon, iii. 112, 156, ed. 1821.] R. L. P.

CRATHORNE, WILLIAM (1670–1740), catholic divine, born in October 1670, was descended from the ancient family of Crathorne of Crathorne in Yorkshire. He was educated in the English college at Douay, where he was a professor for several years. On being ordained priest he assumed the name of Yaxley, and after he returned to this country on the mission he appears to have used the *alias* of Augustin Shepherd. The scene of his missionary labours was Hammersmith, where he died on 11 March 1739–1740.

He published: 1. 'A Catholick's Resolution, shewing his reasons for not being a Protestant,' 1718? 2. The 'Spiritual Works' of John Goter or Gother, 16 vols. Lond. 1718, 12mo. Bishop Giffard, with whom Crathorne resided, commissioned him to prepare this edition. 3. 'Roman Missal for the use of the Laity,' from the manuscript of Goter, 2 vols. Lond. n.d. 12mo. 4. 'Historical Catechism,' translated from the French of Fleury, 2 vols. Lond. 1726, 12mo. 5. 'Life of St. Francis of Sales,' from the French of Marsollier, Lond. 1737, 8vo. 6. 'Life of our Lord Jesus Christ,' from the French, Lond. 1739. 7. Several devotional works, including 'The Daily Companion, or a Little Pocket Manual,' 3rd ed. Lond. 1743, a prayer-book which has gone through innumerable editions.

[Gillow's Bibl. Dict. i. 587, quoting Kirk's manuscript Biographical Collections in the possession of Cardinal Manning.] T. C.

CRAUFURD. [See also CRAWFORD and CRAWFURD.]

CRAUFURD, SIR CHARLES GREGAN- (1761–1821), lieutenant-general, was the second son of Sir Alexander Craufurd, who was created a baronet in 1781, and brother of Sir James Craufurd, bart., who was British resident at Hamburg from 1798 to 1803, and afterwards minister plenipotentiary at Copenhagen, and of Robert Craufurd [q.v.] the famous commander of the light division in the Peninsula. He was born on 12 Feb. 1761, and entered the army as a cornet in the 1st dragoon guards on 15 Dec. 1778. He was promoted lieutenant in 1781, and captain into the 2nd dragoon guards, or queen's bays, in 1785. In that year he was appointed an equerry to the Duke of York, whose intimate friend he became. He studied his profession in Germany, obtained a perfect command of that language, and made his reputation by a translation in four large volumes, illustrated by numerous plates, of Tielke's great work on the art of war and 'the remarkable events of the war between the Prussians, Austrians,

and Russians, from 1756 to 1763,' which he completed with the assistance of his brother Robert, and published in 1787. He accompanied the Duke of York to the Netherlands as aide-de-camp, and was at once attached to the Austrian headquarters as representative of the English commander-in-chief. With the Austrian staff he was present at all the earlier battles of the war, including Neerwinden, Raismes, Famars, Cæsar's Camp, Landrecies, Roubaix, and Lannoy, was promoted for his services to the rank of major in May 1793, and lieutenant-colonel in February 1794. In the middle of 1794 he left the Austrian headquarters and was appointed deputy adjutant-general to the English army. In this capacity he equally distinguished himself, especially by one daring charge, when with but two squadrons of dragoons he took three guns and one thousand prisoners. He had been so useful at the Austrian headquarters during the campaign that in 1795, when the English army evacuated the continent, he was sent on a special mission to the headquarters of the Austrians. He was an acute observer, and his reports are most valuable historical documents. They are preserved in the Record Office, and Mr. C. A. Fyffe has made copious use of them in his 'History of Modern Europe.' Craufurd took his part in the battles of Wetzlar, Altenkirchen, Nordlingen, Neumarkt, and finally of Amberg, where he was so severely wounded in August 1796 that he was invalided home. His wound prevented him from ever going on active service again, but he was promoted colonel on 26 Jan. 1797, and major-general on 25 Sept. 1803. He was also made lieutenant-governor of Tynemouth and Cliff Fort, and acted as deputy quartermaster-general at the Horse Guards from 1803 until his election to the House of Commons as M.P. for East Retford in October 1806. This election was due to his marriage, on 7 Feb. 1800, to Lady Anna Maria, daughter of the second earl of Harrington, and widow of Thomas, third duke of Newcastle, which secured for him the great Newcastle influence. He resigned his seat in 1812, after the fourth duke had come of age, and retired from public life. He was made colonel of the 2nd dragoon guards in 1807, and promoted lieutenant-general on 25 July 1810, and was made a G.C.B. 27 May 1820, on the occasion of the coronation of George IV. He died on 26 March 1821, and left no children. His wife, the Dowager Duchess of Newcastle, survived him thirteen years. He published nothing except the above-mentioned translation.

[Royal Military Calendar, and Craufurd's despatches in the Record Office.] H. M. S.

CRAUFURD, JAMES, Lord Ardmillan (1805–1876), Scottish judge, eldest son of Major Archibald Clifford Blackwell Craufurd of Ardmillan, Ayrshire, by Jane, daughter of John Leslie, was born at Havant in Hampshire in 1805, and educated at the academy at Ayr, at the burgh school, Edinburgh, and at the universities of Glasgow and Edinburgh. In 1829 he passed his examination in Roman and Scotch law, and became an advocate. His progress at the bar was not at all rapid, but he nevertheless acquired a considerable criminal business both in the court of justiciary and in the church courts. He never had much civil business, although he could address juries very effectively. On 14 March 1849 he became sheriff of Perthshire, and four years later, 16 Nov. 1853, was appointed solicitor-general for Scotland under the administration of Lord Aberdeen. He was nominated to the post of a lord of the court of session 10 Jan. 1855, when he took the courtesy title of Lord Ardmillan, after the name of his paternal estate. On 16 June in the same year he was also appointed a lord of justiciary, and held these two places until his death. His speeches and other literary utterances are not great performances, and his lectures to young men on ecclesiastical dogmas are open to hostile criticism, but they bear the cardinal merit of sincerity and are not without literary polish. In the court of justiciary his speeches were effective and eloquent of expression, which he had cultivated by a rather discursive study of English and Scotch poetical literature. The best remembered of his judgments is that which he delivered in connection with the well-known Yelverton case, when, on 3 July 1862, acting as lord ordinary of the outer house of session, he pronounced against the legality of the supposed marriage between Maria Theresa Longworth and Major William Charles Yelverton (*Cases in Court of Session*, Longworth *v.* Yelverton, 1863, pp. 93–116; Shaw, *Digest*, p. 97, &c.) He died of cancer of the stomach at his residence, 18 Charlotte Square, Edinburgh, on 7 Sept. 1876. He married in 1834 Theodosia, daughter of James Balfour. This lady, who before her marriage was known as Beauty Balfour, died on 29 Dec. 1883, aged 70.

[Journal of Jurisprudence, xx. 538–9 (1876); Scotsman, 8 Sept. 1876, p. 5; Law Times, 16 Sept. 1876, p. 344; Times, 9 Sept. 1876, p. 8; Graphic, 23 Sept. 1876, p. 308, portrait; Illustrated London News, 23 Sept. 1876, p. 284, portrait.]

G. C. B.

CRAUFURD, JOHN WALKINSHAW (1721–1793), twenty-first laird of Craufurdland, Ayrshire, son of John Craufurd of

Craufurdland, by his wife Robina, heiress of John Walkinshaw of Walkinshaw, was born in 1721. He entered the army in 1741 as cornet in the North British dragoons, and distinguished himself at Dettingen in 1743, and Fontenoy in 1745. Having returned to England in the summer of the latter year on sick leave, he in August 1746 accompanied his friend, the Earl of Kilmarnock, to the scaffold on Tower Hill, for which act of friendship his name, it was said, was placed at the bottom of the army list. He, however, subsequently served in America with the rank of captain, and was present at the capture of Quebec in 1759. Returning to England the following year he obtained the command of the 115th foot in 1761, and was promoted lieutenant-colonel in 1772. In 1761 he was appointed his majesty's falconer for Scotland, and in 1762 he received the freedom of the city of Perth. He died unmarried in February 1793. The estates to which he succeeded on the death of his father in 1763 he settled on Thomas Coutts, the London banker [q. v.], but the deed was disputed by his aunt, Elizabeth Craufurd, the next heir, and after a long litigation the case was finally decided in 1806 in favour of the natural heir. A correspondence between the sixteenth earl of Sutherland and Craufurd has been printed in the 'Ayr and Wigton Archæological Collections,' ii. 156–84.

[Burke's Landed Gentry; Ayr and Wigton Archæological Collections as above.] T. F. H.

CRAUFURD, QUINTIN (1743–1819), author and essayist, a younger son of Quintin Craufurd of Kilbirnie, and younger brother of Sir Alexander Craufurd, first baronet, was born at Kilwinnock on 22 Sept. 1743. He entered the East India Company's service at an early age, and, after making a large fortune, returned to Europe in 1780 and settled down at Paris. Here he passed a few years of perfect happiness, forming a fine collection of books and pictures and being admitted into the closest intimacy with the court, and especially with Marie Antoinette, to whom he was presented by his friend, Lord Strathavon, afterwards Marquis of Huntly. During this period of leisure he composed his first book, 'Sketches relating chiefly to the History, Religion, Learning, and Manners of the Hindoos,' which was published in London in 1790, and translated into French by the Marquis de Montesquion in 1791. After the revolution broke out in 1789 Craufurd was impelled by his friendship with the royal family to assist them in their schemes of escape from Paris. His name is mentioned in the memoirs of the time as being deeply concerned in all the plans of the royal family, and he was one of the chief assistants in the famous flight from Paris, which was cut short at Varennes. In this scheme he was more nearly concerned than any one in Paris but Count Fersen, for he it was who was entrusted with the money which the king was to have at his disposal when he was safe across the French frontier. He got safely to Brussels, and when he found that the scheme had failed he proceeded to London, where he drew up a paper under the title of the 'Secret History of the King of France, and his Escape from Paris in June 1791,' which was published for the first time in the 'Bland-Burges Papers' (pp. 364–73) in 1885. In spite of his complicity in this affair he returned to Paris, and in 1792 was one of the most active and able agents of the party who were trying to secure the escape of the family. How greatly he was trusted appears in all the secret memoirs of the time, and especially in those of Bertrand de Molleville. After the catastrophe of 10 Aug. he left France, and lived with the French émigrés at Brussels, Frankfort, and Vienna, freely assisting his old acquaintances from his liberal purse. During this period he published in 1798 a history of the Bastille, with an appendix containing his conjectures as to the personality of the Man with the Iron Mask. In 1802, after the signing of the peace of Amiens, he returned to Paris, where he devoted himself to forming fresh collections of pictures, prints, and manuscripts, to replace those which he had left in France, and which had been sold as the property of an émigré. Thanks to Talleyrand, whom he had known before the revolution, he was enabled to remain in Paris after war had broken out again with England, and he devoted himself to literature. In 1803 he published his 'Essais sur la littérature française écrits pour l'usage d'une dame étrangère, compatriote de l'auteur,' which went through several editions; in 1808 he published his 'Essai historique sur le docteur Swift,' and his edition of the 'Mémoires' of Madame du Hausset, the femme de chambre of Madame de Pompadour, which throw much curious light on the inner life of the court of Louis XV; and in 1809 he published his 'Notice sur Marie Antoinette.' The end of the long war enabled him once more to visit England, and during the latter years of his life he published two books in English and two in French, namely, 'On Pericles and the Arts in Greece previous to and during the time he flourished,' in 1815; 'Researches concerning the Laws, Theology, Learning, and Commerce of Ancient and Modern India,' in 1817; 'Notices sur Mesdames de la Vallière, de Montespan, de Fon-

tanges et de Maintenon,' in 1818; and 'Notices sur Marie Stuart, reine d'Écosse, et Marie-Antoinette, reine de France,' in 1819. He was always received with marked favour at the court of the Bourbons after the Restoration, on account of his behaviour during the trying years 1789 to 1792, until his death at Paris on 23 Nov. 1819.

[Notice by François Barrière on Quintin Craufurd, prefixed to his edition of the Mémoires of Madame du Hausset in 1828; Bland-Burges Papers; Mémoires of Bertrand de Molleville; and other memoirs of old courtiers of that period.]

H. M. S.

CRAUFURD, ROBERT (1764–1812), general, third son of Sir Alexander Craufurd, first baronet, of Newark, Ayrshire, and brother of General Sir Charles Gregan-Craufurd, G.C.B. [q. v.], was born on 5 May 1764. He entered the army as an ensign in the 25th regiment in 1779, was promoted lieutenant in 1781, and captain into the 75th regiment in 1783. With this regiment he first saw service, and served through the war waged by Lord Cornwallis against Tippoo Sultan in 1790, 1791, and 1792, and thoroughly established his reputation as a good regimental officer. After his return to Europe, he was attached to his brother Charles when English representative at the Austrian headquarters. He remained with the Austrians after his brother's severe wound, and on his return to England in December 1797 he was promoted lieutenant-colonel. In the following year he was appointed deputy quartermaster-general in Ireland, and his services during the suppression of the Irish insurrection of 1798 were warmly recognised by General Lake, and especially those rendered in the operations against General Humbert and the French corps (see *Cornwallis Correspondence*, ii. 402). In 1799 he acted as English military commissioner with Suwarrow's headquarters during his famous campaign in Switzerland, and after serving on the staff in the expedition to the Helder, he was elected M.P. for East Retford, through the influence of his brother Charles, who had married the Dowager Duchess of Newcastle, to whose family the borough belonged. He was promoted colonel on 30 Oct. 1805, and gave up his seat in 1806 in the hope of going on active service. In 1807 he was sent to South America on the staff of General Whitelocke, and took command of a light brigade, consisting of a battalion of the 95th regiment, the Rifle Brigade, and the light companies of all the other regiments. With this brigade he led the advance upon Buenos Ayres, and in the attack upon that city he successfully accomplished the task before him, when he was suddenly checked by the orders of Whitelocke and ordered to surrender with the rest of the army. His conduct in this expedition had established his reputation as a leader of light troops, and in October 1807 he sailed with Sir David Baird for the Peninsula, in command of the light brigade of the corps which that general was ordered to take to the assistance of Sir John Moore. This corps joined Sir John Moore's army at Mayorga on 20 Dec., and Craufurd's brigade was perpetually engaged, especially at Castro Gonzalo on 28 Dec., until 31 Dec., when the light division was ordered to leave the main army and march to Vigo, where it embarked for England. In 1809 he was again ordered to the Peninsula, with the rank of brigadier-general, to take command of the light brigade, consisting of the 43rd, 52nd, and one battalion of the 95th regiment; and when on his way to join Sir Arthur Wellesley he met with stragglers declaring that a great battle had been fought, and that the general had been killed. He at once determined to make a forced march to the front, and reached the army on the day after the battle of Talavera, after marching sixty-two miles in twenty-six hours in heavy fighting order, a feat unparalleled in modern warfare. From this time the career of the light brigade and its leader was one of exceptional brilliancy; Craufurd was an unequalled commander of light troops, his officers and men believed in him and trusted him implicitly, and he remained continually in advance of the allied army in the very face of the overpowering numbers of the French. His operations on the Coa in July 1810, to which Napier devotes a most interesting chapter (*Peninsular War*, bk. xi. ch. iv.), have been severely criticised, and there can be no doubt that his headstrong rashness placed him in a situation of extreme danger, from which he only extricated himself by the extraordinary discipline of his soldiers. Wellington was very much vexed at Craufurd's behaviour on this occasion, but Craufurd cared little for Wellington's censure, and Wellington knew too well how little he could spare his brilliant subordinate to do more than censure him, and even increased his command to a division, consisting of two brigades instead of a single brigade, by giving him two regiments of Portuguese caçadores, or light infantry. During the retreat upon Torres Vedras the light division covered the retreating army, a task of much difficulty, and at Busaco it drove back and charged down the corps of Ney, which had formed a lodgment upon the English line of heights.

When the army went into winter quarters in the lines of Torres Vedras, Craufurd went home to England on leave, and during his residence there he published in the 'Times' a defence of his operations of the Coa, which Masséna had interpreted into a victory for himself. During his absence the light division had been commanded by Sir William Erskine with decided incapacity, and his return to the army on the very morning of the battle of Fuentes de Onoro on 5 May 1811 was greeted with ringing cheers by his soldiers. In that battle the light division played a distinguished part, and covered the extraordinary change of position which Lord Wellington found it necessary to make in the very face of the enemy, and it remained under the command of Craufurd, who was promoted major-general on 4 June 1811, until the siege of Ciudad Rodrigo was formed in January 1812. When the breaches were declared open, the light division was directed on 19 Jan. to attack the smaller breach; Craufurd led on the stormers, and at the very beginning of the assault he was shot through the body. He lingered in great agony until 24 Jan., when he died, and was buried in the breach itself. His glorious death was recognised by votes of both houses of parliament. A monument was erected to him and General Mackinnon, who was killed in the same siege, in St. Paul's Cathedral, at the public expense. Craufurd was an officer who left his mark on the English army, and was unquestionably the finest commander of light troops who served in the Peninsula. Napier speaks of his 'short, thick figure, dark flashing eyes, quick movements, and fiery temper,' but in spite of his faults of temper he won and retained to the last the devoted love of the soldiers he commanded.

[Biography in J. W. Cole's Lives of Peninsular Generals, vol. i.; see also Napier's Peninsular War, and works bearing on the history of the Light Division, such as Cope's History of the Rifle Brigade, Quartermaster Surtees's Reminiscences, and Dudley Costello's Adventures of a Rifleman.] H. M. S.

CRAVEN, ELIZABETH, COUNTESS OF. [See ANSPACH, ELIZABETH, MARGRAVINE OF.]

CRAVEN, KEPPEL RICHARD (1779–1851), traveller, third and youngest son of William Craven, sixth baron Craven, by Elizabeth Berkeley, younger daughter of Augustus Berkeley, fourth earl of Berkeley, was born on 1 June 1779. When he was about three years old, his father permanently separated from his wife, and Lady Craven shortly afterwards going to France was allowed to take Keppel with her, but it was under a promise to return him to his father when he was eight years of age. This condition was not fulfilled, but his mother placed him at Harrow School under a feigned name, where, however, he was soon recognised by his likeness to her, and henceforth was called by his family name. His father dying 27 Sept. 1791, his mother in the following month married Christian Frederick Charles Alexander, margrave of Brandenburg, Anspach, and Baireuth [see ANSPACH, ELIZABETH]. Craven was not by these events permanently estranged from his mother; on the contrary, after the margrave's decease in 1805 he went to reside with her at Naples. In 1814 he accepted the post of one of the chamberlains to the Princess of Wales, without receiving any emolument; but this occupation lasted for a short time only, until the princess departed for Geneva. Six years afterwards he was called on to give evidence at the trial of the unfortunate princess, when he stated that he was in her service for six months, during which time he never saw any impropriety in her conduct either at Milan or Naples, or improper familiarity on the part of Bergamo (DOLBY, *Parliamentary Register*, 1820, pp. 1269–76).

He published in 1821 'A Tour through the Southern Provinces of the Kingdom of Naples,' and in 1838 'Excursions in the Abruzzi and Northern Provinces of Naples,' in 2 vols. The former of these two works is embellished with views from his own sketches, and the latter with a smaller number from drawings by W. Westall, A.R.A. Having received a considerable addition to his fortune, he in 1834 purchased a large convent in the mountains near Salerno, which he fitted up as a residence, and there received his visitors with much hospitality. He was for many years the intimate friend and inseparable companion of Sir William Gell; he shared his own prosperity with his less fortunate comrade, cheered him when in sickness, and attended him with unwearying kindness, until Gell's death in 1836. Another of his highly esteemed acquaintances was Lady Blessington, who arrived in Naples in July 1823; with her he afterwards kept up a correspondence, and some of the letters which he addressed to that lady are given in her 'Life' by Madden. He died at Naples 24 June 1851, aged 72, being the last of a triumvirate of English literati, scholars, and gentlemen who resided there for many years in the closest bonds of friendship, namely, Sir William Drummond, Sir William Gell, and the Hon. K. R. Craven. Besides the two works already mentioned, there was published in London in 1825 a book

entitled 'Italian Scenes: a Series of interesting Delineations of Remarkable Views and of Celebrated Remains of Antiquity. Chiefly sketched by the Hon. K. Craven.'

[Gent. Mag. October 1851, pp. 428–9; Madden's Life of Countess of Blessington (1855), i. 113, ii. 124–39; Memoirs of the Margravine of Anspach (1826), i. 72, 85, 364, ii. 74, 84, 95, 173, with portrait as a boy.] G. C. B.

CRAVEN, LOUISA, Countess of (1785 ?–1860), actress, came of a theatrical family. Her father, John Brunton, son of a soap dealer in Norwich, was at one time a grocer in Drury Lane. He appeared at Covent Garden, 11 April 1774, as Cyrus, and, 3 May 1774, as Hamlet. He then played at Norwich and at Bath, becoming ultimately manager of the Norwich theatre. Louisa, the youngest of six sisters, one of whom, Elizabeth (Mrs. Merry), eclipsed her in reputation, was born, according to the statement of various biographers, in February 1785. Her birth may probably be put back two or three years. She displayed at an early age capacity for the stage, and on 5 Oct. 1803 made at Covent Garden her first appearance, playing Lady Townley in the 'Provoked Husband' to the Lord Townley of Kemble. On 2 Nov. she played Beatrice in 'Much Ado about Nothing.' These *débuts* are favourably noticed in the 'Theatrical Inquisitor' for November 1803, where she is described as 'extremely handsome and striking,' and her features are said to be 'expressive of archness, vivacity,' &c. Her name also appears in this season to Marcella in the 'Pannel,' a farce founded by John Philip Kemble on Bickerstaff's ''Tis well it's no worse,' 21 Dec. 1803. Between this date and December 1807 she played Julia in the 'School of Reform,' Miss Mortimer in the 'Chapter of Accidents,' Celia in 'As you like it,' Rosara in 'She would and she would not,' Alithea in the 'Country Girl,' Lady Anne in 'Richard III,' Irene in 'Barbarossa' to the Achmet of Master Betty, Dorinda in the 'Beaux' Stratagem,' Marianne in the 'Mysterious Husband,' Hero in 'Much Ado about Nothing,' Angelina in 'Love makes a Man,' Ismene in 'Merope,' Anne Bullen in 'Henry VIII,' Volante in the 'Honeymoon,' Donna Olivia in 'A bold Stroke for a Husband,' Miranda in the 'Tempest,' Leonora in the 'Revenge,' Harriet in the 'Jealous Wife,' Marian in the 'School for Prejudice,' &c. She was also the original of various characters in forgotten pieces of Manners, Morton, and Dimond. On 21 Oct. 1807 she played Clara Sedley in Reynolds's comedy 'The Rage.' This is the last appearance recorded in Genest. She left the stage in December 1807, and married, 30 Dec. 1807, William, seventh baron and first earl of Craven of the second creation. After the death of her husband, 30 July 1825, she lived in privacy, and died, almost forgotten, 27 Aug. 1860. Her beauty, of which she had a remarkable share, was no small part of her stage property. She was, however, sprightly and natural. Her brother, who appeared at Covent Garden 22 Sept. 1800 as Brunton the younger, was with her during her entire stay at the theatre. She was aunt to Miss Brunton, afterwards Mrs. Yates.

[Genest's Account of the English Stage; Gilliland's Dramatic Mirror, 1808; Thespian Dict. 1805; Mrs. Mathews's Tea Table Talk, 1857; Our Actresses, by Mrs. C. Baron Wilson, 1844; Burke's Peerage, 1887; Gent. Mag. September 1860.] J. K.

CRAVEN, WILLIAM, Earl of Craven (1606–1697), born in 1606, was the eldest son of Sir William Craven [q. v.], and of his wife Elizabeth, daughter of William Whitmore, alderman of London. William Craven the younger entered the service of the Prince of Orange (Maurice) when only seventeen years of age, before which he is said to have been a member of Trinity College, Oxford (Doyle). Thus it is not difficult to account for the slenderness of his latinity, which in his maturer days amused the Princess Sophia (*Memoiren*, p. 43). Under Maurice of Orange and his successor, Frederick Henry, he gained some military distinction, and on returning to England was knighted by Charles I, 4 March 1627. Eight days later he was created Baron Craven of Hampsted Marshall, Berkshire, and not long afterwards was named a member of the permanent council of war.

In 1631, a year in which the foreign policy of Charles I was particularly complicated and insecure (see Gardiner, *History of England*, vol. vii. ch. lxx.), the Marquis of Hamilton was permitted to levy troops in England for Gustavus Adolphus. They were primarily intended to make the emperor, Ferdinand II, relinquish his hold of the Palatinate, which might thus still be recovered for the deprived elector and electress, the ex-king and queen of Bohemia, now refugees at the Hague. Craven was named one of the commanders of the English forces in Germany, and early in 1632 he accompanied Frederick when the latter set forth from the Hague to strike a blow, if permitted to do so, in his own cause (Mrs. Green, i. 495). This is the first occasion on which Craven is found in personal relations with the heroic Elizabeth, to whose service he was soon wholly to devote himself. Frederick and Craven reached Frankfort-on-the-Main 10 Feb., and on the next morning

had an interview at Höchst with the Swedish conqueror, who was already master of the whole of the Palatinate with the exception of three fortified towns. He allowed them to take part in the siege of Creuznach, which he was resolved to secure before it could be relieved by the Spaniards, then in force on the Moselle. The place was taken 22 Feb. (Droysen, *Gustav Adolf*, 1876, ii. 526), Craven, though wounded, being the first to mount the breach. Gustavus Adolphus is said to have told him with soldierly humour that he had 'adventured so desperately, he bid his younger brother fair play for his estate,' and he had the honour of being one of the signatories of the capitulation (Collins; cf. Mrs. Green, i. 497). But to the intense disappointment of the elector the Swedish king, in whose hands his destiny and that of the Palatinate now seemed to lie, refused his request that he might levy an independent force (Mrs. Green, i. 499, from a letter by Craven in 'Holland Correspondence').

Craven appears to have returned to England about this time or shortly afterwards, for on 12 May 1633 the compliment was paid him of placing him on the council of Wales, and on 31 Aug. his university created him M.A. (Doyle). Of his doings in these years no further traces seem to exist; but in 1637 'the beat of my Lord Craven's drums' was once more heard, and he again engaged in the service of a cause to which, during the next quarter of a century, he continuously devoted himself.

Early in 1637, though the situation in Germany had not really become more hopeful, there was in England 'a great preparation in embrio' (*Verney Papers*, p. 188). It had been decided that some of the king's ships should be lent to the young Charles Lewis, the eldest son of the queen of Bohemia, and should put to sea under the flag of the palatine house. Several noblemen proffered voluntary contributions towards this enterprise, and foremost among them was Craven, who declared his readiness to contribute as much as 30,000*l.* (Gardiner, *History of England*, viii. 204). 'In this action,' writes Nathaniel Hobart to Ralph Verney (*Verney Papers*, p. 189), 'the Hollanders and Lord Craven join;' and in his answer to this letter, which contains some ungenerous comments on the wealthy nobleman's generosity, Ralph Verney observes: 'Wee heare much of a great navie, but more of my little Lord Craven, whose bounty makes him the subject of every man's discource. By many he is condemned of prodigality, but by most of folly.' As Mr. Gardiner suggests, 'it is not likely that those who freely opened their purses expected very happy results from such an enterprise;' but they 'believed that the conflict once begun would not be limited to the sea.' In June the fleet commanded by Northumberland conveyed Charles Lewis and his brother Rupert to Holland (Gardiner, viii. 219), and Craven was in their company. With some troops collected here they marched up the Lower Rhine and joined the army waiting for them at Wesel. The force, which now numbered four thousand men, laid siege to a place called Limgea by Whitelocke (*Memorials*, i. 74; Miss Benger, ii. 337, says Lippe; query Lemgo?); but, encountering the imperialist general Hatzfeld, suffered a complete defeat. Prince Rupert fought with obstinate valour in this his first action, and it is said that but for the interposition of Craven he would have sacrificed his life rather than surrender his sword. Both of them were taken prisoners (Miss Benger, ii. 338; cf. Mrs. Green, i. 559–60). A letter written about this time by Charles Lewis (though dated 1677 (!) in Bromley, 'Royal Letters,' p. 312; see Miss Benger, ii. 338 *n.*) contains a pointed expression of gratitude on the writer's part towards Craven. Miss Benger, who seems to have inspected the papers left behind her by Elizabeth, states (ii. 337) that from the commencement of this expedition Craven transmitted to her regular details of the military operations, and that in these despatches originated their confidential correspondence, which was never afterwards suspended.

Craven, who had been wounded in the battle, remained for some time in captivity. In a letter written by Elizabeth to Roe, 1 Nov. 1638 (cited from 'Holland Correspondence' by Mrs. Green, i. 560), she expresses her regret for his imprisonment and that of a companion, and her fear that they will not so soon be released; 'but,' she adds in a quite different tone of solicitude, proving the relations between her and Craven as yet at least to have advanced to no great degree of intimacy, 'if Rupert were anywhere but there I should have my mind at rest.' Rupert was not released till 1641; Craven, however, who had at first, in order to remain near the prince, refused to ransom himself, on being persistently refused access to him purchased his own liberty in the autumn of 1639, and after even then delaying for some time in Germany while still lame from his wound paid a visit to the queen at the Hague on his way home to England ('Holland Correspondence,' 31 Aug. 1639, cited by Mrs. Green, i. 570). According to a passage in Wotton's 'Letters' (cited by Miss Benger, ii. 338) the sum paid by Craven for his ransom amounted to 20,000*l.* Yet when a few years afterwards, during the

struggle between Charles I and his parliament, Elizabeth's English pension of 10,000*l.* a year remained unpaid, Craven's munificence seems again to have compensated her for the loss (Miss Benger, ii. 369–70, citing 'in a volume of tracts the article Perkins'). When after the execution of Charles I parliament had formally annulled her pension, and the queen prepared a protest comprising a recapitulation of her claims, it was Craven who drafted the document, and who endeavoured to induce the States-General to include the satisfaction of her demands in the treaty which they were then negotiating with the parliament (Mrs. Green, ii. 25, and *n.*, where she describes the rough draft, with additions suggested on the margin in Craven's handwriting, seen by her among his papers).

By this time Craven had become a permanent member of the exiled queen of Bohemia's court at the Hague and at Rhenen, near Arnheim, of which so graphic a description has been left by her youngest daughter (*Memoiren der Herzogin Sophie*, pp. 36–44). She speaks of him as having before the execution of Charles I been one of those who favoured the scheme of a marriage between herself and the Prince of Wales. When about 1650 Charles II was himself a visitor at the Hague, he addressed to the Princess Sophia some very significant compliments on her good looks; but she soon found out that the secret motive of these flatteries was the wish of Charles and his boon companion, Lord Gerard, to obtain through her intervention some of Craven's money. In small things as in great the 'vieux milord' (actually about forty-four years of age) was allowed to act as paymaster, providing the young princesses with jewellery and sweetmeats, and with cash for making presents to others. But the graceless Sophia speaks of him as without esteem either for his wit or for his breeding, and unscrupulously makes fun of the family benefactor. When in 1650 the young princess travelled from Holland to Heidelberg, he superintended the arrangements for her journey, 'et avoit soin de tout.'

During the civil war Craven had repeatedly aided Charles I with money, and it is calculated that before his restoration Charles II received from the same loyal subject at the least 50,000*l.* (Bruce's note to *Verney Papers*, p. 189; cf. Collins, iv. 186). From 1651 Craven was himself for a series of years deprived of the main part of his resources. The support given by him to the royal cause was not of a nature to remain hidden, and was particularly offensive to the adherents of the parliament, as being furnished by the son of a citizen of London, himself, in Nathaniel Hobart's supercilious phrase, a *filius populi*. Charges brought against him were therefore sure to find willing listeners. The first information against him was supplied in 1650 by Major Richard Falconer, one of the secret *agens provocateurs* whom the Commonwealth government kept near the person of the exiled 'Charles Stuart.' He had been at Breda during the visit there paid by the queen of Bohemia and her daughters, accompanied by Craven, to Charles II, shortly before he set out on his Scottish expedition. Falconer now swore that on this occasion he had induced a number of officers to unite in a petition praying the king to accept their services against the parliament of England 'by the name of barbarous and inhuman rebels,' and that this petition had been promoted by Craven. Shortly afterwards, in February and March 1651, two other witnesses deposed to Craven's intimacy with the king at Breda, and it was added that he had made some short journeys in the king's service, and had taken care of an illegitimate child left behind him by Charles in the Low Countries, till forced to deliver up the same to its mother, 'one Mrs. Barlow.' The result was that, 16 March 1651, the parliament resolved that Craven was an offender against the Commonwealth of England within the terms of the declaration of 24 Aug. 1649, that his estates should be confiscated accordingly, and the commissioners for compounding should be empowered to seize and sequester all his property, both real and personal. An act for the sale of his estates was passed 3 Aug. 1652, by a vote of twenty-three to twenty; and it is stated that several members of the majority afterwards purchased parts of the property. In vain had Craven in 1651 appealed from abroad against the sentence, declaring Falconer guilty of perjury, inasmuch as the petition in question had been merely one for pecuniary aid, and had not included the vituperative expressions concerning the parliament which the spy had himself proposed. Equally in vain had the Palatine family exerted themselves on behalf of their benefactor, both the queen and her son, the Elector Charles Lewis, who prevailed upon the States-General to address to the council in London an urgent representation through their resident there, De Groot. (It is printed at length by Collins, in his short account of these transactions, of which a complete narrative, entitled 'Proceedings of Parliament against Lord Craven,' was published at London in 1653; cf. also Mrs. Green, ii. 34–5 and Miss Benger, ii. 409 seqq.) Happily, the beautiful seat of Combe Abbey, near Coventry, which Craven's father had originally purchased of Lucy, countess of Bedford, and where the queen of Bohemia had spent

her girlhood, was exempted from the confiscation, because of the heir presumptive's interest in it.

The endeavours made by Craven in 1653, possibly with the aid of what he had saved out of the wreck, to obtain a reversal of the parliament's decision remained fruitless (see the intercepted letters addressed to him by Colonel Doleman, a creature of the Protector, and by William Cromwell, THURLOE, *State Papers*, i. 513). Equally unsuccessful were the attempts made in the same year by the queen of Bohemia, who enclosed an urgent appeal in Craven's letter to President Lawrence (*ib.* ii. 139), and by the States-General (*ib.* ii. 449). Craven adhered to Elizabeth's fortunes, which had seemed likely to trench in some measure on the partial recovery of the Palatinate by her eldest son in the peace of Westphalia. But she was unable to quit the Hague, being deeply involved in debt there, while her son had no money to give her, and cherished no wish for her speedy return to the Palatinate, where she desired to recover her dower residence at Frankenthal. In 1653 Craven seems to have made more than one journey to Heidelberg on her behalf (see her letters to him printed by MRS. GREEN, ii. 38–40; and cf. a few data as to his movements in THURLOE, *State Papers*, i. 237, 467, 704). In the latter part of 1654 he renewed his efforts to obtain a reversal of judgment, and much ineffectual discussion took place on his case (see the notices in WHITELOCKE, *Memorials*, iv. 156, 157, 159, 162). Nor was it until the eve of the Restoration that the first sign shows itself of a change of policy in the matter. Whitelocke, who notes (iv. 357) that a petition from Craven was read 11 Aug. 1659, records (*ib.* 404) that 15 March 1660 an order was issued 'to stay felling woods in the Lord St. John's and Lord Craven's estates.'

At the Restoration Craven followed Charles II to England. He recovered his estates, though whether completely is not stated by his biographers, and he was loaded with honours and offices. He became sooner or later lord-lieutenant of Middlesex and Southwark, colonel of a number of regiments, including the Coldstream guards, and lieutenant-general; he was named master of the Trinity House, and high steward of the university of Cambridge; he was one of the commissioners for Tangiers, and of the lords proprietors of Carolina; he was sworn of the privy council (1666 and 1681); and in the peerage he was in March 1664 raised to the degrees of Viscount Craven of Uffington and Earl of Craven (for a full enumeration, see DOYLE; cf. COLLINS). But in prosperity as in adversity he remained faithful to the service of the queen of Bohemia, whose own return to England was delayed for several months by her pecuniary embarrassments. He corresponded with her, supplying her with the news of the court (MRS. GREEN, ii. 88); and when Charles II with undeniable indifference continued to leave her without the offer of any residence in England, Craven placed his own London mansion, Drury House, at her disposal, and thus enabled her at last to come back to her native land (26 May 1661). During nearly all the remainder of Elizabeth's life she was his guest, and he generally attended her when she appeared in public (PEPYS, 17 Aug. 1661). As to the precise nature of their private relations even in this period, we are, naturally enough, without evidence. The office of master of the horse, which he had nominally held at her husband Frederick's court, he seems to have continued to fill at hers in his own house. In an account of a visit to the queen at Drury House by the Genoese Marquis Durazzo (extracted by MRS. GREEN, ii. 81, from his MS. Relation of his Embassy), he states that on entering he was met at the head of the stairs by Craven, 'proprietor of the house where the queen lives, and principal director of her court.' Not till 8 Feb. 1662 did she remove from Drury House to Leicester House, hired as a residence for herself; and here a fortnight afterwards (23 Feb.) she died. At her funeral the heralds who bore her royal crown were supported by Craven and his relative, Sir Robert Craven. To the former she had bequeathed her papers, together with her unique collection of Stuart and palatine family portraits. These Craven placed at Combe Abbey, where they are still preserved. It has been asserted that at the time of her death Sir Balthasar Gerbier was building for him at Hampsted Marshall in Berkshire 'a miniature Heidelberg' which was to be 'consecrated to Elizabeth' (MISS BENGER, ii. 432–3). But this is erroneous, or at least inaccurate, since Lysons (i. 286), quoting the epitaph on the architect's tomb, states the mansion not to have been begun till the year in which she died (MRS. GREEN, ii. 75 *n.*) Drury House, where she had enjoyed his princely hospitality, was afterwards rebuilt by him, and renamed Craven House.

On the question of the well-known popular belief, according to which Craven was privately married to the queen of Bohemia, there is in truth extremely little to say. The 'Craven MSS.' might be supposed to furnish some clue; but Mrs. Green (ii. 66) states the late Earl of Craven to have been 'of opinion that no such marriage took place, since neither

family documents nor traditions support the notion.' (It is curious that the margravine of Anspach, in her 'Memoirs,' ii. 93, should refer to the report without scepticism.) Mrs. Green further points out that the supposed marriage cannot even be shown to have been a contemporary rumour; for the report is not once alluded to in the extant correspondence of the day, and is, so far as is known, entirely of later date. Moreover, Mrs. Green notices, it is certain that a different rumour was actually current at the English court, viz. that Craven wished to marry the queen's eldest daughter Elizabeth, who was only seven years his junior. A marriage with this learned and pious woman, who had little of the light-heartedness in the midst of grief which characterised her mother and two at least of her sisters, could hardly have proved congenial to the gallant soldier. In favour of the supposed marriage between Craven and the queen there is nothing to urge except the analogies, such as they are, of the *mésalliances* of the age, among which that of Henrietta Maria to Lord Jermyn is perhaps the most striking. In Elizabeth's published letters there is not a word addressed to Craven, or concerning him, which assigns more than friendliness, or the most unembarrassed gaiety (see, e.g., her pleasant letter to Prince Rupert, in Bromley's *Royal Letters*, p. 286). Her bequest of papers and pictures to him proves nothing, nor on the other hand can any conclusion be drawn from his extraordinary munificence to her; more especially as, though of this evidence enough remains (the Margravine of Anspach testifies, *Memoirs*, ii. 93, to having seen a bond for 40,000*l.*, which he had lent the queen), it is equally certain that he gave large sums to Charles II, and that his hand and heart were alike open, even to those who had no special claims upon him. In the days of the plague and of the fire of London he actively exerted himself. Indeed, it is a well-known anecdote that his horse knew the smell of a fire at a great distance, and was in the habit of immediately galloping off with him to the spot; and a Latin elegy on his death expressly draws a parallel between the assistance which he gave to the queen and that which he gave to the unfortunate in general (Mrs. Green, ii. 66 *n.*) It is difficult to prove a negative; and a balancing of mere probabilities seems in the present instance uncalled for.

After the queen's death Craven, as has been seen, continued to occupy a distinguished place among those who enjoyed the goodwill of her royal nephews. In March 1668 Pepys describes him as 'riding up and down to give orders like a madman' to the troops assembled in Lincoln's Inn Fields on the occasion of a city tumult. To Elizabeth's son Prince Rupert their old comradeship in war and tribulation must have specially endeared him; and on Rupert's death, in 1682, he became the guardian of the prince's illegitimate daughter, Ruperta (see Rupert's will in Bromley's *Royal Letters*, Introd. p. xxvii). At the accession of James II information is said to have reached Craven that his resignation of his regiment would be acceptable in high quarters; but on his warmly deprecating the sacrifice of what he prized so much it was left to him (Collins). He was a member of the new sovereign's privy council, and was in June 1685 appointed lieutenant-general of the forces. Strangely enough, it had nearly fallen to the lot of himself and his beloved regiment to play a prominent part in the catastrophe of the Stuart throne. On the evening of 27 Dec. 1688, when the Dutch guards entered St. James's Park, the Coldstreams had the guard at Whitehall, and Craven was himself in command. Count Solms, the commander of the Dutch troops, called upon him to order his men away; but Craven refused to do so without express orders from the king himself. After an interview with Craven, and another with Count Solms, James ordered Craven to call off the Coldstreams; and when the king retired to rest, his palace was guarded by the troops of the Prince of Orange (O. Klopp, *Der Fall des Hauses Stuart*, 1876, iv. 289–90; cf. Clarke, *Life of James II*, 1816, ii. 264–5. There was a dispute as to whether James had agreed that the posts at Whitehall, as well as those at St. James's Palace, should be relieved by the Dutch guards).

Under the new *régime* the Coldstream regiment was bestowed on General Talmash, and the lord-lieutenancy of Middlesex upon the Earl of Clare. Craven's public life was now at an end; but he is said still to have shown much private activity, and to have continued his practice of aiding in the extinction of fires. He must also have found continued opportunities for gratifying his taste for building and gardens at his various seats—Hampsted Marshall, Benham (purchased by him from Sir Francis Castillon; see *Memoirs of the Margravine of Anspach*, ii. 90–1, with a reference to Lysons's *Berkshire*, u.s.), and Combe Abbey, and at his London house aforesaid. He is also held to have been a patron of letters, on the not very conclusive evidence of the dedication to him of numerous works. He belonged to the Royal Society, and is stated to have been intimate with Evelyn, Ray, and other students of the natural sciences (*Biogr. Notes*, ap. Miss Benger, ii. 456 sqq.) Yet a doubt must be

hinted whether he was actually what is called a 'man of parts.' The personal sketches of him remaining in the 'Memoirs of the Duchess Sophia' and in the 'Verney Papers' are anything but respectful in tone, though large allowance must be made for the confessed levity of a girl and for the conceited frivolity of a courtier. His personal valour, at least, is as indisputable as his self-sacrificing magnanimity; nor need we follow some of his contemporaries in trying to calculate the measure in which vanity may have been among the subsidiary motives of a consistently chivalrous conduct. He died unmarried on 9 April 1697, and was buried at Pinley, near Coventry, where his remains rest, with those of his descendants, in the vault of the church. His earldom and estates descended to a collateral line. There are numerous portraits of him in the splendid collection at Combe Abbey, among them one by Honthorst, another by H. Stone, and a third by Princess Louisa, one of the queen of Bohemia's daughters. In most of these the 'little Lord Craven,' at whom the courtiers affected to laugh, appears in armour, and well becomes his martial accoutrements.

[Collins's Peerage of England, 2nd edit. 1741, iv. 185–91; Doyle's Official Baronage of England, i. 484–5; Miss Benger's Memoirs of Elizabeth Stuart, Queen of Bohemia, 2 vols. London, 1825; Mrs. Everett Green's Lives of the Princesses of England, 2 vols. London, 1854; Memoiren der Herzogin Sophie nachmals Kurfürstin von Hannover, ed. A. Köcher, Leipzig, 1879; Whitelocke's Memorials, ed. 1853, vol. iv.; Verney Papers, ed. J. Bruce for the Camden Society, 1853; Thurloe's State Papers, ed. Thomas Birch, 1842, vols. i. and ii. The Craven MSS. remain unpublished as a whole, and do not appear as yet to have been inspected by the Historical MSS. Commission.] A. W. W.

CRAVEN, Sir WILLIAM (1548?–1618), lord mayor of London, second son of William Craven and Beatrix, daughter of John Hunter, and grandson of John Craven, was born at Appletreewick, a village in the parish of Burnsall, near Skipton in the West Riding of Yorkshire, about 1548. The date is made probable by the fact that he took up his freedom in 1569. At the age of thirteen or fourteen he was sent up to London by the common carrier (Whitaker, *History of Craven*, edit. 1812, p. 437) and bound apprentice to Robert Hulson, citizen and merchant taylor, who, as we gather from Craven's will, lived in the parish of St. John the Evangelist in Watling Street. Having been admitted to the freedom of the Merchant Taylors' Company on 4 Nov. 1569, Craven appears to have entered into business with Hulson, and subsequently to have quarrelled with him. On 9 Nov. 1583 they submitted their differences 'from the beginning of the world to this day' to the arbitration of the master and wardens of the company. The quarrel turned upon a 'shop late in the occupation of William Craven.' The judgment of the master and wardens, given on 26 Nov. 1582, was that he should pay 10*l.* to Craven and 'have unto himself the said shoppe to use at his pleasure' (*MS. Records of Merchant Taylors' Company*). In 1588 Craven took a lease from the Mercers' Company of a 'great mansion house' in Watling Street in the parish of St. Antholin, where he carried on business with Robert and John Parker until his death. He was elected warden of his company on 4 July 1593, the year that the plague was 'hot in the city' (Stow, *Annals*), and on 19 July 1594, having 'borne and behaved himself commendably in the said place,' he was made one of the court of assistants. The minute books of the company show of what his commendable bearing consisted; thus on 15 May 1593 he gave 20*l.* 'to the relief of the widows of the almsmen of the company,' and on 15 May 1594 the master reported that 'Mr. Craven, instead of only giving 20*l.*, would take upon himself the support of one woman at 16*d.* a week.' Two years later he made a donation of 50*l.* towards the building of the library of St. John's College, Oxford, with which college the company was, by its school, closely connected; this donation is recorded on one of the windows of the library. On 2 April 1600 he was elected alderman for Bishopsgate ward, in which capacity he took part in the government of the city (*Calendar of State Papers*, xcviii. 469–70), and on 14 Feb. 1601 he was chosen sheriff of London. Towards the expenses of the shrievalty the Merchant Taylors' Company, as appears from its records, on 12 March 1600 voted him the sum of 30*l.* out of the 'common box,' and ordered its plate to be lent to 'him during his year of office.'

In 1602 he founded the grammar school in his native parish of Burnsall, Yorkshire (Harker, *Rambles in Upper Wharfedale*), and on 15 May of the same year became alderman of Cordwainer (*vice* Bishopsgate) ward. He was knighted at Whitehall by James I on 26 July 1603 (Nichols, *Progresses of James I*, i. 234). In 1604 he was one of the patrons of 'the scheme of a new college after the manner of a university designed at Ripon, Yorkshire' (Peck, *Desiderata*, vii. 290). It was probably about 1605 he married Elizabeth, daughter of William Whitmore, alderman of London. In 1607, the Merchant Taylors' Company being minded to entertain James I and Prince Henry, Craven was de-

puted with others to carry the invitation to Norwich (*MS. Records of Merchant Taylors' Company*).

In the autumn of 1610 the court of the Merchant Taylors' Company made preparations for Craven's approaching mayoralty, and on 6 Oct. unanimously voted a hundred marks 'towards the trimming of his l^d^ships house' (*ib.*) Craven was lord mayor of London for 1610–11, and the show, which had been suspended for some years, was revived with splendour. Christian, prince of Anhalt, was entertained with all his 'Germayne trayne' at the feast at the Guildhall afterwards (Nichols, *Progresses of James I*, ii. 370). In July 1611 Craven became alderman of Lime Street (*vice* Cordwainer) ward, in consequence perhaps of his having moved his residence from St. Antholin's to 'a fair house builded by Stephen Kirton' (see Stow's *Survey of London*, 1618) in the parish of St. Andrew Undershaft, Cornhill. This house, of which there is a print in the British Museum (reproduced *London Journal*, 26 Sept. 1857), was on the south side of Leadenhall Street; it was leased to the East India Company in 1620 and pulled down, and the East India House erected in 1726 (Maitland, *History of London*, p. 1003), which in 1862 was superseded by the present buildings. During Craven's mayoralty his name appears in connection with certain loans to the king (Devon, *Issues of the Exchequer during the Reign of James I*, p. 133). On 9 Jan. 1611 he was elected president of Christ's Hospital, which post he occupied up to his death. His donations to the hospital were lands to the value of 1,000*l.* at Ugley in Essex, and certain other legacies (*Court Minutes of Christ's Hospital*, March 1613–1614). On 2 July 1613 he conveyed to St. John's College, Oxford, the advowson of Creeke in Northamptonshire 'upon trust that one of the ten senior fellows elected from (Merchant Taylors') School should be presented thereto' (*MS. Records of Merchant Taylors' Company*). In 1616 Lady Elizabeth Coke, wife of Sir Edward Coke [q. v.], on occasion of the famous quarrel with her husband, was at his request handed over to the hospitality of Craven, who must have entertained her at his house in Leadenhall Street (Aikin, *Court and Times of James I*, Letters of Chamberlain and Carleton, 11 Oct. and 8 Nov. 1617). The king wrote him a letter of thanks, preserved at the Record Office (*Calendar of State Papers*, vol. xciv. 4 Nov. 1617, the king to Sir William Craven). It was in this year also that he joined with others in subscribing 1,000*l.* towards the repair and decoration of St. Antholin's Church (Seymour, *London*, bk. iii. p. 514). The last public act recorded of Craven is the laying of the foundation-stone of the new Aldgate on 26 May 1618 (*ib.* i. 18–19). On 1 July of the same year he attended the court of the Merchant Taylors' Company for the last time, his will being 'openly read in court' on the 29th (*MS. Records of the Merchant Taylors' Company*), and he was buried at St. Andrew Undershaft on 11 Aug., 'where,' as Chamberlain writes to Sir Dudley Carleton, 'there were above five hundred mourners.' Craven had issue three sons and two daughters: William [q.v.], John (see below), Thomas, Elizabeth, and Mary. His arms were: or, five fleurs-de-lis in cross sable: a chief wavée azure; crest, a crane or heron rising proper. Motto, 'Virtus in actione consistit.'

The second son, John Craven, was founder of the Craven scholarships at Oxford and Cambridge. He was held in high esteem by Charles I, who created him Baron Craven of Ryton, Shropshire, 21 March 1642–3. He died in 1649, and left no issue by his wife, Elizabeth, daughter of William, lord Spencer. By his will, dated 18 May 1647, he left large charitable bequests to Burnsall, Skipton, Ripon, Ripley, Knaresborough, and Boroughbridge, and money for redeeming captives in Algiers. His most important legacy was that of the manor of Cancerne, near Chichester, Sussex, to provide 100*l.* for four poor scholars, two at Cambridge and two at Oxford, with preference to his own poor kinsmen. The first award under the bequest was made at Cambridge 16 May 1649. The fund was immediately afterwards sequestrated by parliament, and on 7 May 1651 a petition was presented for the payment of the scholarships. In 1654 the sequestration was discharged. The value of the bequest has since considerably increased, and changes have been made in the methods of the award, but they are still maintained at both universities (Cooper, *Annals of Cambridge*, iii. 428; Collins, *Peerage*, ed. Brydges, v. 447; Whitaker, *Craven*, ed. Morant, p. 510; *Sussex Archæological Collections*, xix. 110).

[MS. Records of Merchant Taylors' Company and other authorities cited above.] W. C–e.

CRAWFORD. [See also Craufurd and Crawfurd.]

CRAWFORD, Earls of. [See Lindsay.]

CRAWFORD and BALCARRES, Earls of. [See Lindsay.]

CRAWFORD, ADAIR (1748–1795), physician and chemist, born in 1748, was a pupil at St. George's Hospital. After he had

obtained his M.D. degree he is said to have practised with great success in London, and for so young a man was surrounded by a large circle of attached friends. Through their influence he was eventually appointed one of the physicians to St. Thomas's Hospital, and elected as professor of chemistry to the Military Academy at Woolwich.

At the age of twenty-eight Crawford visited Scotland. The experiments which he made on heat imply that he was for some time in Glasgow and in Edinburgh. Crawford informs us that he began his experiments in Glasgow on animal heat and combustion in the summer of 1777. They were communicated in the autumn of that year to Drs. Irvine and Reid and to Mr. Wilson. In the beginning of the ensuing session they were made known to the professors and students of the university of Edinburgh, and in the course of the winter they were explained by the author, to the Royal Medical Society of that city. In 1779 the first edition of Crawford's work was published in London by Murray. The full title of his book was 'Experiments and Observations on Animal Heat, and the Inflammation of Combustible Bodies; being an attempt to resolve these phenomena into a general law of nature.' In this work he examined all the opinions of Huxham, Haller, Heberden, Fordyce, and others. He submitted to Priestley, who was an especial friend, his experimental examinations of blood in fever. Priestley considered them to be very complete, and Crawford's deductions satisfactory. Crawford's book, 'Experiments,' attracted considerable attention, and William Hey, F.R.S., surgeon to the General Infirmary of Leeds, published in 1779 'Observations on the Blood,' in which he expressed his approval of Crawford's views. In 1781 William Morgan published 'An Examination of Dr. Crawford's Theory of Heat and Combustion,' in which he urged sundry objections to his conclusions; as did also Magellan in his 'Essai sur la nouvelle théorie du feu élémentaire,' &c. In 1788 Crawford published a second edition of this work, in which he candidly informs us that a very careful repetition of his experiments had revealed many mistakes respecting the quantities of heat contained in the permanently elastic fluids. 'In an attempt,' he says, 'to determine the relations which take place between such subtle principles as air and fire we can only hope for an approximation to the truth.' In 1781 the severe criticism of his theories led Crawford to discontinue his physical inquiries and devote his attention more directly to strictly professional matters.

He was distinguished by his desire to be accurate in all his investigations. All his pieces of apparatus were graduated with a delicate minuteness which has never been surpassed. His experiments were invariably well devised and carried out with the most rigid care, the accuracy of his apparatus being constantly tested by all the methods at the disposal of the chemists of his day. Among his especial friends and counsellors were Black and Irvine, and of these he writes: 'I have endeavoured to mark, with as much fidelity and accuracy as possible, the improvements which were made by Dr. Black and Dr. Irvine in the doctrine of heat before I began to pay attention to this subject.' He admits to the full his indebtedness to these chemists. So closely did he follow in the path indicated by Black and Irvine that he tells us 'it has been insinuated that I published in a former edition of this work a part of the discoveries made without acknowledging the author. This charge was completely answered by a letter written from Glasgow College 27 Jan. 1780 by Dr. Irvine, in which he says: 'I likewise lay no claim to the general fact concerning the increase or diminution of the absolute heat of bodies in consequence of the separation or addition of phlogiston which is contained in your book.'

The investigations prosecuted by the philosophers of this period were vitiated by their acceptance of the 'Phlogistic Theory' of Stahl and Beccher, which involved the inquiry into the phenomena of heat in a mist of hypothetical causes. Crawford's 'Experiments and Observations' clearly exhibit his sense of the difficulties surrounding the doctrine of phlogiston, which he admits 'has been called in question.' Kirwan, to whom Crawford dedicated his book, was the first to suggest that phlogiston was no other substance than hydrogen gas; but it was reserved for Lavoisier, in 1786, to extinguish the Stahlian error. Crawford failed to realise the truth which was so near him. He determined, however, the specific heats of many substances, both solid and liquid, and his investigations upon animal heat led Priestley to his admirable investigations.

In 1790 Crawford published a treatise 'On the matter of Cancer and on the Aerial Fluids,' and a considerable time after his death, i.e. in 1817, Alexander Crawford edited a noticeable book, by his relative, bearing the title of 'An Experimental Inquiry into the Effects of Tonics and other Medicinal Substances on the Cohesion of Animal Fibre.' Dr. Adair Crawford attracted the attention of his medical brethren by being the first to recommend the muriate of baryta (barii chloridum) for the cure of scrofula. This salt is said to

have been given in some cases with success, but prolonged experience has proved that the use of it is apt to occasion sickness and loss of power. Crawford, when only forty-six years of age, retired on account of delicate health to a seat belonging to the Marquis of Lansdowne at Lymington, Hampshire, and there he died in July 1795. A friend who knew him well wrote of him as 'a man who possessed a heart replete with goodness and benevolence and a mind ardent in the pursuit of science. All who knew him must lament that aught should perturb his philosophical placidity and shorten a life devoted to usefulness and discovery.'

[Kirwan's Defence of the Doctrine of Phlogiston; Scheele's Experiments on Air and Fire; De Luc's Treatise on Meteorology; Dionysius Lardner's Treatise on Heat; Sir John Herschel's Natural Philosophy; The Georgian Era, iii. 494; Gent. Mag. vol. lxv.; Watt's Bibl. Brit.]

R. H–t.

CRAWFORD, ANN (1734–1801), actress. [See BARRY, ANN SPRANGER.]

CRAWFORD, DAVID (1665–1726), of Drumsoy, historiographer for Scotland, born in 1665, was the son of David Crawford of Drumsoy, and a daughter of James Crawford of Baidland, afterwards Ardmillan, a prominent supporter of the anti-covenanting persecution in Scotland. He was educated at the university of Glasgow and called to the bar, but having devoted himself to the study of history and antiquities was appointed historiographer for Scotland by Queen Anne. In 1706 he published 'Memoirs of the Affairs of Scotland, containing a full and impartial account of the Revolution in that Kingdom begun in 1567. Faithfully published from an authentic manuscript.' The manuscript was, he said, presented him by Sir James Baird of Saughton Hall, who purchased it from the widow of an episcopal clergyman. The 'Memoirs' were dedicated to the Earl of Glasgow, and the editor stated that his aim in publishing them was to furnish an antidote to what he regarded as the pernicious tendency of Buchanan's 'History.' For more than a century the work was, on the testimony of Crawford, received as the genuine composition of a contemporaneous writer, and implicitly relied upon by Hume, Robertson, and other historians, until Malcolm Laing in 1804 published 'The Historie and Life of King James the Sext' as contained in the Belhaven MS., the avowed prototype of Crawford's 'Memoirs.' Laing asserted the 'Memoirs' of Crawford to be an impudent forgery, and showed that the narrative had been garbled throughout, by the omission of every passage unfavourable to Mary, and the insertion of statements from Camden, Spottiswood, Melville, and others, these writers being at the same time quoted in the margin as collateral authorities. The Newbattle MS. of the same 'Historie,' in the possession of the Marquis of Lothian, was published by the Bannatyne Club in 1825. Crawford was the author of: 1. 'Courtship-a-la-mode, a comedy,' 1700. 2. 'Ovidius Britannicus, or Love Epistles in imitation of Ovid,' 1703. 3. 'Love at First Sight, a comedy,' 1704. He died in 1726, leaving an only daughter and heiress, Emilia, who died unmarried in 1731.

[Chalmers's Biog. Dict. x. 489–90; Chambers's Dict. of Eminent Scotsmen (Thomson), i. 395–396; Burke's Landed Gentry, ii. 385; Baker's Biog. Dram. (ed. 1812), i. 155; Laing's Preface to Historie of James Sext; Catalogue of Advocates' Library, Edinburgh.] T. F. H.

CRAWFORD, EDMUND THORNTON (1806–1885), landscape and marine painter, was born at Cowden, near Dalkeith, in 1806. He was the son of a land surveyor, and when a boy was apprenticed to a house-painter in Edinburgh, but having evinced a decided taste and ability for art, his engagement was cancelled, and he entered the Trustees' Academy under Andrew Wilson, where he had for fellow-students David Octavius Hill, Robert Scott Lauder, and others. William Simson, who was one of the older students, became his most intimate friend and acknowledged master, and from their frequent sketching expeditions together Crawford imbibed many of the best qualities of that able artist. His early efforts in art were exhibited in the Royal Institution, and his first contributions to the annual exhibition of the Royal Scottish Academy appeared in 1831, two of these being taken from lowland scenery in Scotland, and the third being the portrait of a lady. Although not one of the founders of the Academy, Crawford was one of its earliest elected members. His name appears in the original list of associates, but having withdrawn from the body before its first exhibition, it was not until 1839 that he became an associate. Meanwhile he visited Holland, whither he went several times afterwards, and studied very closely the Dutch masters, whose influence in forming his picturesque style was seen in nearly all that he painted. The ample materials which he gathered in that country and in his native land afforded subjects for a long series of landscapes and coast scenes, chiefly, however, Scottish; but it was not till 1848, in which year he was elected

an academician, that he produced his first great picture, 'Eyemouth Harbour,' and this he rapidly followed up with other works of high quality which established his reputation as one of the greatest masters of landscape-painting in Scotland. Among these were a 'View on the Meuse,' 'A Fresh Breeze,' 'River Scene and Shipping, Holland,' 'Dutch Market Boats,' 'French Fishing Luggers,' 'Whitby, Yorkshire,' and 'Hartlepool Harbour. He also painted in water-colours, usually working on light brown crayon paper, and using body-colour freely. He practised also at one time very successfully as a teacher of art. The only picture which he contributed to a London exhibition was a 'View of the Port and Fortifications of Callao, and Capture of the Spanish frigate Esmeralda,' at the Royal Academy in 1836. The characteristics of his art are those of what may be termed the old school of Scottish landscape-painting. This was not so realistic in detail as the modern school, but was perhaps wider in its grasp, and strove to give impressions of nature rather than the literal truth. In 1858 Crawford left Edinburgh and settled at Lasswade, but he continued to contribute regularly to the annual exhibitions of the Academy till 1877, maintaining to the last the high position he had gained early in life. He was at one time a keen sportsman with both rod and gun. He died at Lasswade 27 Sept. 1885, after having for many years suffered much and lived in the closest retirement. He was buried in the new cemetery at Dalkeith. A 'Coast Scene, North Berwick,' and 'Close Hauled; crossing the Bar,' by him, are in the National Gallery of Scotland.

[Annual Report of the Council of the Royal Scottish Academy, 1885; Catalogues of the Exhibition of the Royal Institution for the Encouragement of the Fine Arts in Scotland; Catalogues of the Exhibition of the Royal Scottish Academy, 1831–77; Scotsman, 3 Oct. 1885; Edinburgh Courant, 28 Sept. 1885.] R. E. G.

CRAWFORD, JOHN (1816–1873), Scottish poet, was born at Greenock in 1816 in the same apartment in which his cousin, Mary Campbell, the 'Highland Mary' of Burns's song, had died thirty years previously. He learned the trade of a house-painter, and in his eighteenth year removed to Alloa, where he died 13 Dec. 1873. In 1850 he published 'Doric Lays, being Snatches of Song and Ballad,' which met with high encomiums from Lord Jeffrey. In 1860 a second volume of 'Doric Lays' appeared. At the time of his death he was engaged on a history of the town of Alloa, and this, edited by Dr. Charles Rogers, was published posthumously under the title 'Memorials of Alloa, an historical and descriptive account of the Town.'

[Charles Rogers's Modern Scottish Minstrel, vi. 98–100; J. Grant-Wilson's Poets and Poetry of Scotland, ii. 396–7.] T. F. H.

CRAWFORD, LAWRENCE (1611–1645), soldier, sixth son of Hugh Crawford of Jordanhill, near Glasgow, born in November 1611, early entered foreign service, passed eleven years in the armies of Christian of Denmark and Gustavus Adolphus, and was for three years lieutenant-colonel in the service of Charles Lewis, elector palatine (Wood). In 1641 he was employed by the parliament in Ireland, and appears in December 1641 as commanding a regiment of a thousand foot (Bellings, *Irish Catholic Confederation*, i. 230). In this war he distinguished himself as an active officer, but the cessation of 1643 brought Crawford into opposition with Ormonde. He objected to the cessation itself, and refused to take the oath for the king which Ormonde imposed on the Irish army, and above all, though willing to continue his service in Ireland, would not turn his arms against the parliament. For this he was threatened with imprisonment, and lost all his goods, but contrived himself to escape to Scotland. The committee of the English parliament at Edinburgh recommended Crawford to the speaker, and on 3 Feb. 1644 he made a relation of his sufferings to the House of Commons, and was thanked by them for his good service (Sanford, 582). His narrative was published under the title of 'Ireland's Ingratitude to the Parliament of England, or the Remonstrance of Colonel Crawford, shewing the Jesuiticall Plots against the Parliament, which was the only cause why he left his employment.' A few days later Crawford was appointed second in command to the Earl of Manchester, with the rank of sergeant-major-general. 'Proving very stout and successful,' says Baillie, 'he got a great head with Manchester, and with all the army that were not for sects' (Baillie, ii. 229). Crawford's rigid presbyterianism speedily brought him into conflict with the independents in that army, and Cromwell wrote him an indignant letter of remonstrance on the dismissal of an anabaptist lieutenant-colonel (10 March 1644). At the siege of York Crawford signalised himself by assaulting without orders (16 June 1644). 'The foolish rashness of Crawford, and his great vanity to assault alone the breach made by his mine without acquainting Leslie or Fairfax,' led to a severe repulse (*ib.* ii. 195). A fortnight later, at the battle of Marston Moor, Craw-

ford commanded Manchester's foot. His kinsman, Lieutenant-colonel Skeldon Crawford, who commanded a regiment of dragoons on the left wing, brought a charge of cowardice against Cromwell (*ib.* ii. 218). Later Lawrence Crawford also, in conversation with Holles, told a story of the same kind (Holles, *Memoirs*, p. 16). After the capture of York, Manchester sent Crawford to take the small royalist garrisons to the south of it, and he took in succession Sheffield, Staveley, Bolsover, and Welbeck (Rushworth, v. 642–5). In September the quarrel with Cromwell broke out with renewed virulence. Cromwell demanded that Crawford should be cashiered, and threatened that in the event of a refusal his colonels would lay down their commissions (Baillie, ii. 230). Though Cromwell was obliged to abandon this demand (Gardiner, *History of the Great Civil War*, i. 479, 481), the second battle of Newbury gave occasion to a third quarrel. Cromwell accused Manchester of misconduct. Crawford wrote for Manchester a long narrative detailing all the incidents of the year's campaign, which could be used as counter-charges against Cromwell (*Manchester's Quarrel with Cromwell*, 58–70, Camden Society). The passing of the self-denying ordinance put an end to the separate command of the Earl of Manchester, and Crawford next appears as governor of Aylesbury. In the winter of 1645 he twice defeated Colonel Blague, the royalist governor of Wallingford (Vicars, *Burning Bush*, 98, 116; Wood, *Life*, 20). In the same year, on 17 Aug., while taking part in the siege of Hereford, he was killed by a chance bullet, and was buried in Gloucester Cathedral (Wood, *Life*, 23). His monument was removed at the Restoration, but his epitaph is preserved by Le Neve (*Monumenta Anglicana*, i. 220).

[Wood's Life; Baillie's Letters, ed. Laing; Rushworth's Historical Collections; Sanford's Studies and Illustrations of the Great Rebellion; Carlyle's Cromwell; Manchester's Quarrel with Cromwell (Camden Soc.), 1875; Ireland's Ingratitude to the Parliament of England, &c. 1644; A True Relation of several Overthrows given to the Rebels by Colonel Crayford, Colonel Gibson, and Captain Greams, 1642; Hist. MSS. Comm. 8th Rep. pt. ii.] C. H. F.

CRAWFORD, ROBERT (*d.* 1733), author of 'Tweedside,' 'The Bush aboon Traquair,' and several other well-known Scotch songs, originally contributed to Ramsay's 'Tea-table Miscellany,' under the signature 'C.,' was the second son of Patrick Crawford, merchant in Edinburgh (third son of David Crawford, sixth laird of Drumsoy), by his first wife, a daughter of Gordon of Turnberry. Patrick Crawford purchased the estate of Auchinames in 1715, as well as that of Drumsoy about 1731, which explains the statement of Burns that the son Robert was of the house of Auchinames, generally regarded as entirely erroneous. Stenhouse and others, from misreading a reference to a William Crawford in a letter from Hamilton of Bangor to Lord Kames (*Life of Lord Kames*, i. 97), have erroneously given William as the name of the author of the songs. That Robert Crawford above mentioned was the author is supported by two explicit testimonies both communicated to Robert Burns: that of Tytler of Woodhouslee, who, as Burns states, was 'most intimately acquainted with Allan Ramsay,' and that of Ramsay of Ochtertyre, who in a letter to Dr. Blacklock, 27 Oct. 1787, asks him to inform Burns that Colonel Edmestone told him that the author was not, as had been rumoured, his cousin Colonel George Crawford, who was 'no poet though a great singer of songs,' but the 'elder brother, Robert, by a former marriage.' Ramsay adds that Crawford was 'a pretty young man and lived in France,' and Burns states, on the authority of Tytler, that he was 'unfortunately drowned coming from France.' According to an obituary manuscript which was in the possession of Charles Mackay, professor of civil history in the university of Edinburgh, this took place in May 1733. Burns, with his usual generous appreciation, remarks that 'the beautiful song of "Tweedside" does great honour to his poetical talents.' Most of Crawford's songs were also published with music in the 'Orpheus Caledonius' and in Johnson's 'Musical Museum.'

[Laing's Edition of Stenhouse's Notes to Johnson's Musical Museum; Works of Robert Burns.] T. F. H.

CRAWFORD or **CRAUFURD**, THOMAS (1530?–1603), of Jordanhill, captor of the castle of Dumbarton, was the sixth son of Lawrence Crawford of Kilbirnie, ancestor of the Viscounts Garnock, and his wife Helen, daughter of Sir Hugh Campbell, ancestor of the Earls of Loudoun. He was taken prisoner at the battle of Pinkie in 1547, but some time afterwards obtained his liberty by paying a ransom. In 1550 he went to France, where he entered the service of Henry II, under the command of James, second earl of Arran. Returning to Scotland with Queen Mary in 1561, he afterwards became one of the gentlemen of Darnley, the queen's husband, and seems to have shared his special confidence. When the queen set out in January 1566–7 to visit Darnley during his illness at Glasgow, Crawford was sent by Darnley to make

his excuses for his inability to wait on her in person. The particulars of the succeeding interview forced upon Darnley by the appearance of the queen in his bedchamber were immediately afterwards communicated to Crawford by Darnley, who asked his advice regarding her proposal to take him to Craigmillar. Crawford (according to a deposition made by him before the commissioners at York (*State Papers*, For. Ser. 1566–8, p. 177) on 9 Dec. 1568, which is the sole authority regarding the particulars of the interview) gave it as his opinion that she treated him too like a prisoner, in which Darnley concurred, although expressing his resolve to place his life in her hands, and to go with her though 'she should murder him.' After the murder Crawford joined the association for the defence of the young king's person and the bringing of the murderers to trial. Inspired doubtless by devotion to his dead master, he showed himself one of the most formidable enemies of his murderers, and although playing necessarily a subordinate part, perhaps no other person was so directly instrumental in finally overthrowing the power of the queen's party.

Acting in concert with the regent, Moray, Crawford suddenly presented himself at a meeting of the council which was being held at Stirling, 3 Sept. 1569, and, requesting audience on a matter of urgent moment, fell down on his knees and demanded justice on Maitland of Lethington and Sir James Balfour as murderers of the king (*Diurnal of Occurrents*, p. 147). Asserting that the crime with which he charged them was high treason, he protested that Lethington, who was present, should not be admitted to bail, and after a violent debate the council agreed to commit him, Balfour being subsequently apprehended at his residence at Monimail. The stratagem carried out so boldly by Crawford proved, however, abortive, for Lethington was shortly afterwards rescued by Kirkaldy of Grange, and Balfour obtained his release by bribing Wood, the regent's secretary.

After the election of the Earl of Lennox, father of Darnley, as regent, 13 July 1570, Crawford became an officer of his guard. At the request of the regent he undertook to make an attempt to surprise and capture the castle of Dumbarton, held by the followers of the queen, and commanding a free access to France. Situated on a precipitous rock rising from the Firth of Clyde to a height of 200 feet, with a spring of water on its summit, and united to the mainland merely by a narrow marsh, it was only by famine or by surprise that it could be captured, and both methods seemed equally vain. The feat of Crawford, while thus displaying almost unparalleled daring, was, however, crowned with success, not simply by a happy accident, but chiefly because he thoroughly gauged its difficulties and omitted no precautions. Having secured the assistance of a yeoman of his own who had formerly been a watchman of the castle, and was acquainted both with the nature of the cliffs and the disposition of the guards, he, an hour before sunset on 31 March 1571, set out from Glasgow with a hundred and fifty men, provided with ladders and cords and 'crawes of iron.' At Dumbuck, within a mile of the castle, where they were joined by Cunningham of Drumwhassel and Captain Hume with a hundred men, he explained to his followers the nature of the enterprise. With their hackbuts on their backs and their ladders slung between them they then marched forward in single file. It was resolved to climb to the highest point of the castle, from which, on account of its fancied security, the nearest watch was about 120 feet distant. Dawn had begun while they began to climb, but the fogs from the marshes wrapped them round and concealed them as securely as darkness. Crawford, accompanied by his guide, led the way, and after he had overcome the difficulties of the ascent with never-failing ingenuity, they gained the summit just as the sentinel gave the alarm. Rushing in with the cry 'A Darnley! A Darnley!' they struck down the few half-naked soldiers whom the alarm had brought out of their barracks, and, seizing the cannon, turned them on the garrison, who offered no further resistance. A considerable number, including Lord Fleming, favoured by the fog made their way out and escaped, but Archbishop Hamilton and De Virac, the French ambassador, were both taken prisoners. Hamilton, five days after his capture, was executed at Stirling, but no one else suffered even imprisonment. To the queen's party the loss of the castle was an irreparable blow, no less than an astounding surprise. The feat, extraordinary even if it had been assisted by treachery, was generally regarded as impossible without it, but in a plain and unaffected account of the affair in a letter to Knox (printed in Richard Bannatyne's *Memorials*, pp. 106–7) Crawford says: 'As I live, we haue no maner of intelligence within the hous nor without the hous, nor I haue spoken of befoir.'

During the remainder of the civil war Crawford continued to distinguish himself in all the principal enterprises. He held command of one of the companies of 'waged souldiers' (Calderwood, *History*, iii. 100), which, under Morton, concentrated in May

at Dalkeith and afterwards encamped at Leith, where, when they had united their forces with those of Lennox, a parliament was held at which sentence of forfeiture was passed against Lethington and others. In September following, when the parliament at Stirling was surprised by a party of horsemen sent by Kirkaldy of Grange, and the regent and others taken prisoners, Crawford, after the Earl of Mar had opened fire on those of the enemy who had gone to spoil the houses and booths, with the assistance of some gentlemen in the castle and a number of the townsfolk, sallied out against the intruders and drove them from the town (Bannatyne, *Memorials*, p. 184). Most of the captives were at once abandoned, and, although Lennox was assassinated in the struggle, the main purpose of Kirkaldy was thus practically defeated. In July 1572 Crawford had a turn of ill-fortune, being defeated and nearly captured in the woods of Hamilton by some persons in the pay of the Hamiltons, but this, it is said, was owing to the fact that his assailants had been formerly in the service of the regent and were permitted to approach him as friends (*ib.* p. 237). At the siege of the castle of Edinburgh in 1573 Crawford was appointed with Captain Hume to keep the trenches (Calderwood, *History*, iii. 281). On 28 May he led the division of the Scots which, with a division of the English, stormed the spur after a desperate conflict of three hours. By its capture Kirkaldy was compelled to come to terms, and it was to Hume and Crawford that he secretly surrendered the castle on the following day (Sir James Melville, *Memoirs*, p. 255). The fall of the castle extinguished the resistance of the queen's party and ended the civil war.

Crawford in his later years resided at Kersland in the parish of Dalry, of which his second wife, Janet Ker, was the heiress. He granted an annual rent to the university of Glasgow in July 1576, and in 1577 he was elected lord provost of the city. Crawford received the lands of Jordanhill, which his father had bestowed on the chaplainry of Drumry, the grant being confirmed by a charter granted under the great seal, 8 March 1565–6. His important services to James VI were recognised by liberal grants of land at various periods. In September 1575 James VI sent him a letter of thanks for his good service done to him from the beginning of the wars, promising some day to remember the same to his 'great contentment.' This he did not fail to do as soon as he assumed the government, for on 28 March 1578 Crawford received a charter under the great seal for various lands in Dalry. On 24 Oct. 1581 he received the lands of Blackstone, Barns, and others in the neighbourhood of Glasgow, as well as an annuity of 200*l.* Scots, payable out of the religious benefices. Crawford was in command of a portion of the forces with which the Duke of Lennox proposed in August 1582 to seize the protestant lords, a design frustrated by intelligence sent from Bowes, the English ambassador. Crawford died on 3 Jan. 1603, and was buried in the old churchyard, Kilbirnie, where in 1594 he had erected a curious monument to himself and his lady, with the motto 'God schaw the right,' which had been granted him by the Earl of Morton for his valour in the skirmish between Leith and Edinburgh (see engraving in *Archæological and Historical Collections relating to Ayr and Wigton*, ii. 128).

[Crawfurd's Renfrewshire; Burke's Baronetage; Richard Bannatyne's Memorials (Bannatyne Club); Diurnal of Occurrents (Bannatyne Club); Sir James Melville's Memoirs; Calderwood's History of the Church of Scotland, vol. iii.; the Histories of Tytler, Hill Burton, and Froude.]

T. F. H.

CRAWFORD, THOMAS JACKSON, D.D. (1812–1875), Scottish divine, was a native of St. Andrews. His father, William Crawford, was professor of moral philosophy in the United College in that city. He received his education in the university of St. Andrews, took his degree in 1831, and, being licensed as a preacher by the presbytery of St. Andrews in April 1834, was presented by the principal and masters of the United College to the parish of Cults. In 1838 he was translated to Glamis, to which parish he had been presented by the trustees of Lord Strathmore; and six years later, having received from the university of St. Andrews the degree of D.D., he was transferred to the charge of St. Andrew's parish in Edinburgh. In 1859 he was appointed professor of divinity; in 1861 he was made a chaplain-in-ordinary to the queen; subsequently he became a dean of the chapel royal; and in 1867 his eminence as a theologian was recognised by his election to the office of moderator of the general assembly. He died at Genoa on 11 Oct. 1875.

His works are: 1. 'Reasons of Adherence to the Church of Scotland,' Cupar, 1843. 2. 'An Argument for Jewish Missionaries,' Edinburgh, 1847. 3. 'Presbyterianism defended against the exclusive claims of Prelacy, as urged by Romanists and Tractarians,' Edinburgh, 1853, 8vo. 4. 'Presbytery or Prelacy; which is the more conformable to

the pattern of the Apostolic Churches?' 2nd edit. Lond. [1867], 16mo. The subject dealt with in this and the preceding work led to a protracted controversy with Bishop Wordsworth, which was carried on in the columns of the 'Scotsman.' 5. 'The Fatherhood of God, considered in its general and special aspects, and particularly in relation to the Atonement. With a review of recent speculations on the subject' [by Professor R. S. Candlish and others], Edinburgh, 1866, 1867, 1870, 8vo. 6. 'The Doctrine of Holy Scripture respecting the Atonement,' Lond. 1871, 1874, 8vo. 7. 'The Mysteries of Christianity; being the Baird lecture for 1874,' London, 1874, 8vo.

[Scotsman, 13 Oct. 1875, p. 4; Irving's Eminent Scotsmen, p. 83; Cat. of Printed Books in Brit. Mus.] T. C.

CRAWFORD, WILLIAM, D.D. (1739?–1800), Irish presbyterian minister and historian, was born at Crumlin, co. Antrim, probably in 1739. He was the fourth in a direct line of presbyterian ministers of repute. Thomas Crawford, his father (*d.* 1782, aged 86), was minister at Crumlin for fifty-eight years. Andrew Crawford, his grandfather (*d.* 1726), was minister at Carnmoney for over thirty years. Thomas Crawford (*d.* 1670, aged 45), father of Andrew, was the ejected minister of Donegore; he married a sister of Andrew Stewart, author of a presbyterian 'History of the Church of Ireland.' William Crawford's mother was Anne Mackay, aunt of Elizabeth Hamilton [q. v.] He had three younger brothers, all distinguished in the medical profession: John, a surgeon in the East India Company's service, afterwards physician at Demerara, author of several medical works, died at Baltimore in 1813; Adair [q. v.]; Alexander, physician at Lisburn, died 29 Aug. 1823, aged 68. William, the eldest son, studied for the ministry at Glasgow, where he graduated M.A., and received the degree of D.D. in 1785. On 6 Feb. 1766 he was ordained minister of Strabane, co. Tyrone, a charge which had been vacant since the death of Victor Ferguson in 1763. Crawford, like his father, was a latitudinarian in theology, but he took no part whatever in ecclesiastical polemics; his tastes were literary, and in his active engagements he showed himself animated by no small amount of public spirit. He first came forward as an author in a critique of Chesterfield's 'Letters to his Son;' his plea, in the form of dialogues, for a more robust morality attracted notice at Oxford. Crawford next employed himself in translating a forgotten treatise on natural theology. The rise of the volunteer movement in 1778 was welcomed by him as the dawn of national independence. He zealously promoted the movement, was chaplain to the first Tyrone regiment, and published two stirring sermons to volunteers, which were among the earliest productions of the press at Strabane. A more important contribution to patriotic literature was his 'History of Ireland,' published in the first year of Grattan's parliament. Thrown into the form of letters, it is an exceedingly well written and even eloquent work, valuable for its contemporary notices of the 'Whiteboys,' 'Oak Boys,' 'Steel Boys,' and volunteers, and for the insight it gives into the aims of the older school of advocates of national independence. Coincident with the plea for a free parliament, on the part of the liberal presbyterians of Ulster, was the aspiration for an Irish university in the north, dissociated from all sectarian trammels. While William Campbell, D.D. [q. v.], was negotiating for public support to his plan, two very vigorous efforts were made to start the project on a basis of private enterprise by James Crombie [q. v.] at Belfast, and by Crawford at Strabane. Crawford's academy, though short-lived, fulfilled the common aim more perfectly than Crombie's. The Strabane Academy was opened in 1785 with three professors. The curriculum was enlarged as the plan progressed, the synod continuing for a time to place the institution on the footing of a university, and appointing periodic examinations. Several presbyterian ministers received their whole literary and theological training at Strabane. The new turn given to the volunteer movement by the rise of the clubs of 'United Irishmen' (1791) was no doubt one of the causes which contributed to the ruin of the Strabane Academy. Men of liberal thought among the presbyterians were divided into hostile sections. Crawford followed Robert Black [q. v.] in his retreat from the seditious tendencies which were beginning to develope themselves. In 1795, during the brief administration of Earl Fitzwilliam, Crawford was advised that there was a propect of a parliamentary grant 'to establish a university for the education of protestant dissenters.' Under the direction of a committee of synod, Crawford and two others went up to Dublin to press the matter, but with the recall of Fitzwilliam the opportunity passed away. In the earlier half of 1797 Arthur McMechan, or Macmahon, minister of the nonsubscribing congregation at Holywood, near Belfast, fled the country for political reasons, and is said to have entered the military service of France. A stupid but popular Ulster fable makes him the progenitor of the late Marshal Macmahon. On

9 May 1798 the Antrim presbytery declared the congregation vacant. Crawford received a call to Holywood in September, resigned the charge of Strabane and his connection with the general synod in October, and on 21 Nov. was admitted into the Antrim presbytery. He died on 4 Jan. 1800, aged 60, leaving behind him the reputation of great attainment and a blameless character. William Bryson [q. v.], who had preached his father's funeral sermon, performed the same office for him. His widow survived till 20 Feb. 1806.

He published: 1. 'Remarks on the late Earl of Chesterfield's Letters to his Son,' 1776, 12mo; another edition, Dublin, 1776, 12mo. 2. 'Dissertations on Natural Theology and Revealed Religion, by John Alphonso Turretine,' Belf., vol. i. 1777, 8vo, vol. ii. 1778, 8vo. 3. 'A History of Ireland from the earliest period to the present time,' &c., Strabane, 2 vols. 1783, 8vo (dedication to Lord Charlemont; consists of letters to William Hamilton; has twenty pages of subscribers' names). Also 'Volunteer Sermons,' Strabane, 1779 and 1780.

[Belfast News-Letter, 10 Jan. 1800; Mason's Statistical Account of Ireland (1816), ii. 270; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, i. 184, iii. 371, 381; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 2nd ser. 1880, p. 203 sq.; Killen's Hist. Cong. Presb. Ch. in Ireland, 1886, pp. 29, 232; Campbell's Manuscript Sketches of the History of Presbyterianism in Ireland, 1803, pt. ii. p. 70; Extracts from Manuscript Minutes of General Synod and Antrim Presbytery.] A. G.

CRAWFORD, WILLIAM (1788–1847), philanthropist, was the son of Robert Crawford, one of the old race of Crawfords in Fifeshire, a captain in the army, who late in life settled in London as a wine-merchant, and who had grounds for claiming to be the heir of the earldom of Balcarres, although he did not take any legal steps for the recognition of his rights. The father married Mary Haw of Yarmouth in Norfolk, and of that marriage the youngest son, William Crawford, was born in London on 30 May 1788, and received in his early years a mercantile education.

In 1804 Crawford obtained an appointment in the Naval Transport Office, London, and remained in it till 1815, when the office was broken up at the peace. In 1810 he had become an active member of the committee of the British and Foreign School Society, and had already begun to interest himself in such questions as the abolition of the slave trade and the reform of the penal laws. He soon became secretary to the London Prison Discipline Society, of which Samuel Hoare was chairman, and Thomas Buxton and Samuel Gurney were zealous members. He edited the annual 'reports' of that society, which grew into large volumes.

In 1833 Crawford was sent as commissioner to the United States, in order to examine the working of the American prison and penitentiary system. On his return he made a most valuable report on the subject to his official chief, which was printed by order of the House of Commons on 11 Aug. 1834. This report demonstrated the advantages of the Pennsylvanian system of separate cells, which had been in force at the great prison of Philadelphia for about five years, and had previously been in use in the prisons of some other American states. It was soon afterwards introduced into the United Kingdom, and found its way into other European countries. The first result of Crawford's inquiries was that in 1835 the act 5 & 6 Will. IV, cap. 38, was passed, authorising the appointment of inspectors of prisons in England and Scotland. Ireland had already had such inspectors since 1810. Great Britain was now divided into four districts. Crawford and Whitworth Russell (formerly chaplain at Millbank penitentiary) were appointed inspectors of the most important, that for the home and midland counties, including London. The eleven volumes of 'Prison Reports' from 1836 to 1847 show a part of the activity of these two inspectors, who were, in fact, the framers of the laws (2 & 3 Vict. cap. 42, 46, and 3 & 4 Vict. cap. 44) which legally established the separate cell system in the three kingdoms, and also of the regulations for the management of the new Parkhurst Reformatory, of which Crawford was really the originator. From 1841 Crawford was made solely responsible for the reports of the important prison of Pentonville, and he also had a large share in the reforms which our government was at that period beginning to apply to the prison systems of the British colonies.

The heavy official work with which Crawford was burdened told upon his health. He had suffered as a youth from an affection of the heart, and in 1841 he had a serious attack of illness, from which he never entirely recovered, although he continued to perform his official duties as usual until 22 April 1847, when he died suddenly in Pentonville prison, while attending a meeting of the managing committee of that institution. Crawford's private character was one of remarkable gentleness and amiability. He was unmarried.

[Personal knowledge.] J. W.

CRAWFORD, WILLIAM (1825–1869), painter, the second son of Archibald Crawford, the author of 'Bonnie Mary Hay,' and other popular lyrics, was born at Ayr in 1825. Evincing in boyhood a taste for artistic pursuits, he was at an early age sent to Edinburgh to study under Sir William Allan at the Trustees' Academy, where his success in copying one of Etty's great pictures secured for him a travelling bursary, by means of which he was enabled to visit Rome and study there for two or three years. While in Rome he contributed occasional papers and criticisms to some Edinburgh newspapers. On his return he settled down to the practice of his profession in Edinburgh, where he found an influential patron in Lord Meadowbank, and for several years he was engaged as a teacher of drawing at the Royal Institution until the School of Design became associated with the Science and Art Department. He was an indefatigable worker, and was almost invariably represented in the annual exhibitions of the Royal Scottish Academy by the largest number of works that any single artist was allowed to send. Among his contributions were various sacred subjects, and a considerable number of genre pictures, which were most successful when dealing with female characters. Many of them were bought by the Royal Association for the Promotion of the Fine Arts in Scotland. But Crawford achieved his greatest success with his portraits in crayons, especially those of children and young ladies, which were executed with a grace and felicity of style that rendered them perfect in their way, and caused them to be much sought after. He exhibited portraits at the Royal Academy in London also between 1852 and 1868. He was elected an associate of the Royal Scottish Academy in 1860, and died suddenly in Edinburgh 1 Aug. 1869. His wife also has been a contributor to the exhibitions of the Royal Scottish Academy.

Among Crawford's best works are his 'May Queen' and 'May Morning,' 'The Return from Maying,' 1861, 'Waiting at the Ferry,' 1865, 'A Highland Keeper's Daughter' and 'More Free than Welcome,' 1867, 'The Wishing Pool,' and 'Too Late'—a beautiful young girl arriving at a garden gate 'too late' to prevent a duel between two rival lovers, one of whom lies dead near the gateway—exhibited at the Royal Scottish Academy in 1869.

[Scotsman, 3 Aug. 1869, reprinted in the Register and Magazine of Biography, 1869, ii. 146; Art Journal, 1869, p. 272; Catalogues of the Exhibition of the Royal Scottish Academy; Catalogues of the Exhibition of the Royal Academy of Arts, London, 1852–68.] R. E. G.

CRAWFORD, WILLIAM SHARMAN (1781–1861), politician, was eldest son of William Sharman of Moira Castle, co. Down, a protestant landed proprietor who was for many years M.P. for Lisburn in the Irish parliament, was colonel of a union regiment of volunteers, and died in 1803. William, born 3 Sept. 1781, married, 5 Dec. 1805, Mabel Fridiswid, daughter and heiress of John Crawford of Crawfordsburn, and Rademon, co. Down, and assumed by royal license the additional surname of Crawford. In 1811 he served as sheriff of Down, and in the following years persistently advocated Roman catholic emancipation. Crawford was meanwhile seeking to improve the condition of his tenants on his large Ulster estates, and he gave the fullest possible recognition to the Ulster tenant-right custom. His tenants often sold their tenant-right for sums equalling the value of the fee-simple. About 1830 Crawford resolved to agitate for the conversion of the Ulster custom into a legal enactment, and for its extension to the whole of Ireland. Tenant farmers in the north of Ireland eagerly accepted his leadership, and in 1835 he was returned to parliament as member for Dundalk. On 2 July 1835 he opened his campaign in the House of Commons by bringing forward a bill to compensate evicted tenants for improvements. Owing to the lateness of the session, the bill was dropped and reintroduced next session (10 March 1836), but it never reached a second reading.

Crawford rapidly declared himself an advanced radical on all political questions. On 31 May 1837 he attended a chartist meeting in London, and not only accepted all the principles of the chartist petition, but declared that there was no impracticability about any of them. He was one of the committee appointed to draft the bills embodying the chartist demands (Lovett, *Autobiography*, p. 114). With O'Connell Crawford was never on good terms. Their temperaments were antipathetic. Crawford declined to support O'Connell's agitation for the repeal of the union, and he was consequently rejected by O'Connell's influence at Dundalk after the dissolution of 1837. In the first session of the new parliament (1838) Lord Melbourne's government passed, with O'Connell's assistance, the Irish Tithe Bill, which commuted tithe into a rent-charge, at the same time as it reduced tithe by twenty-five per cent. Crawford at once denounced the measure as a sacrifice of the tenants' interests. Soon after it had passed he met O'Connell at a public meeting at Dublin, and charged him with sacrificing Ireland to an alliance between himself and the whigs. O'Connell

replied with very gross personal abuse, which made future common action impossible. The tenant-right agitation was still gathering force in Ireland, and Crawford was agitating in England for the chartists. In 1841 Rochdale offered Crawford a seat in parliament. The constituency paid the election expenses, and he continued to represent Rochdale till the dissolution in July 1852. On 21 April 1842 he moved for a committee of the whole house to discuss the reform of the representation, and was left in a minority of 92. In 1843 he moved the rejection of the Arms Act, and supported Smith O'Brien's motion for the redress of Irish grievances. After the Devon commission presented its report (1844), he moved for leave to bring in a tenant-right bill, legalising the Ulster custom, and extending its operation to the whole of Ireland. Delays arose; the government declined to assist Crawford; and the bill was temporarily abandoned. On 29 Feb. 1844 Crawford attacked the government for the proclamation of the Clontarf meeting. On 1 March following he moved that consideration of the estimates should be suspended until the reform of the representation had been considered by the house. Fourteen members voted with him in the division. In succeeding sessions Crawford was the active spokesman of the radicals, and he never neglected an opportunity of bringing the Irish land question before the house. In 1846 the Tenant-right Association was formed under his auspices in Ulster, and this society developed into the Tenant League of Ireland in 1850. In 1847 Crawford's bill reached for a first time a second reading (16 June), and was rejected by 112 to 25. In the second session of the next parliament Crawford's bill was rejected (5 April 1848) by the narrow majority of twenty-three (ayes 122, noes 145). On 22 July 1848 Crawford moved an amendment to the Coercion Bill proposed by Lord John Russell, when only seven members supported him in the division. After taking every opportunity of pressing his tenant-right bill on the attention of parliament, he moved its second reading for the last time 10 Feb. 1852, when 57 voted for it and 167 against it. Crawford's age and declining health prevented his sitting in the succeeding parliament, which met in the autumn of 1852, and his place as head of the tenant-right movement was taken by Serjeant William Shee [q. v.], who reintroduced the Tenant-right Bill. A select committee of the House of Commons, which included Lord Palmerston, examined it together with a proposed scheme of land reform brought forward by the Irish attorney-general, Sir Joseph Napier, and known as Napier's code. Crawford's bill was condemned by the committee; it was brought in again, however, in 1856 and immediately dropped. The Irish land legislation of 1870 and 1881 embodied most of Crawford's principles.

Many years before retiring from parliament Crawford formulated, in opposition to O'Connell, a scheme for an Irish parliament, known as the federal scheme. He first promulgated it in a number of letters published in 1843, and urged the appointment of 'a local body for the purpose of local legislation combined with an imperial legislation for imperial purposes.' 'No act of the imperial parliament,' he wrote, 'having a separate action as regards Ireland, should be a law in Ireland unless passed and confirmed by her own legislative body.' The federalists soon became a numerous party, and in 1844 O'Connell invited Crawford to come to some compromise with the Repeal Association, but Crawford declined; and in 1846, when the federalists again came to the front, O'Connell ridiculed the whole plan. In 1850 Crawford supported the Ecclesiastical Titles Bill, and excited the wrath of Dr. Molesworth, vicar of Rochdale. An acrimonious correspondence followed, which was published in 1851. In spite of strong protestant feeling, Crawford was always popular with Roman catholics, whose political rights he championed consistently. After 1852 Crawford lived at Crawfordsburn, and devoted himself to local and private business. He died 18 Oct. 1861, and was buried three days later at Kilmore. Crawford had ten children, and his eldest son, John, succeeded to the property.

[Times, 19 and 24 Oct. 1861; Shee's Papers on the Irish Land Question, 1863; R. Barry O'Brien's Parliamentary Hist. of the Irish Land Question, 1880; A. M. Sullivan's New Ireland, 1877; Sir C. G. Duffy's Young Ireland (1860), i. 10, 25, 266, 339; T. P. O'Connor's Hist. of the Parnell Movement, 1886; Hansard's Parl. Debates, 1835–7, 1841–52; Lovett's Autobiography, 1876; Lists of Members of Parliament, ii.: Burke's Landed Gentry, s.v. 'Sharman;' Webb's Irish Biography, s.v. 'Sharman.']

S. L. L.

CRAWFURD. [See also CRAUFURD and CRAWFORD.]

CRAWFURD, ARCHIBALD (1785–1843), Scottish poet, was born of humble parents in Ayr in 1785. In his ninth year he was left an orphan, and after receiving a very limited school education in Ayr went, in his thirteenth year, to London to learn the trade of a baker with his sister's husband. After eight years' absence he returned to Ayr, where at the age of twenty-two he attended the

writing classes in Ayr academy for a quarter of a year. Proceeding then to Edinburgh, he was for some time employed in the house of Charles Hay, after which he obtained an engagement in the family of General Hay of Rannes, in honour of whose daughter, who had nursed him while suffering from typhus fever, he composed the well-known song, 'Bonnie Mary Hay,' which originally appeared in the 'Ayr and Wigtownshire Courier.' Returning to Ayr with his earnings in 1811, he entered into business as a grocer, but this not proving successful he became an auctioneer, and also took a small shop for the sale of furniture. Having been indulged by his employers with the use of their libraries, Crawford had found the means of cultivating his literary tastes, and in 1819 ventured on authorship, by publishing anonymously 'St. James's in an Uproar,' of which three thousand copies were sold in Ayr alone, and for which the printer was apprehended and compelled to give bail for his appearance. In the same year Crawford began to contribute to the 'Ayr and Wigtownshire Courier' a number of pieces in prose and verse. They included a series of sketches founded on traditions in the west of Scotland, which in 1824 were published by subscription in a volume under the title 'Tales of a Grandfather,' new and enlarged edition in two volumes, by Archibald Constable & Co. in 1825. Shortly afterwards, in conjunction with one or two friends, he commenced a weekly serial in Ayr entitled 'The Correspondent,' which, however, on account of a disagreement between the originators, was only continued for a short time. Subsequently he brought out, on his own account, 'The Gaberlunzie,' which extended to sixteen numbers. To the publication he contributed a number of tales and poems, among the latter of which 'Scotland, I have no home but thee,' was set to music and soon became popular. In his later years he contributed articles in prose and verse to the 'Ayr Advertiser.' He died at Ayr 6 Jan. 1843.

[Charles Rogers's Modern Scottish Minstrel, vi. 31–3; Anderson's Scottish Nation.]

T. F. H.

CRAWFURD, GEORGE (*d.* 1748), genealogist and historian, was the third son of Thomas Crawfurd of Cartsburn. He was the author of a 'Genealogical History of the Royal and Illustrious Family of the Stewarts from the year 1034 to the year 1710; to which are added the Acts of Sederunt and Articles of Regulation relating to them; to which is prefixed a General Description of the Shire of Renfrew,' Edinburgh, 1710; 'The Peerage of Scotland, containing an Historical and Genealogical Account of the Nobility of that Kingdom,' Edinburgh, 1716; and 'Lives and Characters of the Crown Officers of Scotland, from the Reign of King David I to the Union of the two Kingdoms, with an Appendix of Original Papers,' vol. i. 1726. The 'Description of the Shire of Renfrew' was published separately, with a continuation by Semple, at Paisley in 1788, and a second edition, with a continuation by Robertson, also at Paisley, 1818. The works, though now practically superseded, display considerable learning and industry. When Simon Fraser resolved to lay claim to the barony of Lovat, he employed Crawfurd to investigate the case, and to supply materials to support his pretensions. It is said to have been chiefly due to the researches of Crawfurd that Fraser obtained a favourable decision, but he nevertheless declined to pay Crawfurd anything for his trouble. Justly indignant at his meanness, Crawfurd used to call him one of the greatest scoundrels in the world, and threaten if he met him to break every bone in his body. The 'Letters of Simon, Lord Fraser, to George Crawfurd, 1728–30,' while the case was in progress, are published in the 'Spottiswoode Miscellany,' 400–9. He died at Glasgow, 24 Dec. 1748. By his wife, Mary, daughter of James Anderson, author of 'Diplomata Scotiæ,' he had four daughters.

[Scots Mag. x. 614; Spottiswoode Miscellany as above; Anderson's Scottish Nation; Cat. of the Advocates' Library, Edinburgh.] T. F. H.

CRAWFURD, JOHN (1783–1868), orientalist, was born on 13 Aug. 1783, in the island of Islay, where his father had settled as a medical practitioner. He received his early education in the village school of Bowmore, and in 1799, at the age of sixteen, he entered on a course of medical studies at Edinburgh. Here he remained until 1803, when he received a medical appointment in India, and served for five years with the army in the North-west Provinces. At the end of that time he was, most fortunately in the interests of science, transferred to Penang, where he acquired so extensive a knowledge of the language and the people that Lord Minto was glad to avail himself of his services when, in 1811, he undertook the expedition which ended in the conquest of Java. During the occupation of Java, i.e. from 1811 to 1817, Crawfurd filled some of the principal civil and political posts on the island; and it was only on the restoration of the territory to the Dutch that he resigned office and returned to England. In the interval thus afforded him from his official duties he wrote

a 'History of the Indian Archipelago,' a work of sterling value and great interest, in 3 vols. 1820. Having completed this work he returned to India, only, however, to leave it again immediately for the courts of Siam and Cochin China, to which he was accredited as envoy by the Marquis of Hastings. This delicate mission he carried through with complete success, and on the retirement of Sir Stamford Raffles from the government of Singapore in 1823, he was appointed to administer that settlement. In this post he remained for three years, at the end of which time he was transferred as commissioner to Pegu, whence, on the conclusion of peace with Burma, he was despatched by Lord Amherst on a mission to the court of Ava. To say that any envoy could be completely successful in his dealings with so weak and treacherous a monarch as King Hpagyidoa would be to assert an impossibility; but it is certain that Crawfurd, by his exercise of diplomatic skill, accomplished all that was possible under the conditions. In the course of the following year Crawfurd finally returned to England, and devoted the remainder of his long life to the promotion of studies connected with Indo-China. With characteristic energy he brought out an account of his embassy to the courts of Siam and Cochin-China in 1828, and in the following year a 'Journal' of his embassy to the court of Ava (1 vol. 4to), which reached a second edition in 1834 (2 vols. 8vo). Among his other principal works were 'A Grammar and Dictionary of the Malay Language,' in 2 vols., 1852, and 'A Descriptive Dictionary of the Indian Islands and Adjacent Countries,' 1856: in addition to which he published many valuable papers on ethnological or kindred subjects in various journals. Endowed by nature with a steadfast and affectionate disposition, Crawfurd was surrounded by many friends, who found in him a staunch ally or a courteous though uncompromising opponent in all matters, whether private or public, in which he was in harmony or in disagreement with them. For many years Crawfurd was a constant attendant at the meetings of the Geographical and Ethnological Societies, and the vigour both of his mind and body made him up to the last an invaluable authority on all matters connected with Indo-China. At the ripe age of eighty-five Crawfurd died at South Kensington on 11 May 1868.

[Gent. Mag. 1868; Proceedings of the Royal Geographical Society, 1868; Times, 13 May 1868; and the works above cited.] R. K. D.

CRAWFURD or CRAWFORD, THOMAS (*d.* 1662), author of a 'History of the University of Edinburgh,' was educated at St. Leonards College in the university of St. Andrews, where he matriculated in 1618 and graduated M.A. in 1621 (*St. Andrews University Rolls*). He was an unsuccessful candidate for the professorship of philosophy in the university of Edinburgh in 1625, but on 29 March of the following year he was inducted professor of humanity in the same university. On 26 Feb. 1630 he was appointed by the town council of Edinburgh to the rectorship of the high school. On the occasion of the visit of Charles I to Scotland in 1633 Crawfurd was appointed to assist John Adamson [q. v.], principal of the university, and William Drummond [q. v.] of Hawthornden in devising the pageants and composing the speeches and verses. These were published under the title 'Εἰσόδια Musarum Edinensium in Caroli Regis ingressu in Scotiam,' 1633. On 31 Dec. 1640 he returned to the university as public professor of mathematics, and on 3 Jan. following he was in addition made one of the regents of philosophy, the total annual salary granted him for discharging the duties of both chairs being six hundred merks (33*l.* 6*s.* 8*d.*) At the M.A. graduation ceremony Crawfurd introduced the custom of publishing 'Theses Mathematicæ.' In a document in the university library he is styled 'a grammarian and philosopher, likewise profoundly skilled in theology, and a man of the greatest piety and integrity.' He died 30 March 1662. Crawfurd's 'History of the University of Edinburgh from 1580 to 1646' was published in 1808, from the transcript in the university library made by Matthew Crawford from the original, which he states to be then in the possession of Professor Laurence Dundas of the university. He was also the author of 'Locorum Nominum propriorum Gentilitium vocumque difficiliorum, quæ in Latinis Scotorum Historiis occurrunt, explicatio vernacula,' which, edited with additions and emendations by C. Irvine, was published in 1665; and 'Notes and Observations on Mr. George Buchanan's History of Scotland, wherein the difficult passages of it are explained, the chronology in many places rectified, and an account is given of the genealogies of the most considerable families of Scotland,' 1708, printed from a manuscript in the Advocates' Library. All these works are in the library of the British Museum. In the Advocates' Library there are some manuscript notes of Crawfurd's on 'Virgil.'

[Histories of the University of Edinburgh by Crawfurd, Dalzell, and Grant; Stevens's History of the High School of Edinburgh; British Museum Catalogue.] T. F. H.

CRAWLEY, SIR FRANCIS (1584–1649), judge, was born, according to Lloyd (*Memoirs of those that Suffered for the Protestant Religion*, 1668, p. 290), at Luton, Bedfordshire, on 6 April 1584. Lloyd adds that 'his dexterity in logic at the university promised him an able pleader at the Inns of Court.' There is no trace of him at the universities, however. He studied law first at Staple Inn and then at Gray's Inn, of which he was admitted a member on 26 May 1598. He was called to the degree of serjeant-at-law on 26 June 1623, and elected reader at Gray's Inn in the following autumn. In 1626 he was among the counsel whom the Earl of Bristol petitioned to have assigned him on his impeachment. He was appointed to a puisne judgeship in the common pleas on 11 Oct. 1632, and knighted. In November 1635 he advised the king that corn fell within the purview of the statute 25 Hen. VIII, c. 2, which regulated the price of 'victuals,' and that a maximum price might be fixed for it under that statute, the king's object being to fix such a maximum and then raise money by selling licenses to charge a higher price. He subscribed the resolution in favour of the legality of ship-money drawn up in answer to the case laid before the judges by the king in February 1636. He subsequently gave judgment in the king's favour in the exchequer chamber in Hampden's case (27 Jan. 1637-8), and publicly asserted the incompetence of parliament to limit the royal prerogative in that matter. He was impeached for these actions in July 1641, the proceedings being opened by Waller, who compared his 'progress through the law' to 'that of a diligent spy through a country into which he meant to conduct an enemy.' He was restrained from going circuit (5 Aug.) Probably he joined the king on or before the outbreak of hostilities, for in 1643 he was at Oxford, where he received the degree of D.C.L. on 21 Jan. He died on 13 Feb. 1649, and was buried at Luton. By his wife Elizabeth, daughter of Sir John Rotherham, knight, of Luton, he had two sons, who survived him, of whom the elder, John, died without issue, and the younger, Francis, who appears as the holder of an estate at Luton in 1660, entered Gray's Inn on 7 Aug. 1623, was called to the bar in February 1638, appointed cursitor baron of the exchequer in 1679, and died in 1682-3.

[Philips's Grandeur of the Law (1685), p. 212; Dugdale's Orig. 296; Chron. Ser. 107, 108; Cobbett's State Trials, ii. 1300, iii. 843, 1078–87, 1305; Cal. State Papers (Dom. 1637–8), p. 540; Parl. Hist. 847; Whitelocke's Mem. 47; Wood's Fasti (Bliss), ii. 44; Foss's Lives of the Judges; Rushworth, pt. iii. vol. i. p. 329.] J. M. R.

CRAWSHAY, ROBERT THOMPSON (1817–1879), ironmaster, youngest son of William Crawshay [q. v.] by his second wife, Elizabeth Thompson, was born at Cyfarthfa Ironworks 8 March 1817. He was educated at Dr. Prichard's school at Llandaff, and from a very early age manifested a great interest in his father's ironworks, and spent much of his time among them. As years increased he determined to learn practically the business of an ironworker, and in turn assisted in the puddling, the battery, and the rolling mills; he carried this so far that he even exchanged his own diet for that of the workmen. On the death of his brother William by drowning at the old passage of the Severn he became acting manager of the ironworks, and at a later period when his brother Henry removed to Newnham he came into the working control of the entire establishment. In 1864 the original lease of Cyfarthfa lapsed, and was renewed at Crawshay's earnest entreaties. On the death of his father, the active head of the business, in 1867 he became the sole manager, and not only considerably improved the works, but opened out the coal mines to a greater and more profitable issue. At this time there were upwards of five thousand men, women, and children employed at Cyfarthfa, all receiving good wages, and well looked after by their master. Crawshay was often spoken of as the 'iron king of Wales.' His name came prominently before the public in connection with the great strikes of 1873–5. He was averse to unions among masters or men, but assented, as a necessary sequence of the action of the men, to a combination among the masters. Unionism became active at Cyfarthfa at a time of falling prices; Crawshay called his men together and warned them of the consequences of persisting in their unreasonable demands; but as they would not yield the furnaces were one by one put out. Soon after came the revolution in the iron trade, the discarding of iron for steel through the invention of the Bessemer and Siemens processes, and the thorough extinction of the old-fashioned trade of the Crawshays and the Guests. Crawshay would have reopened his works for the benefit of his people had it not been very apparent that under no circumstances could Cyfarthfa again have become a paying concern. The collieries were, however, still kept active, employing about a thousand men, and several hundreds of the old workmen laboured on the estates. For the last two years of his life he took little interest in business; he had become completely deaf and broken down by other physical infirmities. While on a visit to Cheltenham for the benefit of his health he died rather

suddenly at the Queen's Hotel 10 May 1879, and on 21 June following his personalty was sworn under 1,200,000*l.* His son, William Crawshay, succeeded to the management of the extensive coalfields, and inherited his father's estate at Caversham in Berkshire.

[Engineer, 16 May 1879, p. 359; Journal of Iron and Steel Instit. 1879, pp. 328–30; Practical Mag. 1873, pp. 81–4 (with portrait).]

G. C. B.

CRAWSHAY, WILLIAM (1788–1867), ironmaster, the eldest son of William Crawshay of Stoke Newington, Middlesex, was born in 1788, and on the death of his grandfather, Richard Crawshay, became sole proprietor of the Cyfarthfa Ironworks, near Merthyr Tydvil, South Wales. He was of all the Crawshays the finest type of the iron king. His will was law: in his home and business he tolerated no opposition. With his workmen he was strictly just. His quickness of perception and unhesitating readiness of decision and action made his success as an ironmaster when railways were first introduced. States wanted railways; he found the means, repaid himself in shares, and large profits soon fell into his hands. Before 1850 there were six furnaces at Cyfarthfa, giving an average yield per furnace of sixty-five tons; but under his management there were soon eleven furnaces, and the average yield was 120 tons, and the engine power was worked up to a point representing five thousand horse. He had ten mines in active work turning out iron ore, eight to ten shafts and collieries, a domain with a railway six miles in length, and large estates in Berkshire, Gloucestershire, and in other districts. Crawshay was in the habit of stacking bar iron during bad times; at one period during a slackness of trade Crawshay stacked forty thousand tons of puddled bars; prices went up, and in addition to his regular profit he cleared twenty shillings per ton extra upon his stock, realising by his speculative tact 40,000*l.* in this venture. In 1822 he served as sheriff of Glamorganshire. When Austria and Russia menaced the asylum of the Hungarians in Turkey in 1849, he subscribed 500*l.* in their behalf. He died at his seat, Caversham Park, Reading, 4 Aug. 1867, aged 79, leaving directions that he was to be buried within four clear days, and in a common earth grave. His personalty was sworn on 7 Sept. under two millions. The whole of his property in Wales was left to his son, Robert Thompson Crawshay [q. v.], his holdings in the Forest of Dean to his son, Henry Crawshay, and his estates at Treforest to Francis Crawshay. He was three times married.

[Gent. Mag. September 1867, pp. 933–5; Mining Journal, 10 Aug. 1867, p. 532; Engineer, 16 May 1879, p. 359.]

G. C. B.

CREAGH, PETER (*d.* 1707), catholic prelate, was probably a relative of Sir Michael Creagh, who was lord mayor of Dublin in 1688. On 4 May 1676 he was nominated by the propaganda to the united bishoprics of Cork and Cloyne, and on 9 March 1692–1693 he was, on the recommendation of James II, translated to the archbishopric of Dublin. He encountered great difficulties and troubles, was obliged to fly to France, and died at Strasburg in 1707.

[Brady's Episcopal Succession, i. 338, ii. 91; D'Alton's Archbishops of Dublin, p. 457.]

T. C.

CREAGH, RICHARD (1525?–1585), catholic archbishop of Armagh, called also Crevagh, Crewe, and in Irish O'Mulchreibe, was born about 1525, being the son of Nicholas Creagh, a merchant of the city of Limerick, and Johanna [White], his wife. Having obtained a free bourse from the almoner of Charles V, he went to the university of Louvain, where he studied arts as a convictor 'in domo Standonica,' and afterwards theology in the Pontifical College. He proceeded B.D. in 1555.

In or about 1557 he returned to Limerick, and in August 1562 he left that city for Rome by direction of the nuncio, David Wolfe. At this period he had a strong desire to enter the order of Theatines, but the pope dissuaded him from carrying out his intention. On 23 March 1563–4 he was appointed archbishop of Armagh. In October 1564 he reached London. Towards the close of that year he landed in Ireland, probably at Drogheda, and almost immediately afterwards he was arrested while celebrating mass in a monastery. He was sent in chains to London and committed to the Tower on 18 Jan. 1564–5. On 22 Feb. he was interrogated at great length by Sir William Cecil in Westminster Hall; and he was again examined before the recorder of London on 17 March, and a third time on 23 March. On the octave of Easter he escaped from the Tower and proceeded to Louvain, where he was received with great kindness by Michael Banis, president of the Pontifical College. After a short stay there he went to Spain, and about the beginning of 1566 he returned to Ireland. In August that year he had an interview with Shan O'Neil at Irish Darell, near Clondarell, in the county of Armagh.

On 8 May 1567 he was arrested in Connaught, and in August was tried for high treason in Dublin. Though acquitted, he

was detained in prison, but he escaped soon afterwards. Before the end of the year he was recaptured, sent to London, and lodged in the Tower, where, after enduring severe privations, he died on 14 Oct. 1585, not without suspicion of poison.

He wrote: 1. 'De Linguâ Hibernicâ.' Some collections from this work are among the manuscripts in the library of Trinity College, Dublin. 2. An Ecclesiastical History. A portion of this work was, in Sir James Ware's time, in the possession of Thomas Arthur, M.D. 3. A Catechism in Irish, 1560. 4. Account, in Latin, of his escape from the Tower of London, 1565. In Cardinal Moran's 'Spicilegium Ossoriense,' i. 40. 5. 'De Controversiis Fidei.' 6. 'Topographia Hiberniæ.' 7. 'Vitæ Sanctorum Hiberniæ.'

[Brady's Episcopal Succession, i. 220, ii. 336; Brenan's Eccl. Hist. of Ireland, p. 416; Lenihan's Limerick, p. 117; Moran's Spicilegium Ossoriense, i. 38–58; O'Reilly's Memorials of those who suffered for the Catholic Faith in Ireland, pp. 88–116; Rambler, May 1853, p. 366; Renehan's Collections on Irish Church Hist. i. 9; Rothe's Analecta, pp. 1–48; Shirley's Original Letters; Stanyhurst's De Rebus in Hibernia gestis; Tanner's Bibl. Brit. p. 208; Ware's Writers of Ireland (Harris), p. 97.] T. C.

CREASY, Sir EDWARD SHEPHERD (1812–1878), historian, was born in 1812 at Bexley in Kent, where his father was a land agent. In the boy's early youth the father removed to Brighton, where he set up in business as an auctioneer and started the 'Brighton Gazette,' chiefly with a view of publishing his own advertisements. Young Creasy having displayed intellectual leanings was placed on the Eton foundation, and obtained the Newcastle scholarship in 1831. He became fellow of King's College, Cambridge, in 1834, and was called to the bar at Lincoln's Inn in 1837. For several years he went on the home circuit, and he was for some time assistant-judge at the Westminster sessions court. In 1840 he was appointed professor of modern and ancient history in London University. In 1860 he was appointed chief justice of Ceylon, and received the honour of knighthood. Ten years afterwards he returned home on account of indisposition, and although able again to resume his duties, his health was permanently broken, and he finally retired in about two years. He died 27 Jan. 1878. The work by which Creasy is best known is his 'Fifteen Decisive Battles of the World,' 1852, which, in some degree on account of its striking title, immediately became popular, and, while it has secured the favour of the general reader, has met with the approval of those learned in military matters. The 'Historical and Critical Account of the several Invasions of England,' published in the same year (1852), though not so well known, possesses similar merit. His 'Biographies of Eminent Etonians,' which first appeared in 1850, has passed through several editions, but does not possess much intrinsic value. 'The History of the Ottoman Turks' has also obtained a wide circulation, the latest edition being that of 1878. Among his other works are: 1. 'History of England,' 1869–70, in 2 vols. 2. 'Old Love and the New,' a novel, 1870. 3. 'Imperial and Colonial Institutions of the British Empire, including Indian Institutions,' 1872. Along with Mr. Sheehan and Dr. Gordon Latham he took part in contributing to 'Bentley's Miscellany' the political squibs in verse known as the 'Tipperary Papers.'

[Men of the Time, 9th edit.; Annual Register, cxx. 130; Athenæum for February 1878.] T. F. H.

CREECH, THOMAS (1659–1700), translator, was born in 1659 at Blandford in Dorset. His father, also called Thomas Creech, died in 1720, and his mother, Jane Creech, died in 1693, both being buried in the old church in that town. They had two children, Thomas the translator and one daughter Bridget, who married Thomas Bastard, an architect of Blandford, and had issue six sons and four daughters. Creech's parents were not rich. His classical training was due to Thomas Curgenven, rector of Folke in Dorset, but best known as master of Sherborne school, to whom Creech afterwards dedicated his translation of the seventh idyllium of Theocritus, and to whom he acknowledged his indebtedness for his instruction in the preface to his translation of Horace. For his education material assistance was received from Colonel Strangways, a member of a well-known Dorsetshire family. In Lent term 1675 he was admitted as a commoner at Wadham College, Oxford, and placed under the tuition of Robert Pitt, the choice of the college being no doubt due to the fact that Pitt, as connected with his native county of Dorset, would aid in the lad's advancement. One of Creech's translations of the idyllium of Theocritus is inscribed to his 'chum Mr. Hody of Wadham College,' and another is dedicated to Mr. Robert Balch, who at a later date was his 'friend and tutor.' If an expression of his own can be trusted, his attainments at this period of his life were below the level of his contemporaries. Two of his letters to Evelyn are printed in the latter's diary (1850 ed. iii. 267, 272), and from the first, written in 1682, it appears 'that he was a boy scarce able to

reckon twenty and just crept into a bachelor's degree;' but the second part of this sentence is probably an exaggeration. He was elected a scholar of his college 28 Sept. 1676, and took the following degrees: B.A. 27 Oct. 1680, M.A. 13 June 1683, and B.D. 18 March 1696. Hearne has put on record the statement that when Creech 'was of Wadham, being chamber-fellow of Hump. Hody, he was an extreme hard student,' and there remains considerable evidence in support of this statement. From the same authority we find that 'when Bach. of Arts he was Collector and making a speech as is usual for y^e^ Collectors to do he came off with great applause, w^ch^ gained him great Reputation, w^ch^ was shortly after [1682] highly rais'd by his incomparable translation into English verse of Lucretius.' He was one of the first scholars to benefit by Sancroft's reforms in the elections for fellowships at All Souls' College. When he put himself forward in the competition, there was nothing to recommend him but his talents; but according to Anthony à Wood he 'gave singular proof of his classical learning and philosophy before his examiners,' and was elected a fellow about All Saints day 1683. That Creech was 'an excell^t^ scholar in all parts of learning, especially in divinity, and was for his merits made fellow of All Souls,' is the corroborative testimony of Hearne. His industry in study continued for some time after his election to this preferment, but he grew lazy at last, and the faults of his character became more and more marked. For two years (1694–6) he was the head-master of Sherborne School, but he then returned to Oxford, where his strangeness of manner was noticed by a shrewd don in 1698, and for six months before his death he had studied the easiest mode of self-destruction. It was probably with the object of shaking off this growing melancholia that he accepted the college living of Welwyn, to which he was instituted 25 April 1699, but the disease had by this time taken too strong a hold upon his mind, and he never entered into residence. After he had been missing for five days he was discovered (in June 1700) in a garret in the house of Mr. Ives, an apothecary, with whom he lodged. A circumstantial account of his suicide is given in the journal of Mr. John Hobson (*Yorkshire Diaries*, Surtees Society, 1877, p. 272). 'He had prepared a razor and a rope, with the razor he had nick't his throat a little, which hurt him so much that he desisted; then he tooke the corde and tied himself up so low that he kneeled on his knees while he was dead.' At the coroner's inquest Creech was found *non compos mentis*, but the precise reasons which had brought about this mental aberration were much debated at the time. One rumour current in his day was that he had committed suicide through sympathy with the principles of Lucretius, but this may be dismissed at once. The actual reasons were less fanciful. He wished to marry Miss Philadelphia Playdell of St. Giles, Oxford, but her friends would not consent to the marriage. Creech's constancy to this lady is shown in his will. It was dated 18 Jan. 1699, and proved 28 June 1700, and by it he divided his means, such as they were, into two parts, one of which he left to his sister Bridget Bastard for the use of his father during his lifetime and afterwards for herself, while he left the other moiety to Miss Playdell and appointed her sole executrix. She afterwards married Ralph Hobson, butler of Christ Church, and died in 1706, aged 34. Another and hardly less powerful motive was his want of money. Colonel Christopher Codrington, his brother-fellow at All Souls, had often proved his benefactor in money matters, and it is clear from Codrington's interesting letter to Dr. Charlett, which is printed in 'Letters from the Bodleian,' that with a little patience on Creech's part he would have again received from his friend the assistance which was expected. These two calamities, a disappointment in love and the pressure of pecuniary difficulties, were the strongest factors in unhinging the mind, naturally gloomy and despondent, of a man contemptuous of the abilities of others and fretting at his want of preferment. There were printed after his death two tracts: 1. 'A Step to Oxford, or a Mad Essay on the Reverend Mr. Tho. Creech's hanging himself (as 'tis said) for love. With the Character of his Mistress,' 1700. 2. 'Daphnis, or a Pastoral Elegy upon the unfortunate and much-lamented death of Mr. Thomas Creech,' 1700; second edition (corrected) 1701, and it is also found in 'A Collection of the best English Poetry,' vol. i. 1717. The first of these tracts is a catchpenny production; the second has higher merits. His portrait, three-quarters oval in a clerical habit, was given by Humphrey Bartholomew to the picture gallery at Oxford. It was engraved by R. White and also by Van der Gucht. The sale catalogue of his library, which was sold at Oxford on 9 Nov. 1700, is preserved in the Bodleian Library; but it contained no rarities, and the books fetched small prices.

Creech's translation of Lucretius vied in popularity with Dryden's Virgil and Pope's Homer. The son of one of his friends is reported to have said that the translation was made in Creech's daily walk round the parks in Oxford in sets of fifty lines, which he

would afterwards write down in his chamber and correct at leisure. The title-page of the first edition runs 'T. Lucretius Carus, the Epicurean Philosopher, his six books *de Natura rerum*, done into English verse, with notes, Oxford . . . 1682,' and Creech's name is appended to the dedication to 'George Pit, Jun. of Stratfield-Sea.' A second edition appeared in the following year with an augmented number of commendatory verses in Latin and English, some of which bore the names of Tate, Otway, Aphra Behn, Duke, and Waller; and when Dryden published his translations from Theocritus, Lucretius, and Horace, he disclaimed in the preface any intention of robbing Creech 'of any part of that commendation which he has so justly acquired,' and referred to his predecessor's 'excellent annotations, which I have often read and always with some new pleasure.' Creech's translation of Lucretius was often reprinted in the last century, and was included in the edition of the British poets which was issued by Anderson. The best edition appeared in 1714, and contained translations of many verses previously omitted and numerous notes from another hand designed to set forth a complete system of Epicurean philosophy. The fame of this translation of Lucretius induced Creech to undertake an edition of the original work. It appeared in 1695 with the title 'Titi Lucretii Cari de rerum natura libri sex, quibus interpretationem et notas addidit Thomas Creech,' and was dedicated to his friend Codrington. Numerous reprints of this edition have been published, the highest praise being accorded to that printed at Glasgow in 1753, which has been styled beautiful in typography and correct in text. Creech's agreement with Abel Swalle for the preparation of this volume is among the Ballard MSS. at the Bodleian Library. The several books were to be sent on the first of each month from August 1692 to January 1693, and the pay was to be 'ffour-and-twenty guinnea pieces of gold.' Mr. H. A. J. Munro in his edition of Lucretius (vol. i. 1886 ed. p. 17 of introduction) speaks of his predecessor as 'a man of sound sense and good taste, but to judge from his book of somewhat arrogant and supercilious temper,' and describes his text, notes, and illustrations as borrowed mainly from Lambinus, attributing the popularity of Creech's work 'to the clearness and brevity of the notes.' By his success in Lucretius Creech was tempted to undertake the translation of other classical writers, both Greek and Latin. There accordingly appeared in 1684 'The Odes, Satyrs, and Epistles of Horace. Done into English,' and dedicated by him to Dryden, who was popularly but unjustly accused of having lured poor Creech into attempting a translation which he shrewdly suspected would turn out a failure. Although it was reprinted in the same year, and again in 1688, 1715, 1720, and 1737, this version could not permanently hold its ground, and the reason for this want of lasting success may be found in the translator's confession in his preface that his soul did not possess 'musick enough to understand one note.' His name is now chiefly remembered from the circumstance that Pope prefaced his imitation of Horace, book i. epistle vi. with two lines, professedly an exact reproduction of Creech's rendering of the opening words of that epistle, though in reality they were reduced from three lines in his translation, and added thereto the couplet:

> Plain truth, dear Murray, needs no flowers of speech,
> So take it in the very words of Creech.

The other translations by Creech consisted of: 1. Several elegies from Ovid with the second and third eclogues of Virgil in a collection of 'Miscellany Poems,' 1684. 2. Laconick Apothegms, or remarkable sayings of the Spartans in 'Plutarch's Morals,' 1684, vol. i. pt. iii. 135–204; a Discourse concerning Socrates his Demon, *ib.* ii. pt. vi. 1–59; the first two books of the Symposiacks, *ib.* ii. pt. vi. 61–144, iii. pt. viii. 139–418. 3. Lives of Solon, Pelopidas, and Cleomenes in 'Plutarch's Lives,' 1683–6, 5 vols., an edition often reprinted in the first half of the eighteenth century. 4. Idylliums of Theocritus, with Rapin's discourse of Pastorals, done into English, 1684, and reprinted in 1721, which was dedicated to Arthur Charlett. 5. The thirteenth Satire of Juvenal, with notes, in the translation 'by Mr. Dryden and other eminent hands,' 1693. 6. Verses of Santolius Victorinus, prefixed to 'The compleat Gard'ner of de la Quintinye, made English by John Evelyn,' 1693. 7. The five books of M. Manilius containing a system of the ancient astronomy and astrology, done into English verse, with notes, 1697. 8. Life of Pelopidas in the 'Lives of Illustrious Men' by Corn. Nepos, translated by the Hon. Mr. Finch, Mr. Creech, and others, 1713. Creech was engaged to the public at the time of his death for an edition of Justin Martyr, who 'was his hero,' and more than fifty sheets of notes which were found among his papers were lent to Dr. Grabe. These were pronounced 'very well done, only that there were some things in them very singular and would be accounted amongst men of skill *heterodox*.' Pope attributed the defects of Creech's translation of Lucretius to his imi-

tating the style of Cowley, but acknowledged that he had done more justice to Manilius. Joseph Warton, with more warmth of character, praised the Lucretius as well as many parts of the Theocritus and Horace. Creech's translation of Juvenal's thirteenth satire was deemed by the same critic equal to any of Dryden's.

[Wood's Athenæ Oxon. (Bliss), iv. 739–40; Spence's Anecdotes, 130–1, 251–2; Jacob's Poets, i. 38–9; Burrows's All Souls, 318–19; Rel. Hearnianæ (1857), ii. 583, 608; Hearne's Remarks (Doble's ed.), i. 73, 305, 358, 391, ii. 465; Letters from Bodleian, i. 45, 52, 54, 128–33; Wood's Antiquities of Oxford (Gutch), ii. 967; Biog. Brit. (Kippis); Hutchins's Dorset (1796), i. 135, 139 (1864 &c. ed.), iv. 290; Ballard MSS. vol. xx.; Cibber's Poets, iii. 186–192.]

W. P. C.

CREECH, WILLIAM (1745–1815), Edinburgh publisher and lord provost of Edinburgh, son of Rev. William Creech, minister of Newbattle, Midlothian, and Mary Buley, an English lady, related to the family of Quarme, Devonshire, was born 21 April 1745. After the death of his father his mother removed to Dalkeith, where the boy received an education qualifying him to enter the university of Edinburgh. There he manifested good abilities and is said to have become an elegant and accomplished scholar. With the view of entering the medical profession he attended a course of medical lectures, but having made the acquaintance of Kincaid, her majesty's printer for Scotland, who had succeeded to the publishing business of Allan Ramsay, he became apprentice to Kincaid & Bell, with whom he remained till 1766, when he went to London for improvement in his business. He returned to Edinburgh in 1768, and in 1770 accompanied Lord Kilmaurs, afterwards fourteenth earl of Glencairn, on a tour through Holland, France, Switzerland, and various parts of Germany. On the dissolution of the partnership of Kincaid & Bell in May 1771 he became partner with Kincaid, under the firm of Kincaid & Creech, until Kincaid withdrew in 1773, leaving Creech sole partner, under whom the business, as regards publishing, became the most important in Scotland. According to Lord Cockburn, Creech owed a good deal to the position of his shop, which 'formed the eastmost point of a long thin range of buildings that stood to the north of St. Giles's Cathedral.' Situated 'in the very tideway of our business,' says Cockburn, it became 'the natural resort of lawyers, authors, and all sorts of literary allies who were always buzzing about the convenient hive' (*Memorials*, p. 169). Cockburn, however, does not do justice to the attractive influence of Creech himself, who, in addition to intellectual accomplishments, possessed remarkable social gifts, and was an inimitable story-teller. His breakfast-room was frequented by the most eminent members of the literary society of Edinburgh, the gatherings being known as 'Creech's levees.' Archibald Constable characteristically remarks that Creech 'availed himself of few of the advantages which his education and position afforded him in his relations with the literary men of Scotland' (*Archibald Constable and his Correspondents*, i. 535). This is an undoubted exaggeration, for he was the original publisher of the works, among others, of Dr. Blair, Dr. Beattie, Dr. George Campbell, Dr. Cullen, Dr. Gregory, Henry Mackenzie, and Robert Burns. At the same time his business was conducted on the old narrow-minded system, and on account of his social habits it did not receive a sufficient share of his attention, a fact which in great part explains the unpleasant result of his business relations with Robert Burns. He was introduced to Burns through the Earl of Glencairn, who recommended to him the publication of the second edition of Burns's 'Poems.' His delay in settling accounts caused Burns much worry and anxiety, and although after the final settlement Burns admitted that at last he 'had been amicable and fair,' his opinion of Creech was permanently changed for the worse. While he knew him only as the delightful social companion, Burns addressed him in a humorous eulogistic poem entitled 'Willie's Awa!' written during Creech's absence in London in 1787, expressing in one of the stanzas the wish that he may be

> streekit out to bleach
> In winter snaw,
> When I forget thee, Willie Creech,
> Though far awa!

In a 'Sketch' of Creech written two years afterwards, while the dispute about accounts was in progress, Creech is bitterly described as

> A little, upright, pert, tart tripping wight,
> And still his precious self his dear delight.

The lines were written when Burns was keenly exasperated, but although ultimately on an outwardly friendly footing with Creech, Burns never again addressed him on the old familiar terms, and even in a letter enclosing him some jocular verses and begging the favour in exchange of a few copies of his 'Poems' for presentation, addresses him merely as 'sir.'

Creech was the publisher of the 'Mirror' and 'Lounger.' He was also one of the foun-

ders of the Speculative Society. Besides excelling as a conversationalist he carried on an extensive correspondence with literary men both in England and Scotland. Several of his letters to Lord Kames are published in Lord Kames's 'Life' (2nd edit. iii. 317–35). Under the signature of 'Theophrastus' he contributed to the newspapers, especially the 'Edinburgh Courant,' a number of essays and sketches of character, the more interesting of these being 'An Account of the Manners and Customs in Scotland between 1763 and 1783,' which was ultimately brought down to 1793, and published in the 'Statistical Account of Scotland.' The greater portion of the 'Essays' were collected and published in 1791 under the title 'Fugitive Pieces,' and an edition with some additions and an account of his life appeared posthumously in 1815. He was also the author of 'An Account of the Trial of Wm. Brodie and George Smith, by William Creech, one of the Jury.' In politics Creech was a supporter of Mr. Pitt and Lord Melville, with the latter of whom he was on terms of special intimacy. Creech was addicted to theological discussion, held strongly Calvinistic views, and was a member of the high church session. He was the founder and principal promoter of the Society of Booksellers of Edinburgh and Leith, took an active part in the formation of the chamber of commerce (instituted 1786), and was the chairman of several public bodies, as well as fellow of the Royal and Antiquarian Societies. At different periods of his life he was a member of the town council, and he held the office of lord provost from 1811 to 1813. He was never married, and died 14 June 1815. His stock was purchased by Constable.

[Memoir prefixed to Fugitive Pieces; Scots Magazine, lxxvii. (1815), 15–16; Chambers's Dictionary of Eminent Scotsmen (Thomson), i. 398; Wilson's Memorials of Edinburgh, pp. 198, 200, 235; Works of Robert Burns; Lord Cockburn's Memorials.] T. F. H.

CREED, CARY (1708–1775), etcher, was the son of Cary Creed and Elizabeth his wife, and grandson of the Rev. John Creed, vicar of Castle Cary, Somersetshire. He etched and published a number of plates from the marbles in the collection of the Earl of Pembroke at Wilton House. These are slightly but cleverly executed. Four editions of the work are known: with sixteen etchings, with forty etchings (1730), with seventy etchings (1731), and with seventy-four etchings (1731). Creed died 16 Jan. 1775, aged 67, and was buried at Castle Cary.

[Redgrave's Dict. of Artists; Gent. Mag. (1775) xiv. 46; Collinson's History of Somerset, ii. 57; Lowndes's Bibl. Man.] L. C.

CREED, ELIZABETH (1644?–1728), philanthropist, born in or about 1644, was the only daughter of Sir Gilbert Pickering, bart., of Tichmarsh, Northamptonshire, by Elizabeth, only daughter of Sir Sidney Montagu, and sister of Edward Montagu, first earl of Sandwich (Collins, *Peerage*, ed. Brydges, iii. 449). On her father's side she was a cousin of Dryden, on her mother's a cousin of Pepys. In October 1668 she became the wife of John Creed [see below] of Oundle, Northamptonshire, who appears to have been at one time a retainer in the service of Lord Sandwich, and, to judge from Pepys's slighting allusions, of humble origin. Of this marriage eleven children were born. On her husband's death in 1701 Mrs. Creed retired to her property at Barnwell All Saints, near Oundle, where she devoted the remainder of her life to works of beneficence. Herself an artist of considerable skill, she gave free instruction to girls in drawing, fine needlework, and similar accomplishments. Several of the churches in the neighbourhood of Oundle were embellished with altar-pieces, paintings, and other works by her hands. In 1722 she erected a monument to Dryden and his parents in the church of Tichmarsh. A portrait by her of the first Earl of Sandwich hangs at Drayton, and many other portraits and a few pictures painted by her are still preserved among her descendants. Mrs. Creed died in May 1728. A daughter, Elizabeth, who married a Mr. Stuart, inherited her mother's tastes, and ornamented the hall of an old Tudor mansion near Oundle; but all traces of her work have long disappeared (Redgrave, *Dict. of Artists*, 1878, p. 105).

John Creed was a man of some importance in his day. Of his history previously to the Restoration little is known, but in March 1660 he was nominated deputy-treasurer of the fleet by Lord Sandwich, and two years later was made secretary to the commissioners for Tangier. On 16 Dec. 1663 he became a fellow of the Royal Society. His official duties brought him into frequent contact with Pepys, by whom he was both feared and disliked. In his 'Diary' Pepys speaks of Creed as one who had been a puritan and adverse to the king's coming in. But he adapted his policy to the times and grew rich. On his monument at Tichmarsh, where he had an estate, Creed is described as having served 'his majesty King Charles y^e^ II in divers Hon^ble^ Imployments at home and abroad' (Bridges, *Northamptonshire*, ii. 386); but whether this refers merely to his services in the admiralty or to others of greater importance cannot now be ascertained. His eldest son, Major Richard Creed, who was killed at Blenheim, also lies buried in Tichmarsh church, where there still

exists a cenotaph to his memory, similar in design to the one erected in the south aisle of Westminster Abbey.

[Pepys's Diary (Bright), i. 70, 499, ii. 93, iii. 105, 148, v. 375, and passim; Bridges's Northamptonshire, ii. passim; Wilford's Memorials, pp. 762–4; Will of J. Creed reg. in P. C. C. 44, Dyer; Will of E. Creed reg. in P. C. C. 176, Brook.] G. G.

CREED or **CREEDE, THOMAS** (*d.* 1616?), stationer, was made free of the Stationers' Company 7 Oct. 1578 by Thomas East. He dwelt at the sign of the Catharine Wheel, near the Old Swan, in Thames Street. A long list of books printed by Creed is given in Herbert's 'Ames' (ii. 1279–84). Among these are the 1599 quarto of 'Romeo and Juliet,' printed for Cuthbert Burby; the 1598 quarto of 'Richard III,' printed for Andrew Wise; and the 1600 quarto of 'Henry V,' printed for T. Millington and J. Busby. Creed's career as a printer extends from 1582 to 1616. He frequently used for his device an emblem of Truth, crowned and flying naked, scourged on the back with a rod by a hand issuing from a cloud. Encircling the device is the motto, 'Veritas virescit vulnere.'

[Herbert's Ames, ii. 1279–84; Arber's Transcript of Stat. Reg. ii. 679, 823; Bigmore and Wyman's Bibliography of Printing, i. 148–9; Index of Printers, &c., appended to Brit. Mus. Cat. of Early English Books to 1640.] A. H. B.

CREED, WILLIAM (1614?–1663), divine, the son of John Creed, was a native of Reading, Berkshire. He was elected a scholar of St. John's College, Oxford, in 1631, proceeded B.A., was elected a fellow of his college, commenced M.A. in 1639, and graduated B.D. in 1646. During the civil war he adhered to the royalist cause, and preached several sermons before the king and parliament at Oxford. He was expelled from his fellowship and from the university in 1648, but in the time of the usurpation he held the rectory of Codford St. Mary, Wiltshire. At the Restoration he was created D.D., and appointed in June 1660 to the regius professorship of divinity at Oxford, to which office a canonry of Christ Church is annexed. In July 1660 he became archdeacon of Wiltshire, and on 13 Sept. in the same year prebendary of Lyme and Halstock in the church of Salisbury. He was also rector of Stockton, Wiltshire. William Derham, in his manuscript 'Catalogue of the Fellows of St. John's College,' says 'he was in the worst of times a staunch defender of the church of England, an acute divine, especially skilled in scholastic theology, and a subtle disputant.' Creed died at Oxford on 19 July 1663.

Besides several sermons, he published: 'The Refuter refuted; or Dr Hen. Hammond's Ἐκτενέστερον defended against the impertinent cavils of Mr Hen. Jeanes,' London, 1660, 4to.

[Wood's Athenæ Oxon. (Bliss), iii. 638; Wood's Annals (Gutch), ii. 508, 588, 846; Wood's Colleges and Halls (Gutch), p. 491; Cat. of Printed Books in Brit. Mus.; Le Neve's Fasti (Hardy), ii. 525, 631, 657, iii. 493, 510.] T. C.

CREIGHTON. [See also CRICHTON.]

CREIGHTON or **CRICHTON, ROBERT** (1593–1672), bishop of Bath and Wells, son of Thomas Creighton and Margaret Stuart, who claimed kinship with the earls of Athole, and therefore with the royal house, was born at Dunkeld, Perthshire, in 1593, and was educated at Westminster, whence in 1613 he was elected to Trinity College, Cambridge. He proceeded M.A. in 1621, and on 27 Feb. 1622 was one of the opponents in a philosophical disputation held before the Spanish ambassador, Don Carlos Coloma, and other noble visitors, 'which he very learnedly handled' (COLE, *Athenæ Cantab.*) In 1625 he was made professor of Greek, and on 27 Feb. 1627 succeeded his friend, George Herbert, as public orator of the university, holding both these offices until his resignation of them in 1639. In 1628 he was incorporated M.A. at Oxford. On 18 March 1631 he was installed prebendary in the cathedral of Lincoln, and on 17 Dec. of the following year he was made canon residentiary of Wells, holding also a living in Somersetshire, and the treasurership of the cathedral, to which he was appointed by Archbishop Abbot during the vacancy of the see. In 1637 he held the deanery of St. Burians in Cornwall, and in 1642 was vicar of Greenwich. At the outbreak of the civil war he retired to Oxford, where he was made D.D. and acted as the king's chaplain, holding the same office under Charles II. On the fall of Oxford he escaped into Cornwall in the disguise of a labourer and embarked for the continent. He was a member of the court of Charles II in his exile, and Evelyn heard him preach at St. Germain on 12 Aug. 1649 (EVELYN, *Diary*, i. 253). In 1653 he wrote from Utrecht to thank Margaret, marchioness (afterwards duchess) of Newcastle, for her book which she had sent him. During his exile the king appointed him dean of Wells. On entering on this office at the Restoration he found the deanery in the hands of Cornelius Burges [q. v.], who refused to surrender it, and forced him to bring an action of ejectment against him, and proceed to trial in order to obtain possession of it. He took an active part in restoring the cathedral from the

dilapidated state into which it had fallen, partly by the mischief done in 1642 and partly by neglect, presenting the church with a brass lectern and bible and putting up a painted window at the west end, for which he paid 140*l.* (Cole), the whole cost of his gifts amounting to 300*l.* (Reynolds, *Wells Cathedral*). He preached often before the king and before the House of Commons, and Evelyn, who gives several notices of his sermons, says he was 'most eloquent' (*Diary*, i. 358). Pepys, who also admired his preaching, nevertheless calls him 'the most comical man that ever I heard in my life; just such a man as Hugh Peters,' and gives a description of a very plain-spoken sermon he heard from 'the great Scotchman' on 7 March 1662 on the subject of the neglect of 'the poor cavalier' (Pepys, *Diary*, i. 332). While Creighton's preaching was learned it was evidently full of freshness and energy. He was a fearless man, and in July 1667 preached 'a strange bold sermon' before the king 'against the sins of the court, and particularly against adultery, . . . and of our negligence in having our castles without ammunition and powder when the Dutch came upon us; and how we had no courage nowadays, but let our ships be taken out of our harbour' (*ib.* iv. 140). The king liked him the better for this boldness. On 22 June 1663 Creighton took the oaths for his naturalisation. On 25 May 1670 he was elected bishop of Bath and Wells and consecrated 19 June following. He died on 21 Nov. 1672, and was buried in St. John's Chapel in his cathedral. His marble tomb and effigy had been prepared by himself at great expense (Cole). Some time after 1639, when he was still fellow of Trinity, he married Frances, daughter of William Walrond, who survived until 30 Oct. 1683. By her he had Robert Creighton [q. v.] Besides contributing to the Cambridge collection of verses on the death of James I, Creighton published 'Vera Historia Unionis inter Græcos et Latinos sive Concilii Florentini exactissima narratio,' a translation into Latin from the Greek of Sgoropulos, the Hague, 1660, with a long preface; this was answered by the jesuit Leo Allatius 'In R. Creygtoni apparatum versionem et notas,' Rome, 1674 (earlier editions of both these works must have appeared, comp. Evelyn's 'Diary,' i. 253), and to this Creighton made a reply. Wood also speaks of some published sermons. A portrait of Creighton is in the palace at Wells. The bishop's name is sometimes spelt Creeton and in various other ways.

[Cole's Athenæ Cantab.; Addit. MS. 6865, p. 3; Wood's Fasti Oxon. i. 444; Willis's Cathedrals, ii. 164; Walker's Sufferings of the Clergy, ii. 72; Pepys's Diary, i. 332, ii. 133, iv. 140; Evelyn's Diary and Correspondence, i. 253, 358, ii. 88, 231; Salmon's Lives, p. 160; Welch's Alumni Westmon. p. 82; Reynolds's Wells Cathedral, pref. cliv; Somerset Archæol. Soc.'s Proc. xii. ii. 40; Cassan's Bishops of Bath and Wells, ii. 70–3.] W. H.

CREIGHTON or CREYGHTON, ROBERT (1639 ?–1734), precentor of Wells, was the son of Robert Creighton, bishop of Bath and Wells [q. v.] He was born about 1639, and probably went into exile with his father. In 1662 he took the degree of M.A. at Cambridge, where he was elected fellow of Trinity College and professor of Greek. The latter post he seems to have held for only one year, as in 1663 Le Neve (*Fasti*, ed. Hardy, vol. iii.) gives the name of James Valentine as professor, though according to Chamberlayne (*Present State of England*) he was professor until 1674. From 1662 to 1667 he was prebendary of Timberscomb, Wells, and on 3 April 1667 he was appointed to the prebendal stall of Yatton in the same cathedral. On 2 Jan. 1667–8 Creighton was recommended by royal letters of Charles II for a canonry in the cathedral on a vacancy occurring, and on 2 May 1674 he was made canon, and on the same day installed as precentor. In 1678 he received the degree of D.D. at Cambridge, and in 1682 published a sermon on the 'Vanity of the Dissenters' Plea for their Separation from the Church of England,' which he had preached before the king at Windsor. The 'Examen Poeticum Duplex' of 1698 also contains three Latin poems from his pen. In 1719 he gave an organ to the parish of Southover, Wells, and on two occasions gave sums to the almshouses in the same parish. He died at Wells 17 Feb. 1733–4, and was buried there on the 22nd following. Creighton is now solely remembered as a musician. He was taught music at an early age, and was passionately devoted to its pursuit. Burney's statement (iii. 599) that he was once a gentleman in the chapel of Charles II must be a mistake, unless it refers to the time when he was in exile. He wrote a few services and anthems, which, though not very powerful nor original, are exceedingly good music, and are still frequently performed. Creighton was a married man, and had a family, several members of which were connected with Wells during the seventeenth and eighteenth centuries.

[Le Neve's Fasti, ed. Hardy, i. 181, &c., iii. 614, 660 (the statement at p. 660 of the last volume, that the Robert Creighton who was Greek professor at Cambridge in 1662 afterwards became bishop of Bath and Wells, is an error. The bishop

was Greek professor in 1625); Grad. Cantab.; Collinson's Hist. of Somerset, iii. 410; Harl. MS. 7339; Dickson's Cat. of Music in Ely Cathedral; Hawkins's Hist. of Music, v. 100; Brit. Mus. Cat. of Printed Books; Act Books of the Dean and Chapter of Wells Cathedral, communicated by Mr. W. Fielder.] W. B. S.

CRESSENER, DRUE, D.D. (1638?–1718), protestant writer, was a native of Bury St. Edmunds, Suffolk. He was educated at Christ's College and Pembroke Hall, Cambridge, being elected a fellow of the latter society on 29 Aug. 1662 (B.A. 1661, M.A. 1685, B.D. 1703, D.D. 1708). He became treasurer of Framlingham, Suffolk, and vicar of Wearisly in 1677, and junior proctor of the university of Cambridge in 1678. On 14 Jan. in the latter year he was presented to the vicarage of Soham, Cambridgeshire, and on 12 Dec. 1700 he was collated to a prebend in the cathedral church of Ely. He died at Soham on 20 Feb. 1717–18.

His works are: 1. 'The Judgements of God upon the Roman Catholick Church; in a prospect of several approaching revolutions, in explication of the Trumpets and Vials in the Apocalypse, upon principles generally acknowledged by Protestant interpreters,' London, 1689, 4to. 2. 'A Demonstration of the first Principles of Protestant applications of the Apocalypse. Together with the consent of the Ancients concerning the fourth beast of the 7th of Daniel, and the beast in the Revelations,' London, 1690, 4to.

[Davy's Athenæ Suffolcienses, ii. 38; Bentham's Ely, p. 249; Cole's MSS. ix. 91, l. 220; Cole's Athenæ Cantab. C. i. 36; Miller's Description of Ely Cathedral, p. 168; Hawes and Loder's Framlingham, p. 273; Wood's Fasti Oxon. ed. Bliss, ii. 330; Cantabrigienses Graduati (1787), p. 102; Le Neve's Fasti (Hardy), i. 357, iii. 625.] T. C.

CRESSINGHAM, HUGH (*d.* 1297), treasurer of Scotland, a clerk and one of the officers of the exchequer, was employed in a matter arising from some wrongs done to the abbot of Ramsey in 1282; he was attached to the household of Eleanor, queen of Edward I, was her steward, and one of her bailiffs for the barony of Haverford. In 1292 the king employed him to audit the debts due to his late father, Henry III, and in that and during the next three years he was the head of the justices itinerant for the northern counties. He was presented to the parsonage of Chalk, Kent, by the prior and convent of Norwich, and held the rectory of Doddington in the same county (Hasted); he was also rector of 'Ruddeby' (Rudby in Cleveland), and held prebends in several churches (Hemingburgh). On John Baliol's surrender of the crown of Scotland in 1296 Edward appointed Cressingham treasurer of the kingdom, charging him to spare no expense necessary for the complete reduction of the country (*Rotuli Scotiæ*, i. 42). He is uniformly described as a pompous man, uplifted by his advancement, harsh, overbearing, and covetous. Contrary to the king's express command he neglected to build a wall of stone upon the earthwork lately thrown up at Berwick, a folly which brought trouble later on. The absence of the Earl of Surrey, the guardian of Scotland, threw more power into the hands of the treasurer, who used it so as to incur the hatred of the people. Meanwhile Wallace succeeded in driving the English out of nearly all the castles north of the Forth. Surrey was at last roused, and marched with a large force to Stirling. Cressingham, who it is said never put on chasuble or spiritual armour, now put on helmet and breastplate and joined the army. Wallace left the siege of the castle of Dundee and succeeded in occupying the high ground above Cambuskenneth before the English could cross the river. A reinforcement of eight thousand foot and three hundred horse was brought by Lord Henry Percy from Carlisle. Fearful of the inroad this additional force would make upon the treasury, Cressingham ordered him to dismiss his soldiers, who were so indignant at this treatment that they were ready to stone the treasurer. The position held by the Scots commanded the bridge of Stirling, and it was evident that if the English crossed it they would probably be cut to pieces before they were able to form. Some vain attempts were made to treat. The earl was unwilling to expose his army to such a desperate risk, but Cressingham urged him to give the order to advance. 'It is no use, sir earl,' he said, 'to delay further and waste the king's money; let us cross the bridge and do our devoir as we are bound.' The earl yielded, and the English were defeated with great slaughter. Cressingham was among those who fell in this battle of Cambuskenneth on 10 Sept. 1297, and the Scots gratified their hatred of him by cutting up his skin—his body, we are told, was fat and his skin fair—into small pieces, Wallace, according to one account, ordering that a piece should be taken from the body large enough to make him a sword-belt.

[Foss's Judges, iii. 82; Rot. Parl. i. 30, 33; Hasted's Kent, i. 520 (fol. ed.); Rot. Scotiæ, i. 42; Hemingburgh, ii. 127, 137, 139; Chron. Lanercost, p. 190; Fordun's Scotichronicon, pp. 979, 980 (Hearne); Nic. Trivet, pp. 351, 367; Tytler's Hist. of Scotland, i. 94–100 (4to ed.)] W. H.

CRESSWELL, MADAM (*fl.* 1670–1684), was a notorious courtesan and procuress (born about 1625), whose connection with many of the civic celebrities and leading politicians of her day, between Restoration and Revolution, enabled her to secure indemnity from punishment and gather a large fortune. The ballad literature of the streets, manuscript lampoons, and party pamphlets are full of allusions to her. Her portrait was engraved by P. Tempest, after a design by Lauron, and published in the 'Cries of London,' 1711. She had been early distinguished by personal attractions, and when her own beauty decayed she used her fascination to corrupt the innocence of others so successfully that she was considered to be without a rival in her wickedness. She was very outspoken in her political opinions as a whig, a zealous ally of Titus Oates, Robert Ferguson the plotter, Sir Robert Clayton's wife, and Sir Thomas Player (who was nicknamed 'Sir Thomas Cresswell,' from his intimacy with her). She made noisy proclamations of being devout, as a counterbalance of her known immorality. She lived at Clerkenwell during the winter months, but sometimes at Camberwell keeping a boarding-house, and in summer retreated to a handsome country residence, largely frequented by her civic patrons. She decoyed many village girls into London, in hope of obtaining good service and preferment. Although styled 'Madam Cresswell,' she was never married. She is mentioned frequently in Nathanael Thompson's 'Collection of 180 Loyal Songs,' 1685 and 1694 (e. g. pp. 80, 328, 344), as 'Old Mother Cresswell of our trade,' and 'Poor Cresswell, she can take his word no more' (i. e. Sir Thomas Player's); in many manuscript lampoons or satires by Rochester and others; and also in the 'Poems on State Affairs,' 1697–1707. When her past dissipations and age had brought infirmities, she made increased pretence to be considered a pious matron, attending prayer-meetings and dressing soberly, but got into trouble occasionally, as in 1684, with a bond for 300*l.*, 'which not being paid the worn-out Cresswell's broke.' At her death, near the close of the century, she bequeathed 10*l.* to fee a church of England clergyman to preach her funeral sermon, stipulating that he was to mention her name and 'to speak nothing but well of her.' A short discourse on the solemnity of death ended with due mention of her name and last request, without any praise except this: 'She was born well, she lived well, and she died well; for she was born with the name of Cresswell, she lived in Clerkenwell and Camberwell, and she died in Bridewell.' There are other versions, of doubtful authority, one attributing the sarcasm to the Duke of Buckingham.

[Various fugitive satires, manuscript and printed in the Trowbesh Collection; Loyal Songs and Poems on Affairs of State; Bagford Ballads, 1878, pp. 880, 881, 927; Roxburghe Ballads, 1885, v. 282, 338; Granger's Biog. Hist. Eng. iv. 218, 219; Tempest's Cries of London.]

J. W. E.

CRESSWELL, SIR CRESSWELL (1794–1863), judge, belonged to the family of Cresswell of Cresswell, near Morpeth, Northumberland, which claimed great antiquity, descending in direct line from the time of Richard I. John Cresswell dying in 1781 left two daughters coheiresses, of whom the elder, Frances Dorothea, married Francis Easterby of Blackheath, who thereupon purchased his sister-in-law's moiety of the estates and assumed the name of Cresswell of Cresswell of Long Framlington. The fourth of the five sons of this marriage, Cresswell, was born in 1794 at a house in Biggmarket, Newcastle, and was educated from 1806 to 1810 under the Rev. Dr. Russell at the Charterhouse, where among his schoolfellows were Thirlwall, Grote, and Havelock. He afterwards proceeded to Emmanuel College, Cambridge, where he achieved no other distinction than that of being 'wooden spoon,' although his tutor was the future Mr. Justice Maule. He took his B.A. degree in 1814, and his M.A. in 1818. He joined the Inner Temple and was called to the bar in 1819, and became a member of the northern circuit, of which Brougham and Scarlett were the leaders. He soon attained a considerable practice both on circuit and in town, and combined with it the labour of issuing with Richard Vaughan Barnewall [q. v.] the valuable series of 'King's Bench Law Reports' from 1822 to 1830, which bears their name. After Brougham and Scarlett had left the northern circuit Cresswell and Alexander became the leaders. In 1830 Cresswell was appointed recorder of Hull, and in 1834 was made a king's counsel. At the general election of 1837 he was returned in the conservative interest for Liverpool, and again in July 1841 defeated the whig member, Mr. William Ewart, and Lord Palmerston, who was at the bottom of the poll. He was always a strong tory, and the impression which he produced in the House of Commons was favourable. He spoke little, but always supported Sir Robert Peel. His chief speech was on the Danish claims. At the first vacancy in January 1842, Sir Robert Peel made him a puisne judge of the court of common pleas, in place of Mr. Justice Bosanquet, and here for sixteen years he sat and proved him-

self a strong and learned judge. In January 1858, when the probate and divorce court was created, Sir Cresswell Cresswell was appointed the first judge in ordinary, and received but declined the offer of a peerage. He was, however, sworn of the privy council. It was by his exertions that the experiment of the divorce court was successful. He reformed the old ecclesiastical rules of evidence in matrimonial causes, and did for this branch of law what Mansfield did for mercantile law. A less self-reliant man would have shrunk from the task. The work proved in the first year fifteen times as great as had been anticipated, and was always heavy. He disposed of causes very rapidly and sat daily from November to August; in all he adjudicated upon a thousand cases, and his judgment was but once reversed. On 11 July 1863 he was riding down Constitution Hill when he was knocked down by Lord Aveland's horses, which were frightened by the breakdown of the carriage they were drawing. His kneecap was broken, and he was removed to St. George's Hospital, and thence to his house in Prince's Gate. Although he was recovering from the fracture, the shock proved too strong for his constitution, and he died of heart disease on the evening of 29 July. He was unmarried and left a large fortune. He had a keen and tenacious memory and a quick and logical understanding. His industry was great and his knowledge of common law profound. He was an excellent advocate in mercantile and navigation cases, and was also employed in great will cases, for example Hopwood *v.* Sefton at Liverpool, and Bather *v.* Braine at Shrewsbury. His speaking was, however, inanimate. As a judge he was somewhat overbearing, but his summing-up was always wonderfully clear. In person he was tall, slim, and pale. He was very charitable.

[Foss's Lives of the Judges; Law Times, 22 Aug. 1863; Ann. Reg. 11 July 1863.]

J. A. H.

CRESSWELL, DANIEL, D.D. (1776–1844), divine and mathematician, was son of Daniel Cresswell, a native of Crowden-le-Booth, in Edale, Derbyshire, who resided for many years at Newton, near Wakefield, Yorkshire. He was born at Wakefield in 1776 and educated in the grammar school there and at Hull. He proceeded to Trinity College, Cambridge, of which he became a fellow (B.A. 1797, M.A. 1800, D.D. per literas regias, 1823). At the university, where he resided many years, he took private pupils. In December 1822 he was presented to the vicarage of Enfield, one of the most valuable livings in the gift of his college, and in the following year he was appointed a justice of the peace for Middlesex and elected a fellow of the Royal Society. He died at Enfield on 21 March 1844.

He published 'The Elements of Linear Perspective,' Cambridge, 1811, 8vo; a translation of Giuseppe Venturoli's 'Elements of Mechanics,' Cambridge, 1822; 2nd edit., 1823, 8vo; several mathematical works, chiefly geometrical; 'Sermons on Domestic Duties,' Lond. 1829, 8vo; and some occasional discourses.

[Lupton's Wakefield Worthies, p. 215; Gent. Mag. new ser. xxi. 655; Cat. of Printed Books in Brit. Mus.; Graduati Cantab. (1856), p. 95; Biog. Dict. of Living Authors (1816), p. 80.]

T. C.

CRESSWELL, JOSEPH (1557–1623?), jesuit, was born in London in 1557, and entered the Society of Jesus in Rome on 11 Oct. 1583. It has been stated that on joining the order he took the name of Arthur instead of Joseph, and Lord Coke says this is the only instance of a man changing his christian name (Wood, *Athenæ Oxon.* ed. Bliss, ii. 147 *n.*) The statement is unfounded, and perhaps originated in the circumstance that there was an Arthur Cresswell, probably Joseph's elder brother, who was also admitted into the Society of Jesus in 1583. Joseph was professed of the four vows in 1599. His mother becoming a widow married William Lacey, esq., who after her death was ordained priest, and was executed at York in 1582.

He was rector of the English college at Rome, in succession to Father Parsons, from 1589 to 1592, and subsequently spent most of his life in Spain (Foley, *Records*, vi. 124). When Parsons quitted that country he left Cresswell at Madrid to manage the concerns of the English jesuits. Sir Charles Cornwallis, the resident minister of James I in the Spanish capital, describes him, in a letter written to the Earl of Salisbury in 1606, as being desirous to conciliate those whom the turbulence of Parsons had alienated, and as wishing to 'take hold of the advantage of the tyme, and build the foundation of his greatness in preaching and perswading of obedience and temperance, and becomeing a meanes to combyne the two great monarchs of Great Britaine and Spaine' (Winwood, *Memorials*, ii. 226). Cresswell, however, was viewed by James and his ministers with so evil an eye that they directed the ambassador to hold no correspondence with him. For some time Cornwallis disregarded this injunction, but eventually he came to an open rupture with the jesuit, whom he describes as a vain-glorious man, observing that 'he played on

Cresswell's vain-glory to discover his secrets' (Winwood, vols. ii. and iii. passim; Butler, *Hist. Memorials of the English Catholics*, 3rd edit. ii. 224–6). Cresswell's name frequently occurs in the State Papers and in the 'advertisements' of the government spies (Foley, vi. p. xix, *n.*) In 1620 he was prefect of the mission at St. Omer, and in 1621 rector of the college at Ghent. He died in the latter city on 19 Feb. 1622–3, according to the Necrology of the society (*Stonyhurst MSS.*), but a status of the college of St. Omer mentions his death on 20 March 1621–2 (Foley, vi. 182).

Oliver says: 'That he was a man of great abilities and distinguished piety is undeniable, but his admirers had occasionally to regret peevishness of temper and tenacity of opinion' (*Jesuit Collections*, p. 78); and Dodd remarks that 'by corresponding with statesmen and princes he gave a handle to his enemies to misrepresent his labours upon several occasions' (*Church Hist.* ii. 419).

His works are: 1. A Latin treatise, 'De vitâ beatâ.' 2. A work in English, under the name of John Perne, against Queen Elizabeth's proclamation of 29 Nov. 1591. It appeared in Latin under the title of 'Exemplar Litterarum missarum è Germania ad D. Guilielmum Cecilium Consiliarium Regium,' 1592, 8vo (Southwell, *Bibl. Scriptorum Soc. Jesu*, p. 521). 3. 'Responsio ad edictum Elizabethæ reginæ Angliæ contra Catholicos Romæ, per Aloysium Zanettum,' 1595, 4to. A translation of Father Parsons's work under the name of 'Andreas Philopater' (Gillow, *Bibl. Dict.* i. 591). 4. 'Historia de la Vida y Martyrio que padeció en Inglaterra, este año de 1595, el P. Henrique Valpolo, Sacerdote de la Compañia de Jesus, que fué embiado del Colegio de los Ingleses de Valladolid, y ha sido el primer martyr de los Seminarios de Spaña. Con el martyrio de otros quatro Sacerdotes, los dos de la misma Compañia, y los otros dos de los Seminarios,' Madrid, 1596, 8vo. A French translation of the life of Father Walpole appeared at Arras, 1597, 8vo (Backer, *Bibl. des Écrivains de la Compagnie de Jésus*, ed. 1869, i. 1464; Jessopp, *One Generation of a Norfolk House*, 2nd edit. pp. xvi, 105, 168–170). 5. Treatise against James I's proclamation issued against the catholics in 1610, St. Omer, 1611, 4to. 6. A translation into Spanish, under the name of Peter Manrique, of Father William Bathe's 'Preparation for administering the Sacrament of Penance,' Milan, 1614, 4to (Southwell, p. 313; Backer, p. 1464). 7. A translation into English and Spanish, under the initials N. T., of Salvian's book 'Quis dives salvus?' St. Omer, 1618. 8. 'Meditations upon the Rosary,' St. Omer, 1620, 8vo. 9. 'Relacion del Estado de Inglaterra en el gobierno de la Reina Isabella,' manuscript in the National Library at Madrid, X. 14.

[Authorities cited above.] T. C.

CRESSY, HUGH PAULINUS or SERENUS, D.D. (1605–1674), Benedictine monk, was born in 1605 at Thorp Salvin in Yorkshire, according to some authorities (Snow, *Necrology*, p. 66; Weldon, *Chronological Notes*, p. 209, Append. p. 10), though others state that he was a native of Wakefield (Wood, *Athenæ Oxon.* ed. Bliss, iii. 1011; Lupton, *Wakefield Worthies*, p. 70). His father, Hugh Cressy, a barrister of Lincoln's Inn, was descended from an 'ancient and genteel' family settled at Holme, near Hodsack, Nottinghamshire; and his mother was a daughter of Thomas D'Oylie, M.D., an eminent London physician (Wood, i. 327). Having been educated in grammar learning in his native county, he was sent in Lent term 1619 to Oxford, where he graduated B.A. in 1623. Two years later he was elected a probationer of Merton College, and in 1626 he was made a true and perpetual fellow of that society. After having commenced M.A. 10 July 1629, and taken holy orders, he officiated as chaplain to Thomas Lord Wentworth while that nobleman was president of the council of York, and afterwards when he was lord deputy of Ireland and Earl of Strafford (Knowles, *Strafford Papers*, i. 272, 300). On 26 Jan. 1635–6 he was installed in the prebend of St. John's in the cathedral of the Holy Trinity, commonly called Christ Church, Dublin; in the following month he was made a prebendary of St. Patrick's, Dublin; and on 11 Aug. 1637 he was installed dean of Leighlin (Cotton, *Fasti Eccl. Hibern.* ii. 77, 78, 174, 390). Having returned to England, he obtained in 1642, through the interest of Lucius Cary, second viscount Falkland [q. v.], a canonry of Windsor, but he was never installed in that dignity. After the death of his patron Falkland he travelled (1644), in the capacity of tutor, with Charles Berkeley, afterwards earl of Falmouth, and, says Wood, 'upon a foresight that the church of England would terminate through the endeavours of the peevish and restless presbyterians, he began to think of settling himself in the church of Rome.' After mature consideration and many conferences with Father Cuthbert, *alias* John Fursdon, who had been instrumental in the conversion of some members of the Cary family, he was reconciled to the Roman church, and he made a public recantation of protestantism at Rome before the inquisition in 1646.

Proceeding to Paris he studied theology there under Henry Holden, doctor of the Sorbonne, and composed the 'Exomologesis' to explain the motives which had induced him to change his religion. His conversion did not estrange his protestant friends. The learned Dr. Henry Hammond, having received from him a copy of the 'Exomologesis' declined in the language of friendship to become his antagonist, 'that he might give no disturbance to a person for whom he had so great a value, and who could have no humane consideration in the change he had made' (Butler, *Historical Memoirs*, ed. 1822, iv. 423, 424). Sir Edward Hyde, afterwards earl of Clarendon, wrote from Jersey to Dr. John Earles (1 Jan. 1646–7), with reference to Cressy's conversion: 'It is a great loss to the church, but a greater to his friends, dead and alive; for the dead suffer when their memory and reputation is objected to question and reproach.... If we cannot keep him a minister of our church, I wish he would continue a layman in theirs,' which would somewhat lessen the defection and, it may be, preserve a greater proportion of his innocence' (*State Papers*, 1773, ii. 322). While at Paris Cressy was befriended by Henrietta Maria, queen of England, who assigned him a hundred crowns to defray the cost of a journey to a monastery. At first he desired to join the English Carthusians at Nieuwport in Flanders, but was dissuaded from doing so because the strict discipline of the order would not leave him leisure to vindicate by his writings the doctrines of his adopted faith. Eventually he assumed the habit of the Benedictines and was professed at St. Gregory's monastery, Douay, on 22 Aug. 1649, when he took the christian name of Serenus (Baker, *Sancta Sophia*, ed. Sweeney, pref. p. xv). After being ordained priest he was sent to officiate as confessor to the English nuns at Paris in 1651. He returned to Douay in 1653 and remained there till 1660, devoting his leisure to the composition of various ascetical, controversial, and historical works. Then he was sent on the mission in the southern province of England. On the marriage of Charles II with Catherine of Braganza he became one of her majesty's servants, and thenceforward resided chiefly at Somerset House in the Strand. He was appointed definitor of the southern province in 1666 and cathedral prior of Rochester in 1669. In August of the last named year Anthony à Wood visited him at Somerset House to discourse with him of various matters relating to antiquities, 'but found not his expectation satisfied' (Wood, *Autobiog.* ed. Bliss, p. xlv). Cressy died at East Grinstead, Sussex, in the house of Richard Caryll, a gentleman of an ancient catholic family, on 10 Aug. 1674, and was buried in the parish church (Smith, *Obituary*, p. 103).

Wood says that while at Oxford Cressy was 'accounted a quick and accurate disputant, a man of good nature, manners, and natural parts, and when in orders, no inconsiderable preacher. But after he had spent divers years in a religious order, and was returned into England, his former acquaintance found great alterations in him as to parts and vivacity, and he seemed to some to be possest with strange notions, and to others a reserved person, and little better than a melancholic. Which mutation arose, not perhaps known to him, upon his suddenly giving himself up to religion, the refinedness of his soul and the avoiding of all matters relating to human and prophane learning as vanities.'

His works are: 1. 'Exomologesis; or a faithful narrative of the occasion and motives of the Conversion unto Catholique Unity of Hugh Paulin de Cressy,' Paris, 1647, 1653, 12mo. 2. 'Appendix to the Exomologesis: being an Answer to J. P.'s Preface to Lord Falkland's Discourse of Infallibility,' Paris, 1647, 8vo, also printed in the 2nd edit. of the 'Exomologesis.' Wood says: 'This Exomologesis was the golden calf which the English papists fell down and worshipped. They brag'd that book to be unanswerable, and to have given a total overthrow to the Chillingworthians, and book and tenets of Lucius lord Falkland.' In 1662 Cressy had a controversy with Morley, bishop of Winchester, relative to a passage in the 'Exomologesis.' Copies of his letter and the bishop's reply are preserved in Addit. MS. 21630. 3. 'Arbor Virtutum, or an exact Model in the which are represented all manner of Virtues,' 1649, manuscript preserved at Ugbrooke, Devonshire (Gillow, *Bibl. Dict. of the English Catholics*, i. 594; Oliver, *Catholic Religion in Cornwall*, 510). 4. 'Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will,' Douay, 1657, 8vo. 5. 'A Non est inventus, return'd to Mr. Edward Bagshaw's Enquiry, and vainly boasted Discovery of the Weakness in the Grounds of the Church's Infallibility. By a Catholick Gentleman,' 1662, 12mo. 6. 'A Letter written to an English gentleman, July 16th, 1662, concerning Bishop Morley' [Lond.], 1662, reprinted with some of Bishop Morley's 'Treatises,' 1683. This elicited from Dr. Morley 'An Answer to Fr. Cressy's Letter,' Lond. 1662. 7. 'Roman Catholick Doctrines no Novelties: or, an Answer to Dr. Pierce's Court-Sermon, miscall'd the Primitive Rule of Reformation. By S. C.,' 1663, 8vo. Answers to this treatise were published by Dr.

Thomas Pierce and Daniel Whitby. 8. 'The Church History of Brittany, or England, from the beginning of Christianity to the Norman Conquest' [Rouen], 1668, fol. This volume only brought the history down to about 1350. It was taken mostly from the 'Annales Ecclesiæ Britannicæ' of the jesuit Michael Alford [q. v.], the first two vols. of Dugdale's 'Monasticon,' the 'Decem Scriptores Hist. Anglicanæ,' and Father Augustine Baker's manuscript collections. Cressy has been severely censured, particularly by Lord Clarendon, for relating many miracles and monkish legends in this work, but Wood defends him on the ground that he quotes his authorities and leaves the statements to the judgment of his readers, while he is 'to be commended for his grave and good stile, proper for an ecclesiastical historian.' 9. 'Second Part of the Church History of Brittany, from the Conquest downwards,' manuscript formerly in the Benedictine monastery at Douay. For many years it was lost, but it was discovered at Douay in 1856 (Gillow, i. 596; *Catholic Magazine and Review*, ii. 123). It was never published, on account of some nice controversies between the see of Rome and some of our English kings, which, it was thought, might give offence (Dodd, *Church Hist.* iii. 308). 10. 'First Question: Why are you a Catholick? The Answer follows. Second Question: But why are you a Protestant? An Answer attempted in vain. By S. C.,' Lond. 1672, 1686, 4to. 11. 'Fanaticism fanatically imputed to the Catholick Church by Dr. Stillingfleet, and the Imputation refuted and retorted,' 1672, 8vo; also printed in 'A Collection of several Treatises in answer to Dr. Stillingfleet,' 1672, 8vo. 12. 'An Answer to part of Dr. Stillingfleet's book, intitul'd, Idolatry practis'd in the Church of Rome,' 1674, 8vo. 13. 'An Epistle Apologetical of S. C. to a Person of Honour, touching his Vindication of Dr. Stillingfleet,' 1674, 8vo. The 'person of honour' was the Earl of Clarendon, who had been an intimate friend of Cressy at Oxford. 14. 'Reflexions on the Oath of Allegiance.' 15. An oration in praise of Henry Briggs, who published 'Arithmetica Logarithmica,' Lond. 1624, fol.

He also edited Father Augustine Baker's 'Sancta Sophia,' 2 vols. Douay 1657; Walter Hilton's 'Scale of Perfection,' Lond. 1659; Mother Juliana's 'Sixteen Revelations of Divine Love,' 1670; and left in manuscript an abridgment of Maurice Chauncey's 'Cloud of Unknowing.'

[Authorities cited above; also Biog. Brit. (Kippis); Catholic Mag. and Review (Birmingham, 1832), ii. 121; Dodd's Church Hist. iii. 307; Jones's Popery Tracts, 132, 157, 222, 223, 224, 242, 462; Ware's Writers of Ireland (Harris), 356; Wood's Athenæ Oxon. (Bliss), iii. 1011, Fasti, i. 277, 411, 419, 451, ii. 236; Wood's Life (Bliss), pp. lxv, lxix, lxx, lxxv.] T. C.

CRESSY, ROBERT (*fl.* 1450?), Carmelite, was a student at Oxford, where he distinguished himself as a theologian. He wrote a book of 'Homiliæ.' These are the only facts about him given by Leland in his 'Commentarii de Scriptoribus Britannicis,' the manuscript of which, however, speaks also of a work written by Cressy treating of the assumption of the Blessed Virgin; but this statement is deleted. Bishop Bale, who refers to Leland as his only authority, adds a variety of particulars. He asserts that Cressy, whose christian name he gives as 'John,' belonged to the Carmelite house at Boston in Lincolnshire, that he returned thither after he had completed his studies at Oxford, became head of his monastery, was buried at Boston, and that he flourished about 1450. In this statement Bale has been followed by Pits and Tanner, but neither indicates any other source than Leland; and it is at least curious that the notice in Leland's manuscript immediately preceding that of 'Cressye,' and on the same page, relates to a Carmelite of Boston, named William Surfluctus (or Surflete), who flourished about 1466, so that it is perhaps allowable to hazard the conjecture that Bale's eye accidentally strayed to the wrong entry, and transferred to Cressy what belongs really to Surflete. This, however, will not account for the change in the christian name.

[Leland's Collectanea, iv. 348 (manuscript, Bodleian Library), printed as Comm. de Scriptt. Brit. dlxxxix. p. 482; Bale's Scriptt. Brit. Cat. xii. 81, pt. ii. p. 97; Pits, De Angliæ Scriptoribus, § 837, pp. 642 et seq.; Tanner's Bibl. Brit. p. 288.] R. L. P.

CRESTADORO, ANDREA (1808-1879), bibliographer, was born in 1808 at Genoa and educated at the public school of that place. An industrious student as a boy, he proceeded to the university of Turin, where he graduated Ph.D., and soon after was appointed professor of natural philosophy. Here he published a 'Saggio d' instituzioni sulla facoltà della parola' and a small treatise on savings banks in advocacy of their extension to Italy. He also translated a portion of Bancroft's 'History of America.' Throughout his life he was fond of mechanical experiments, and in 1849 he came to England in order to push his inventions. In 1852, when resident in Salford, he patented 'certain improvements in impulsoria.' He took out other patents in 1852, 1862, 1868, and 1873. None of these came into practical use. One of them relates to aerial

locomotion, and a model of his metallic balloon was shown at the Crystal Palace in June 1868, and a description of it was printed. The failure of his early patents led him to undertake bibliographical work, and he was engaged by Messrs. Sampson Low & Co. on the compilation of the 'British Catalogue' and the 'Index to Current Literature' (1859–1861). This led him often to the British Museum, and he undertook the solution of a difficult problem, 'The Art of making Catalogues,' an ingenious treatise in which in effect, though perhaps unconsciously, the methods so long applied to the calendaring of manuscripts are suggested for application to collections of printed books. During a residence at Paris he published in 1861, 'Du Pouvoir temporel et de la Souveraineté pontificale,' which, under a title suggested by the affairs of Italy, is a treatise on the methods of government, and is said to have suggested to Cavour and Menabrea the possibility of a *modus vivendi* between the Quirinal and the Vatican.

Crestadoro was engaged by the corporation of Manchester to compile a catalogue of the Reference Library, and in 1864 he was appointed chief librarian of the Manchester Free Libraries. The 'Index-Catalogues' which he originated have been generally adopted as models by the municipal libraries of the kingdom. He was present at the International Congress of Librarians in 1877, and joined in their discussions, and at the Social Science Congress in 1878, when he read a paper 'On the best and fairest mode of Raising the Public Revenue,' of which editions appeared in English and French. The king of Italy in 1878 sent him the order of the Corona d' Italia. He died at Manchester 7 April 1879, after a brief illness, and was buried at Ardwick cemetery. He left a widow, but no children. A work on the management of joint-stock companies was left in manuscript, and has never been published. Crestadoro exerted a marked and beneficial influence upon the progress of the free library movement, and his claims to distinction as a bibliographer are due not so much to his knowledge of books as to his faculty of organisation. In private life he was a pleasant and genial companion. A portrait of him appeared in 'Momus,' 20 March 1879.

[Private information; Manchester Guardian, 8 April 1879.] W. E. A. A.

CRESWICK, THOMAS (1811–1869), landscape-painter, born at Sheffield, Yorkshire, on 5 Feb. 1811, was educated at Hazelwood, near Birmingham, and rapidly developed great talents for drawing. He studied for some time under John Vincent Barber [see BARBER, JOSEPH], and in 1828 removed to London, settling in Edmund Street, St. Pancras, with a view to pursuing his studies further. In that year, though but seventeen years of age, he was successful in gaining admittance for two pictures in the exhibition of the Royal Academy, and for thirty years or so remained a constant and welcome exhibitor, contributing also to the Suffolk Street Gallery and the British Institution. Creswick soon became known as a zealous and careful student of nature. Painting usually in the open air from the objects before him, he continually gained in facility of execution and power of expression, and will always remain a faithful translator of the countless and varied charms of English landscape scenery. In 1836 he removed to Bayswater, and continued to reside in that neighbourhood, in 1837 paying a visit to Ireland, to which are due a series of charming vignette illustrations. In 1842 he exhibited 'The Course of Greta through Brignal Woods,' and was elected an associate of the Royal Academy, in the same year gaining a premium at the British Institution. From this time his art continued to increase in power and vigour until 1847, when he exhibited at the Royal Academy two works, 'England' and 'The London Road a Hundred Years Ago,' which may be said to mark the crowning point of his career. As his powers were limited in their scope, he frequently varied his pictures by introducing figures and cattle, painted by his friends and brother-artists, Ansdell, Bottomley, Cooper, Elmore, Frith, Goodall, and others. He was elected an academician of the Royal Academy in 1851. He was largely employed and eminently successful as a designer of book illustrations, and was a charming if not very powerful etcher, being one of the first members of the Etching Club. As a student of nature, and especially as a painter and delineator of foliage, Creswick is favourably criticised by Ruskin in the chapter 'On the Truth of Vegetation' in 'Modern Painters.' His life was peaceful and uneventful; but his health rapidly declined, his later pictures showing many signs of failing powers. He died at his residence in Linden Grove, Bayswater, on 28 Dec. 1869, and was buried at Kensal Green cemetery. He married Miss Silvester, but left no children. Creswick had but a moderate estimate of his own powers as a painter, and consequently his works always found purchasers, and are treasured among many private collections in England. At the London International Exhibition of 1873, 109 of his paintings were collected together, and a catalogue was com-

piled and published by T. O. Barlow, R.A. His works also were a conspicuous ornament of the Manchester Exhibition in 1887. There is a landscape by him in the National Gallery, formerly in the Vernon Gallery, and two other landscapes are in the Sheepshanks Collection at the South Kensington Museum.

[Redgrave's Dict. of English Artists; Ottley's Dict. of Recent and Living Painters; Graves's Dict. of Artists, 1760–1880; Sandby's Hist. of the Royal Academy; Chatto and Jackson's Treatise on Wood-engraving; Barlow's Catalogue of the Works of Thomas Creswick, R.A. exhibited at the London International Exhibition, 1873; Clement and Hutton's Artists of the Nineteenth Century; Ruskin's Modern Painters, loc. cit.; Hamerton's Etching and Etchers; Art Journal, 1856, p. 141, 1870, p. 53; information from T. O. Barlow, R.A.] L. C.

CRESY, EDWARD (1792–1858), architect and civil engineer, was born at Dartford, Kent, on 7 May 1792, and was educated at Rawes's academy at Bromley in the same county. He became a pupil of Mr. James T. Parkinson, architect, of Ely Place, who, in addition to a moderate private practice, was entrusted at that time with the laying out of the Portman estate. After the termination of his articles, with the object of perfecting himself in the financial branches of his profession, he served two years with Mr. George Smith of Mercers' Hall, and in 1816, accompanied by his friend and colleague George Ledwell Taylor, he undertook a walking tour through England for the purpose of studying, measuring, and drawing the cathedrals and most interesting buildings. The next three years found Cresy and his friend engaged in similar pursuits on the continent; chiefly on foot, they journeyed through France, Switzerland, Italy, and Greece, to Malta and Sicily, and back again by Italy and France home. The chief aim of their studies was to present the dimensions of each building in English measurements, and the foliage and ornaments one quarter of the real size. Arrived again in England the two friends issued as some result of their labours, 'The Architectural Antiquities of Rome, measured and delineated by G. L. Taylor and E. Cresy,' 2 vols. fol., London, 1821–2 (new edition, including the more recent discoveries [edited by A. Taylor], fol., London, 1874); and a few years afterwards 'Architecture of the Middle Ages in Italy illustrated by views . . . of the Cathedral, &c. of Pisa,' fol., London, 1829. A third work on the architecture of the Renaissance was to have followed, but after the publication of two parts, was abandoned from want of encouragement.

Cresy hastily accepted an engagement in Paris, which although successful interfered with his professional prospects at home. His practice was almost exclusively private, as he considered the system of open competition to be injurious to art. In his capacity of a superintending inspector under the general board of health Cresy did good work in a branch of engineering then all but unknown. He gave evidence before the Health of Towns and Metropolitan Sanitary Commission, furnished materials for the 'Appendix to Report on Drainage of Potteries,' 1849, &c., and wrote the 'Report as to the Fall of the Extension of the Main Sewer from the Ravensbourne to the Outlet,' 1855, both of which were embodied in the reports of the Metropolitan Commission of Sewers. Among his other works are: 1. 'A Practical Treatise on Bridge Building,' fol., London, 1839. 2. 'Illustrations of Stone Church, Kent, with an historical account,' fol., published for the London Topographical Society, London, 1840. 3. 'An Encyclopædia of Civil Engineering,' 8vo, London, 1847 (2nd ed. 8vo, London, 1856). 4. [With C. W. Johnson] 'On the Cottages of Agricultural Labourers,' 12mo, London [1847].

Cresy became a fellow of the Society of Antiquaries in 1820, and was also a member of the British Archæological Association. He died at South Darenth, Kent, on 12 Nov. 1858 (*Gent. Mag.* 1858, v. 654). By his marriage, on 17 March 1824, to Eliza, daughter of W. Taylor of Ludgate Street (*ib.* xciv. pt. i. p. 367), he left issue two sons and two daughters. His eldest son, Edward, followed his father's profession, and became principal assistant clerk at the Metropolitan Board of Works, and architect to the fire brigade. He died at Alleyn Road, Dulwich, on 13 Oct. 1870, in his forty-seventh year (*Times*, 14 Oct. 1870; obituary). Mrs. Cresy is known by her translation, 'with Notes and Additional Lives,' of Milizia's 'Memorie degli Architetti antichi e moderni,' 2 vols. 8vo, London, 1826.

[Taylor's Autobiography of an Octogenarian Architect; Builder, xvi. 793, xvii. 166, xxviii. 854; Will reg. in the Principal Registry, 746, 1858.] G. G.

CREW, JOHN, first **Baron Crew** of Stene (1598–1679), eldest son of Sir Thomas Crew [q. v.], serjeant-at-law, by Temperance, daughter of Reginald Bray of Stene, Northamptonshire, was M.P. for Amersham, Buckinghamshire in 1625, for Brackley, Northamptonshire, in 1626, for Banbury in 1628, and for Northamptonshire in the first parliament of 1640. In the Long parliament

he sat for Brackley. In May 1640 he was committed to the Tower for refusing to surrender papers in his possession as chairman of the committee on religion, but, making submission in the following month, was released. He voted against the attainder of Strafford in 1641, and spoke against the motion to commit Palmer for protesting against the publication of the Grand Remonstrance. On the outbreak of the civil war he subscribed 200*l.* in plate and engaged to maintain four horses for the parliament. He was one of the commissioners appointed by parliament for the treaty of Uxbridge in 1644–5. He subsequently supported the 'self-denying ordinance' by which it was proposed to disable members of parliament from holding places under government. He was one of the commissioners who conducted the negotiations with the king at Newcastle-on-Tyne and Holdenby in 1646, and in the Isle of Wight in 1648. As he disapproved of bringing Charles to justice, he was arrested among 'the secluded members' on 6 Dec. 1648. He was, however, released on the 29th. He was returned to parliament for Northamptonshire in 1654, and was a member of the committee for raising funds in aid of the Piedmontese protestants, and helped to draw up the new statutes for Durham College in 1656. In 1657 he received a peer's writ of summons to parliament, but does not appear to have taken his seat. On the secluded members usurping power he was nominated one of the council of state (23 Feb. 1659–60), and subsequently moved a resolution condemnatory of the execution of the king. At the general election which followed he was again returned for Northamptonshire. He was one of the deputation that met Charles II at the Hague. On 20 April 1661 he was created Baron Crew of Stene at Whitehall (Pepys). He is frequently referred to by Pepys, who seems to have entertained a very high respect for him. Clarendon describes him as a man of the 'greatest moderation.' He died on 12 Dec. 1679. By his wife Jemimah, daughter of Edward Waldegrave of Lawford, Essex, he had issue six sons and two daughters. He was succeeded in his title and estates by his eldest son, Thomas. His eldest daughter, Jemimah, married Sir Edward Montague, afterwards Lord Sandwich and lord high admiral. His fifth son was Nathaniel [q. v.]

[Official Return of Lists of Members of Parliament; Willis's Not. Parl. iii. 264; Rushworth's Hist. Coll. iii. 1167, vii. 1355, 1369; Cal. State Papers (Dom. 1649), pp. 142, 145, 308; Verney's Notes of Long Parl. (Camd. Soc.), pp. 24, 78, 127; Whitelocke's Mem. 124–5, 233, 238, 334, 665; Clarendon's Rebellion, v. 76, 90; Wood's Fasti Oxon. ii. 138; Commons' Journ. vii. 849; Ludlow's Mem. 359, 364; Pepys's Diary (Braybrooke), 26 April 1660, 2 Dec. 1667, 1 Jan. 1668; Hinchliffe's Barthomley.] J. M. R.

CREW, NATHANIEL, third Baron Crew of Stene (1633–1722), bishop of Durham, was the fifth son of John Crew of Stene [q. v.], Northamptonshire, by Jemima, daughter of Edward Walgrave of Lawford, Essex. His father was a gentleman of considerable fortune, who adopted a moderate line of action on the parliamentary side during the great rebellion. Nathaniel entered Lincoln College, Oxford, in 1652; he took the degree of B.A. in 1656, and soon after was elected fellow of his college. His father's local influence was useful in promoting the Restoration, and his services were recognised by his elevation to the peerage in 1661, under the title of Baron Crew of Stene. This dignity conferred upon his father seems to have imbued Nathaniel's mind with a desire for the sweets of royal patronage. His own capacity for business was considerable, as in 1663 he was proctor of the university, and in 1668 was elected rector of Lincoln College. He had taken holy orders in 1664, and contrived to win the favour of the Duke of York, by whose influence he was made dean of Chichester in 1669, and soon afterwards clerk of the closet to Charles II. In 1671 he was further appointed bishop of Oxford, and resigned the rectorship of Lincoln in the following year.

Crew now began a discreditable career as the favourite ecclesiastic of the Duke of York, who needed a pliant adherent in the church to connive at his Romish practices. In 1673 Crew solemnised the marriage of the Duke of York with Maria d'Este, and in 1674 was further rewarded by being translated to the wealthy see of Durham. Next year he again acted as domestic chaplain to the Duke of York, by baptising his daughter, Catharine Laura. In 1676 he stepped into politics, and was sworn of the privy council to Charles II.

When James II ascended the throne he was not disappointed in his hope that Crew would prove subservient. The upright Bishop of London, Compton, was disgraced and deprived of the office of dean of the Chapel Royal, which Crew readily accepted. The king revived the ecclesiastical commission in the beginning of 1686, and Crew's vanity was delighted by being made a member of a body on which Archbishop Sancroft refused to serve. He said that now his name would be recorded in history, and when his friends warned him of the danger he was running, he answered that he 'could not live if he should lose the king's gracious smiles' (Bur-

NET, *Own Time*, 431, ed. 1850). The first business of the commission was to suspend Compton from his spiritual functions; and Crew was appointed to administer the diocese of London together with Sprat, bishop of Rochester, a still more infamous creature of James II. When Samuel Johnson, the protestant theologian, was condemned to be flogged for writing against the king, Crew and Sprat degraded him from the priesthood as a preliminary to his punishment. Similarly in 1687 Crew was one of the ecclesiastical commissioners who suspended Pechell, the vice-chancellor of the university of Cambridge, because he refused to obey a royal command to admit to the degree of M.A. a Benedictine monk who declined to take the oath required by the statutes of the university. As Crew had been intimately connected with university business, this shows that his sycophancy was boundless, and we are not surprised at a story that he was prepared to go out and welcome the papal nuncio, but was prevented by his coachman's refusal to drive him for such a purpose (KENNET, *Hist. of England*, iii. 449). He further consented to act with the bishops of Rochester and Peterborough to draw up a form of thanksgiving when the queen was with child, though this was the office of the Archbishop of Canterbury.

Crew's devotion to James II went no further than his own interests. When in 1688 the king's prospects grew dark, Crew absented himself from the council chamber, and even told Sancroft 'that he was sorry for having so long concurred with the court, and desired now to be reconciled with his grace and the other bishops' (*ib.* iii. 527). On the flight of James II Crew went into hiding, and prepared to cross the seas, but was prevented by the entreaties of one of his servants. He was so mean-spirited as to try and curry favour with the new government by attending the last meeting of the convention, and giving his vote in the House of Lords in favour of the motion that the throne was vacant owing to James II's abdication. At the same time he strove to buy off the animosity of those whom he had injured, such as Johnson, by large gifts of money. It was clear that a man of such a time-serving spirit was in no way formidable, but Crew's offence had been so patent that he was excepted by name from the general pardon issued in May 1690. No steps, however, were taken against him, and on Tillotson's intercession he was forgiven, and was left in peaceful possession of his bishopric of Durham, though he was compelled to resign the right of appointing the prebendaries of his cathedral church.

Crew's public life had been sufficiently ignominious. He retired to his bishopric and tried to make some amends for the past. He was a capable administrator of the temporalities of his see, and made himself popular in his diocese by acts of generosity. In 1697 he became Baron Crew by the death of his brother without issue. He married in 1691 Penelope, daughter of Sir Philip Frowde of Kent, and after her death in 1699 he married a second time in 1700 Dorothy, daughter of Sir William Forster of Bamburgh in Northumberland. By this marriage, which took place when he was sixty-seven and his wife twenty-four years old, Crew became connected with one of the chief families in his bishopric. By the death of her brothers Lady Crew was coheir with her nephew Thomas to the manors of Bamburgh and Blanchland; but as the estate was encumbered, and Thomas Forster was not of a frugal disposition, the estate was sold by order of the court of chancery in 1704, and was bought by Lord Crew for 20,679*l.* (DICKSON, *Proceedings of the Berwickshire Club*, vi. 333). This is worth noticing, as Thomas Forster was one of the leaders of the Jacobite rising in 1715, and it is generally said that Crew purchased his estates after his forfeiture, which is not the case.

Crew was happy in his married life, notwithstanding the disparity of age between his wife and himself. She died in 1715, and was buried at Stene, where the old man frequently visited her tomb. He died 18 Sept. 1722 at the age of eighty-eight. As he had no children, the barony of Crew became extinct on his death.

Crew is a remarkable instance of a man whose posthumous munificence has done much to outweigh a discreditable career. By his will he left the estates which he had purchased in Northumberland to trustees for charitable purposes, in which he left them a large discretion. Some of the proceeds were to be applied to the augmentation of small benefices in the diocese of Durham, some to the endowment of Lincoln College, Oxford, and some to the foundation of charities in the locality where the estates lay. Lincoln College devoted part of Crew's benefaction to university purposes, and the Crewian oration, delivered by the public orator at the commemoration of the benefactors of the university, still perpetuates Crew's name. The castle of Bamburgh, which is intimately connected with the early history of England, has been restored and repaired by Crew's trustees, and contains within its walls a school for the orphan daughters of fishermen. The maintenance of so famous a monument of England's past, and its dedication to such a purpose, is singularly impressive to the ima-

gination, and Crew enjoys a reputation as a far-seeing philanthropist, which is more justly due to the wisdom of his trustees. Crew's portrait was painted by Kneller, and was engraved by Loggan; a copy of Loggan's print is in Hutchinson's 'Hist. of Durham,' i. 555.

[Hutchinson's Hist. of Durham, i. 555, &c.; Baker's Hist. of Northampton, i. 684, &c.; Wood's Athenæ Oxon. ed. Bliss, iv. 885; Kippis's Biog. Brit. iv. 437, &c.; Hist. of King James's Ecclesiastical Commission; Birch's Life of Tillotson, p. 148, &c.; Macaulay's Hist. of England, chaps. viii. and ix.] M. C.

CREW or **CREWE**, SIR RANULPHE or RANDOLPH (1558–1646), judge, second son of John Crew of Nantwich, who is said to have been a tanner, by Alice, daughter of Humphrey Mainwaring, was admitted a member of Lincoln's Inn on 13 Nov. 1577, called to the bar on 8 Nov. 1584, returned to parliament as junior member for Brackley, Northamptonshire, in 1597, elected a bencher of Lincoln's Inn in 1600, and autumn reader there in 1602. The earliest reported case in which he was engaged was tried in the queen's bench in Hilary term 1597-8, when he acted as junior to the attorney-general, Coke. In 1604 he was selected by the House of Commons to state objections to the adoption of the new style of king of Great Britain in the conference with the lords. His name does not appear in the official list of returns to parliament after 1597. He was certainly, however, a member in 1614, as he was then elected speaker (7 April). He was knighted in June, and took the degree of serjeant-at-law in July of the following year. In the address with which, according to custom, he opened the session in 1614, he enlarged upon the length of the royal pedigree, to which he gave a fabulous extension. In January 1614–15 Crewe was appointed one of the commissioners for the examination, under torture, of Edmond Peacham [q. v.] Peacham was sent down to Somersetshire to stand his trial at the assizes. Crew prosecuted, and Peacham was convicted. Crew was a member of the commission which tried Weston for the murder of Sir Thomas Overbury in 1615, and was concerned with Bacon and Montague in the prosecution of the Earl and Countess of Somerset as accessories before the fact in the following year. In 1621 he conducted the prosecution of Yelverton [q. v.], the attorney-general, for certain alleged misdemeanors in connection with patents. The same year Crew prosecuted Sir Francis Mitchell for alleged corrupt practices in executing 'the commission concerning gold and silver thread,' conducted the impeachment of Sir John Bennet [q. v.], judge of the prerogative court, for corruption in his office, and materially contributed to the settlement of an important point in the law of impeachment. Edward Floyde, having published a libel on the princess palatine, was impeached by the commons, and sentenced to the pillory. The lords disputed the right of the commons to pass sentence upon the offender on two grounds: (1) that he was not a member of their house; (2) that the offence did not touch their privileges. At the conference which followed Crew adduced a precedent from the reign of Henry IV in support of the contention of the lords, and the commons being able to produce no counter-precedent the question was quietly settled by the commons entering in the journal a minute to the effect that the proceedings against Floyde should not become a precedent. In 1624 Crew presented part of the case against Lionel Cranfield, earl of Middlesex [q. v.], on his impeachment. The same year he was appointed king's serjeant. The following year (26 Jan. 1624-5) he was created lord chief justice of the king's bench. On 9 Nov. 1626 he was removed for having refused to subscribe a document affirming the legality of forced loans. All his colleagues seem to have concurred with him, but he alone was punished. From a letter written by him to the Duke of Buckingham (28 June 1628) it seems that he hoped to receive some compensation through Buckingham's support. On the assassination of Buckingham (24 Aug. 1628) Crew urged his suit upon the king himself, but without success. After the impeachment in 1641 of the judges who had affirmed the legality of ship-money, Denzil Holles moved the House of Lords to petition the king to compensate Crew, who seems to have passed the rest of his days in retirement, partly in London, and partly at his seat, Crewe Hall, Barthomley, Cheshire, built by him upon an estate said to have belonged to his ancestors, which he purchased from Coke in 1608. Crewe Hall was garrisoned for the parliament, taken by Byron in December 1643, and retaken in the following February. A letter from Crew to Sir Richard Browne at Paris, under date 10 April 1644, describing the growing exasperation of 'this plus quam civile bellum,' as he called it, and the devastation of the country, is preserved in the British Museum (Add. MS. 15857, f. 193), and is printed in the 'Fairfax Correspondence. Memorials,' i. 98. Crew died at Westminster on 3 Jan. 1645-6, and was buried on 5 June in a chapel built by himself at Barthomley. He married twice: first, on 20 July 1598, Julian, daughter and coheiress of John Clipsby or Clippesby of Clippesby, Norfolk, who died on 29 July 1603; second, on 12 April 1607, Julian, daughter of Edward Fasey of

London, relict of Sir Thomas Hesketh, knight, who died on 10 Aug. 1629. By his first wife he had one son, who survived him, viz. Clipsby Crew, whose granddaughter eventually succeeded to the inheritance, one of whose descendants, the grandfather of the present Lord Crewe, was raised to the peerage as Baron Crewe of Crewe in 1806. The Crewe family is said to be among the most ancient in the kingdom, a fact the importance of which is not likely to have been underrated by Sir Ranulphe, if we may judge by his eloquent prologue to the Oxford peerage case, decided 1625, which is one of the few passages of really fine prose to be found in the 'Law Reports.' 'Where,' he asks, 'is Bohun, where's Mowbray, where's Mortimer? &c. Nay, which is more and most of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality. And yet let the name and dignity of De Vere stand so long as it pleaseth God.'

[Ormerod's Cheshire, ed. Helsby, iii. 310, 314, 420 *n.*; Croke's Reports (Eliz.), 641; Lists of Members of Parliament (official return of), i. 434; Willis's Not. Parl. iii. 141, 171; Dugdale's Orig. 254, 262; Chron. Ser. 105, 106; Cobbett's State Trials, ii. 911, 952, 989, 994, 1131, 1135–1146; Spedding's Letters and Life of Bacon, iii. 199–200, v. 90–4, 125, 127, 128, 325–6, 386–394; Parl. Hist. i. 1106, 1256, 1447–50, 1467–9, 1477; Cal. State Papers (Dom., 1611–18), pp. 227, 230, 239, 397, (1623–5) pp. 119, 412, 472, (1625–6) pp. 153, 335; Yonge's Diary (Camden Soc.), pp. 28, 98; Rymer's Fœdera (Sanderson), xviii. 791; Erdeswick's Survey of Staffordshire, ed. Horwin, 77–86; Rushworth, pt. iii. vol. i. pp. 345–6; Fairfax Correspondence, i. 71; Hinchliffe's Barthomley, pp. 238, 324–5; Foss's Lives of the Judges; Campbell's Lives of the Chief Justices.] J. M. R.

CREW or CREWE, RANDOLPH (1631–1657), amateur artist, second son of Sir Clipsby Crew, by Jane, daughter of Sir John Poultney, and grandson of Sir Ranulphe or Randolph Crew [q. v.], was born at Westminster 6 April 1631. Fuller, who styles him 'a hopefull gentleman,' states that 'he drew a map of Cheshire so exactly with his pen that a judicious eye would mistake it for printing, and the graver's skill and industry could little improve it. This map I have seen; and, reader, when my eye directs my hand, I may write with confidence.' The map in question was published in Daniel King's 'The Vale Royall of England, or the County Palatine of Chester Illustrated' (folio, London, 1656), a work in which Crew seems to have taken a personal share. On an inscription thereon he states that he drew the map with his own pen, and after it was drawn engraved it at his own expense. This seems to be at variance with Fuller's statement quoted above, unless Fuller is alluding to the original drawing only. Wishing to perfect his education, Crew travelled abroad, but on 19 Sept. 1657, while walking in the streets of Paris, he was set upon by footpads, and received wounds of which he died two days afterwards, at the early age of twenty-six. He was buried in the Huguenots' burying-place in the Faubourg St. Germain at Paris, and a monument was erected to his memory.

[Fuller's Worthies of England, i. 193; Ormerod's Hist. of Cheshire; Nichols's Topographer and Genealogist, iii. 299.] L. C.

CREW, THOMAS (*fl.* 1580), philosopher, was the author of a small treatise entitled 'A Nosegay of Moral Philosophy, lately dispersed amongst many Italian Authors, and now newly and succinctly drawn together into Questions and Answers and translated into English,' London, 1580, 12mo. He has been confounded with his namesake, Sir Thomas Crew, the speaker [q. v.]

[Tanner's Bibl. Brit.-Hib.] J. M. R.

CREW or CREWE, SIR THOMAS (1565–1634), speaker of the House of Commons, third son of John Crew of Nantwich, brother of Sir Ranulphe Crew [q.v.], by Alice, daughter of Humphrey Mainwaring, was a member of Gray's Inn, where he was elected Lent reader in 1612. He was returned to parliament for Lichfield in 1603. In 1613 he was one of the counsel for the Bishop of London, the plaintiff, in a suit against the dean and chapter of Westminster, his brother Ranulphe being for the defendants. Though the official list contains no record of the fact, it is clear that he was a member of parliament in 1614, as we learn from Whitelocke (*Liber Famelicus*, Camden Soc., p. 42) that he was one of a deputation to the lords on the question of impositions. His politics are indicated by the fact, also mentioned by Whitelocke (*ib.* p. 67), that in 1618, the king being asked 'if there were any he would bar from the place' of recorder of London, then vacant, 'he confessed but one, and that was Mr. Thos. Crewe.' In the parliament of 1620-1 he represented the borough of Northampton. He took part in the discussion on the scarcity of money (26 Feb. 1620–1). On 8 March he and Sir Heneage Finch were deputed to demand an inquiry into the conduct of the referees in the matter of monopolies, and were compelled reluctantly to begin proceedings against Lord-chancellor Bacon, one of these referees. Crew expressed his antipathy to the Spanish match (26 Nov. 1621), saying: 'It is a wonder to see

the spiritual madness of such as shall fall in love with the Romish harlot now she is grown so old a hag.' It was on his motion that (15 Dec. 1621) the privilege question was referred to a committee of the whole house, and he declared that the liberties of parliament were 'matters of inheritance, not of grace.' The king signified his displeasure with Crew's conduct by placing him on a commission to 'inquire into the state, ecclesiastical and temporal, of Ireland' (20 March 1621–2), which involved his visiting that country. The commissioners appear to have left England in March and returned in December. One of Chamberlain's letters (21 Dec. 1622) says that on the return voyage they 'were cast away on the Isle of Man' and reported lost. Their mandate was very extensive, and they seem to have endeavoured to execute it with a real desire to improve the condition of Ireland. They advised certain reforms in the administration of justice, one of which, the abolition of the power usurped by the council of administering oaths in ordinary cases, was carried into effect by proclamation on 7 Nov. 1625. They also recommended the reduction of 'doubtful rents' on estates held by the crown by two-thirds, and certain modes of lightening the burden of taxation. In February 1623 Crew, who now sat for Aylesbury, was chosen speaker of the House of Commons. In his address to the throne he urged the passing of the 'good bills against monopolies, informers, and concealers,' the execution of the laws against seminary priests, and the recovery of the palatinate and various reforms. In September of the same year he took the degree of serjeant-at-law, and in the following February was advanced to the rank of king's serjeant and knighted. In his speech on the prorogation (24 May 1624) he again insisted strongly upon the importance of recovering the palatinate, and received the king's thanks, 'being the ablest speaker known for years' (*Cal. State Papers*, Dom. 1623–5, p. 261). On the meeting of the first parliament of Charles I, where Crew sat as M.P. for Gatton, he was again chosen speaker (June 1625). He was not a member of the parliament of 1626, nor it would seem of any subsequent parliament. In 1631 he was one of the counsel for the prosecution of Lord Audeley. He was a member of the ecclesiastical commission in 1633, and died on 1 Feb. 1633–4. He was buried in a chapel built by himself at Stene in Northamptonshire in 1620, which is described as of mixed Perpendicular and Ionic style. Here a monument was raised in black, white, and grey marble, representing him in a recumbent posture in his serjeant's robes, with his wife, Temperance, daughter of Reginald Bray of Stene, who had died in 1619, by his side. His marriage took place in 1596 (Letter to Anthony Bacon, *Birch MS.* 4120, fol. 117). His wife becoming coheiress of the manors of Stene and Hinton in Northamptonshire by the death of her father in 1583, Crew purchased the remaining shares; the estates devolved upon his son John [q. v.], who sat for Brackley in two parliaments and was raised to the peerage by Charles II in 1661 as Baron Crewe of Stene.

[Dugdale's Orig. 196; Lists of Members of Parliament (official return of), i. 445, 452, 456, 466; Parl. Hist. i. 1195, 1278, 1307, 1321, 1331, 1347, 1349–50, 1359, 1374, ii. 3; Commons Debates, 1625 (Camd. Soc.), p. 3; Rushworth, i. 54; Cox's Hist. of Ireland, ii. 37; Rymer's Fœdera (Sanderson), xvii. 358; Walter Yonge's Diary (Camd. Soc.), p. 51; Dugdale's Chron. Ser. 107; Croke's Rep. (Jac.), p. 671; Gardiner's Hist. of England; Forster's Life of Sir John Eliot; Cobbett's State Trials, iii. 408; Cal. State Papers (Dom. 1619–23), pp. 295, 469; Cal. State Papers (Ireland, 1615–25), p. 346; Cal. State Papers (Dom. 1625–6), p. 268, (1633–4) p. 327; Autobiography of Sir John Bramston (Camd. Soc.), p. 49; Manning's Lives of the Speakers; Baker's Northamptonshire, i. 584, 684, 687; Collins's Peerage (Brydges), vii. 328.] J. M. R.

CREWDSON, ISAAC (1780–1844), author of 'A Beacon to the Society of Friends,' was a native of Kendal, Westmoreland, where he was born on 6 June 1780, but from his fifteenth year he resided at Manchester, and engaged in the cotton trade. He was a minister of the Society of Friends from 1816 until about 1836. In his 'Beacon to the Society of Friends' (1835) he gave utterance to a conviction that the quaker doctrines were in some particulars contrary to Scripture. The book caused an active controversy, which resulted in his secession, along with that of many others, from the society in 1836. He published several other works, including: 1. 'Hints on a Musical Festival at Manchester,' 1827. 2. 'Trade to the East Indies' (referring to West Indian slavery), about 1827. 3. 'The Doctrine of the New Testament on Prayer,' 1831. 4. 'A Defence of the Beacon,' 1836. 5. 'Water Baptism an Ordinance of Christ,' 1837. 6. 'The Trumpet Blown, or an Appeal to the Society of Friends,' 1838. 7. 'Observations on the New Birth,' 1844. He also published in 1829 abridgments of Baxter's 'Saint's Rest,' and Andrew Fuller on 'Religious Declension.' Crewdson in his twenty-fourth year married Elizabeth Jowitt of Leeds. He died at Bowness on 8 May 1844, and was buried at Rusholme Road cemetery, Manchester.

[Jos. Smith's Catalogue of Friends' Books, i. 462; The Crisis of the Quaker Contest in Manchester, 1837; Braithwaite's Memoirs of J. J. Gurney, ii. 13 seq.; Memoir prefixed to a tract by I. Crewdson, entitled Glad Tidings for Sinners, privately printed, 1845.] C. W. S.

CREWDSON, JANE (1808–1863), poetess, was born at Perran-arworthal, Cornwall, on 22 Oct. 1808, being the second daughter of George Fox of that place, and was married at Exeter, in October 1836, to Thomas Dillworth Crewdson, a Manchester manufacturer. She contributed several hymns to Squire Lovell's 'Selection of Scriptural Poetry,' 1848; and in 1851 published a small volume of gracefully written poems, entitled 'Aunt Jane's Verses for Children,' which was reprinted in 1855 and 1871. In 1860 she issued a second work, 'Lays of the Reformation, and other Lyrics, Scriptural and Miscellaneous.' After her death, on 14 Sept. 1863, at her residence, Summerlands, Whalley Range, Manchester, a further selection of her poetical pieces, betraying, like all her writings, a refined and deeply religious spirit, was published under the title of 'A Little While, and other Poems' (Manchester, 1864, 12mo).

[Boase and Courtney's Bibliotheca Cornubiensis, i. 91, iii. 1141.] C. W. S.

CREWE, FRANCES ANNE, Lady Crewe (*d.* 1818), daughter of Fulke Greville [q. v.], envoy extraordinary to the elector of Bavaria in 1766, one of the most beautiful women of her time, married, in 1776, John (afterwards Lord) Crewe [q. v.] She was accustomed to entertain, at Crewe Hall, her husband's seat in Cheshire, and at her villa at Hampstead, some of the most distinguished of her contemporaries. Fox, who much admired her, Burke, Sheridan, Sir Joshua Reynolds, and Canning were frequent visitors. She was also on friendly terms with Dr. and Miss Burney and Mrs. Thrale. Sheridan dedicated the 'School for Scandal' to her, and some lines addressed to her by Fox were printed at the Strawberry Hill Press in 1775. She died on 23 Dec. 1818. Three portraits by Reynolds have been engraved, in one of which she appears with her brother as Hebe and Cupid; and in another with Mrs. Bouverel.

[Hinchliffe's Barthomley, pp. 306–10; D'Arblay's Memoirs; Piozzi's Autobiography, 2nd ed.; Warburton's Memoirs of Horace Walpole, ii. 223.] J. M. R.

CREWE, JOHN, first **Baron Crewe** of Crewe (1742–1829), eldest son of John Crewe, M.P. for Cheshire 1734–52 (grandson of John Offley, who assumed the name of Crewe on marrying into the family), by Anne, daughter of Richard Shuttleworth of Gospworth, Lancashire, was born in 1742 and educated under Dr. Hinchliffe (afterwards bishop of Peterborough) and at Trinity College, Cambridge. He left the university without graduating, and after making the grand tour returned to England to reside on his estates. He was sheriff of Cheshire in 1764, was returned to parliament for Stafford in 1765, and for Cheshire in 1768, which he continued to represent till the close of the century. He seldom spoke in the house, but gave a steady support to the whig party, and in 1782 carried a bill for disfranchising officers of the excise and customs. He was raised to the peerage as Baron Crewe of Crewe in 1806. He was an enlightened agriculturist and a good landlord. He died on 28 April 1829. Crewe married in 1776 Frances Anne [q. v.], only daughter of Fulke Greville.

[Hinchliffe's Barthomley, pp. 306–10; Ormerod's Cheshire, ed. Helsby, iii. 314; Parl. Hist. xxi. 403, xxii. 1335–9; Wraxall's Hist. Mem. iii. 47.] J. M. R.

CREYGHTON. [See Creighton.]

CRIBB, TOM (1781–1848), champion pugilist, was born at Hanham in the parish of Bitton, Gloucestershire, on 8 July 1781, and coming to London at the age of thirteen followed the trade of a bellhanger, then became a porter at the public wharves, and was afterwards a sailor. From the fact of his having worked as a coal porter he became known as the 'Black Diamond,' and under this appellation he fought his first public battle against George Maddox at Wood Green on 7 Jan. 1805, when after seventy-six rounds he was proclaimed the victor, and received much praise for his coolness and temper under very unfair treatment. On 20 July he was matched with George Nicholls, when he experienced his first and last defeat. The system of milling on the retreat which Cribb had hitherto practised with so much success in this instance failed, and at the conclusion of the fifty-second round he was so much exhausted that he was unable to fight any longer. In 1807 he was introduced to Captain Robert Barclay Allardice [q. v.], better known as Captain Barclay, who, quickly perceiving his natural good qualities, took him in hand, trained him under his own eye, and backed him for two hundred guineas against the famous Jem Belcher. In the contest on 8 April the fighting was so severe that both men were completely exhausted; but in the forty-first round Cribb was proclaimed the victor. His next engagement was with Hor-

ton on 10 May 1808, when he easily disposed of his adversary. The Marquis of Tweeddale now backed Bob Gregson to fight Cribb, who was backed by Mr. Paul Methuen; this battle came off on 25 Oct., but in the twenty-third round Gregson, being severely hurt, was unable to come up to time, and his opponent became the champion. Jem Belcher, still smarting under his defeat, next challenged Cribb for another trial, the stakes being a belt and two hundred guineas. The contest took place at Epsom 1 Feb. 1809, when, much to the astonishment of his friends, the ex-champion was beaten, and had to resign the belt to his adversary. Cribb now seemed to have reached the highest pinnacle of fame as a pugilist, when a rival arose from an unexpected quarter. Tom Molineaux, an athletic American black, challenged the champion, and as the honour of England was supposed to be at stake a most lively interest was taken in the matter; however, on 18 Dec. 1810 Cribb in thirty-three rounds demolished the American, but Molineaux, not at all satisfied, sent another challenge, and a second meeting was arranged for 28 Sept. 1811 at Thistleton Gap, Leicestershire. This match was witnessed by upwards of twenty thousand persons, one-fourth of whom belonged to the upper classes. The fight much disappointed the spectators, as in the ninth round Molineaux's jaw was fractured, and in the eleventh he was unable to stand, and the contest lasted only twenty minutes. On the champion's arrival in London on 30 Sept. he was received with a public ovation, and Holborn was rendered almost impassable by the assembled crowds. He gained 400*l.* by this fight, and his patron, Captain Barclay, took up 10,000*l.* At a dinner on 2 Dec. 1811 Cribb was the recipient of a silver cup of eighty guineas value, subscribed for by his friends. After an unsuccessful venture as a coal merchant at Hungerford Wharf, London, he underwent the usual metamorphosis from a pugilist to a publican, and took the Golden Lion in Southwark; but finding this position too far eastward for his aristocratic patrons he removed to the King's Arms at the corner of Duke Street and King Street, St. James's, and subsequently, in 1828, to the Union Arms, 26 Panton Street, Haymarket. Henceforth his life was of a peaceful character, except that 15 June 1814 he sparred at Lord Lowther's house in Pall Mall before the emperor of Russia, and again two days afterwards before the king of Prussia. On 24 Jan. 1821 it was decided that Cribb, having held the championship for nearly ten years without receiving a challenge, ought not to be expected to fight any more, and was to be permitted to hold the title of champion for the remainder of his life. On the day of the coronation of George IV Cribb, dressed as a page, was among the prize-fighters engaged to guard the entrance to Westminster Hall. His declining years were disturbed by domestic troubles and severe pecuniary losses, and in 1839 he was obliged to give up the Union Arms to his creditors. He died in the house of his son, a baker in the High Street, Woolwich, on 11 May 1848, aged 67, and was buried in Woolwich churchyard, where, in 1851, a monument representing a lion grieving over the ashes of a hero was erected to his memory. As a professor of his art he was matchless, and in his observance of fair play he was never excelled; he bore a character of unimpeachable integrity and unquestionable humanity.

[Miles's Pugilistica, i. 242–77 (with portrait); Egan's Boxiana, i. 386–423 (with two portraits); Thom's Pedestrianism, 1813, pp. 244–8; Tom Cribb's Memorial to Congress, by One of the Fancy (1819), three editions, a work written by Thomas Moore, the poet.] G. C. B.

CRICHTON. [See also CREIGHTON.]

CRICHTON, SIR ALEXANDER (1763–1856), physician, second son of Alexander Crichton of Woodhouselee and Newington in Midlothian, was born in Edinburgh 2 Dec. 1763. He was educated in his native city, and at an early age apprenticed to Alexander Wood, surgeon, Edinburgh. In 1784 he came to London, and in the summer of the following year, passing over to Leyden, proceeded doctor of medicine there 29 July 1785. After studying at Paris, Stuttgard, Vienna, and Halle, he returned to England, and in May 1789, after becoming a member of the Corporation of Surgeons, he commenced business as a surgeon in London; but, disliking the operative part of his profession, he got himself disfranchised 1 May 1791, and was admitted a licentiate of the College of Physicians on 25 June. He was elected physician to the Westminster Hospital in 1794, and during his connection with that institution lectured on chemistry, materia medica, and the practice of physic. In 1793 he was chosen F.L.S., on 8 May 1800 F.R.S., and in 1819 F.G.S. His work on 'Mental Derangement' appeared in 1798, and gained him reputation in England and abroad. Soon after he became physician to the Duke of Cambridge, and in 1804 was offered the appointment of physician in ordinary to Alexander I of Russia. Crichton was well received in St. Petersburg, and soon gained the full confidence and esteem of the emperor. Within a few years he was appointed to the head of the whole civil medical department, and in this capacity was much consulted

by the dowager empress in the construction and regulation of many charitable institutions. His exertions to mitigate the horrors of an epidemic which was devastating the south-eastern provinces of Russia in 1809 were fully acknowledged by the emperor, who conferred on him the knight grand cross of the order of St. Anne and St. Vladimir, third class, and in 1814 that of the second class. Having obtained leave of absence on account of his health, he returned to England in 1819, but in the following year was recalled to Russia to take charge of the Grand Duchess Alexandra, whom he accompanied on her convalescence to Berlin, where he stayed for a short time, and then returned to his family. On 27 Dec. 1820 Frederick William III of Prussia created him a knight grand cross of the Red Eagle, second class, and on 1 March 1821 he was knighted by George IV at the Pavilion, Brighton, and obtained the royal permission to wear his foreign orders. He received the order of the grand cross of St. Anne from the Emperor Nicholas in August 1830, and died at The Grove, near Sevenoaks, Kent, 4 June 1856, and was buried in Norwood cemetery. He married, 27 Sept. 1800, Frances, only daughter of Edward Dodwell of West Moulsey, Surrey; she died 20 Jan. 1857, aged 85. Crichton was the author of: 1. 'An Essay on Generation,' by J. F. Blumenbach, translated from the German, 1792. 2. 'An Inquiry into the Nature and Origin of Mental Derangement,' 1798. 3. 'A Synoptical Table of Diseases designed for the use of Students,' 1805. 4. 'An Account of some Experiments with Vapour of Tar in the Cure of Pulmonary Consumption,' 1817. 5. 'On the Treatment and Cure of Pulmonary Consumption,' 1823. 6. 'Commentaries on some Doctrines of a Dangerous Tendency in Medicine and on the General Principles of Safe Practice.' He also published an essay in the 'Annals of Philosophy,' ix. 97 (1825), 'On the Climate of the Antediluvian World,' and in the 'Geological Transactions' three papers, 'On the Taunus and other Mountains of Nassau,' 'On the Geological Structure of the Crimea,' and 'An Account of Fossil Vegetables found in Sandstone.'

[Munk's Coll. of Phys. (1878 ed.), ii. 416–18; Proc. of R. Soc. of Lond. iii. 269–72 (1856); Quart. Journ. Geol. Soc. xiii. pp. lxiv–lxvi (1857).] G. C. B.

CRICHTON, ANDREW, LL.D. (1790–1855), biographer and historian, youngest son of a small landed proprietor, was born in the parish of Kirkmahoe, Dumfriesshire, December 1790, and educated at Dumfries academy and at the university of Edinburgh. After becoming a licensed preacher he was for some time engaged in teaching in Edinburgh and North Berwick. In 1823 he published his first work, the 'Life of the Rev. John Blackadder,' which was followed by the 'Life of Colonel J. Blackadder,' 1824, and 'Memoirs of the Rev. Thomas Scott,' 1825. To 'Constable's Miscellany' he contributed five volumes, viz. 'Converts from Infidelity,' 2 vols. 1827, and a translation of Koch's 'Revolutions in Europe,' 3 vols. 1828. In the 'Edinburgh Cabinet Library' he wrote the 'History of Arabia,' 2 vols. 1833, and 'Scandinavia, Ancient and Modern,' 2 vols. 1838. He commenced his connection with the newspaper press in 1828 by editing (at first in conjunction with De Quincey) the 'Edinburgh Evening Post.' In 1830 he conducted the 'North Briton,' and in 1832 he undertook the editorship of the 'Edinburgh Advertiser,' in which employment he continued till June 1851. He contributed extensively to periodicals, among others to the 'Westminster Review,' 'Tait's Edinburgh Magazine,' the 'Dublin University,' 'Fraser's Magazine,' the 'Church Review,' and the 'Church of Scotland Magazine and Review.' In 1837 the university of St. Andrews conferred on him the degree of doctor of laws. He was a member of the presbytery of Edinburgh, being ruling elder of the congregation of Trinity College Church, and sat in the general assembly of the church of Scotland as elder for the burgh of Cullen for three years previous to his decease. He died at 33 St. Bernard's Crescent, Edinburgh, 9 Jan. 1855.

He married first, in July 1835, Isabella Calvert, daughter of James Calvert, LL.D. of Montrose, she died in November 1837; and secondly, December 1844, Jane, daughter of the Rev. John Duguid, minister of Erie and Kendall.

[Gent. Mag. June 1855, p. 654; Hardwicke's Annual Biog. for 1856, p. 198.] G. C. B.

CRICHTON, GEORGE (1555?–1611), jurist and classical scholar, was born in Scotland about 1555. He quitted his country at an early age in order to pursue his classical studies at Paris. He studied jurisprudence at Toulouse for several years, and returned to Paris in 1582. For a short time he practised at the bar, and then accepted the post of regent in the Collège Harcourt (November 1583). He also resided for a time in the Collège de Boncourt. He succeeded Daniel d'Ange as professor of Greek in the Collège Royal, and was created doctor of canon law by the university of Paris in 1609. He died on 8 April 1611, and was buried in the church of the Jacobins in the Rue Saint-Jacques.

Niceron enumerates no fewer than twenty-nine works by him. Among them are: 1. 'In felicem Ser. Poloniæ Regis inaugurationem Congratulatio,' Paris, 1573, 4to. This is a poem on the election of Henri de Valois, duc d'Anjou. 2. 'Selectiores notæ in Epigrammata è libro primo Græcæ Anthologiæ decerpta, et Latino carmine reddita,' Paris, 1584, 4to. 3. 'Laudatio funebris habita in exequiis Petri Ronsardi,' Paris, 1586, 4to. 4. 'Oratio de Apollinis Oraculis et de sacro Principis oraculo,' Paris, 1596, 8vo. 5. 'De Sortibus Homericis Oratio,' Paris, 1597, 8vo. 6. 'In Oppianum de Venatione prefatio,' Paris, 1598, 8vo. 7. 'Orationes duæ habitæ in auditorio regio, anno 1608,' Paris, 1609, 8vo. One of these is on the laws of Draco and Solon, and the other on the title 'De Judiciis' in Harmenopulus.

[Niceron's Mémoires, xxxvii. 346–57; Moreri's Dict. Historique; Cat. of Printed Books in Brit. Mus.] T. C.

CRICHTON, JAMES, surnamed **The Admirable** (1560–1585?), born, probably at Eliock, on 19 Aug. 1560, was elder son of Robert Crichton of Eliock, Dumfriesshire, by his first wife, Elizabeth, daughter of Sir James Stewart of Beath, and Margaret, daughter of John, lord Lindsay, of the Byres. His mother traced her descent to the royal line of Scotland, and was related to many of the chief Scottish families. Robert Crichton, the father, descended from the Crichtons of Sanquhar, acted as lord advocate of Scotland jointly with John Spens from 1562 to 1573, and with David Borthwick from 1573 to 1581. On 1 Feb. 1581 he became sole advocate and senator of the College of Justice. He was at one time suspected of favouring the cause of Queen Mary; hence his slow promotion. He inherited the estate of Eliock, Dumfriesshire, and in 1562 was presented by a kinsman, Robert Crichton (of the Crichtons of Nauchton, Fifeshire), bishop of Dunkeld, with the estate of Cluny, Perthshire. Cluny was the property of the see of Dunkeld; but the chapter, anticipating a forfeiture by the crown, consented to the alienation. On 11 May 1566 the bishop granted a charter in which James (the Admirable) Crichton was designated the heir to the property, and this arrangement was confirmed by the next bishop on 22 March 1576. The father fell ill in June 1582, and made his will 18 June. Nine days later David M'Gill was appointed to succeed him as a lord advocate and senator. But from the fact that confirmation of his testament was not granted till 1586, it may be doubted whether he died, as the ordinary authorities state, in 1582. He married thrice. His first wife, the mother of the famous James and of a younger son, Robert, died before 1572; his second wife was Agnes, daughter of John Mowbray of Barnbougall; his third wife, Isobell Borthwick, survived him (see Brunton and Haig, *College of Senators*, p. 176; Omond, *Lord Advocates of Scotland*, i. 27–37; *Proceedings of Soc. of Antiquaries of Scotland* (1855), ii. 103–18).

Young Crichton was first educated either at Perth or Edinburgh, and in 1570, at the age of ten, entered St. Salvator's College, St. Andrews, where he proceeded A.B. 20 March 1573–4, and A.M. in 1575. Hepburn, Robertson, Rutherford, and George Buchanan were his chief tutors, and his studies covered the widest possible range. Sir Alexander Erskine, James VI's governor, married a relative of Crichton, and invited him about 1575 to become a fellow-pupil with the young king under George Buchanan. On 20 June 1575 Crichton signed a deed granting certain rights in the property of Cluny which was entailed upon him to his kinsman the Bishop of Dunkeld. The document is extant among the Cluny archives, now the property of the Earl of Airlie, and contains Crichton's only known signature. He subscribes himself 'Mr. James Creichtone.' In 1577 Crichton resolved to travel abroad. Although only seventeen his intellect seemed fully developed. He was reputed by foreign admirers to be master of Latin, Greek, Hebrew, Chaldaic, Italian, Spanish, French, Flemish, German, Scottish, and English. His memory was such that anything that he once heard or read he could repeat without an error. Nor were his accomplishments as a fencer and as a horseman stated to be less remarkable. It is very probable that he arrived at Paris at the end of 1577. That he visited France is undoubted, but the details are not very well ascertained. According to Sir Thomas Urquhart, a fanciful seventeenth-century writer, whose facts are to be treated with caution, Crichton gave proof of his precocity at Paris by issuing placards announcing that in six weeks he should present himself at the College of Navarre to answer orally in any one of twelve languages whatever question might be proposed to him 'in any science, liberal art, discipline, or faculty, whether practical or theoretic.' The appointed day arrived, and the youth acquitted himself admirably, to the astonishment of a crowded audience of students and professors. The next day he was victorious in a tilting match at the Louvre. Contemporary authorities are silent as to this, but state that he enlisted in the French army. After less than two years' service he retired in 1579 and went to Genoa, where he arrived in a destitute condition in July. This is the

earliest fact in Crichton's Italian tour attested by contemporary evidence. He addressed the senate of Genoa in a Latin speech, which was published with a dedication to the doge Johannes Baptista Gentilis. Crichton was well received, but early in the following year left for Venice. At Venice he introduced himself to the scholar and printer, Aldus Manutius (grandson of the founder of the Aldine press), and presented him with a poem in Latin hexameters ('In Appulsu ad Vrbem Venetam'), which was printed in a thin quarto at the press of the brothers Guerra of Venice in 1580. Aldus was impressed by Crichton's many accomplishments, praised him extravagantly, and gave him the opportunity of pronouncing an oration before the doge and senate. Public and private debates with professors in theology, philosophy, and mathematics were arranged for the young Scotsman, who was only worsted by the scholar Mazzoni, whom he met at a private dinner given him by some Venetian noblemen. Latin odes and verses came freely from his pen, and a handbill was issued in 1580 by the brothers Guerra describing his handsome appearance, his skill as a swordsman, and his marvellous intellectual attainments. An identical account of Crichton's exploits was avowedly written and published by Aldus in the form of a tract in 1581, and again in 1582. Hence the handbill, which is an authority of the first importance in Crichton's career, doubtless came from the same pen. In the earlier edition the tract was entitled 'Relatione della Qvalita Di Jacomo di Crettone Fatta da Aldo Manvtio. All' Illustrissimo & eccellentissimo S. Jacomo Boncompagno Duca di Sora & Gouer. Gen. di S. Ct. In Vinegia MDLXXXI Appresso Aldo.' The second edition is entitled 'Relatione Fatta da Aldo Manucci Al Duca di Sora Adi x Ottobre 1581 Sopra le ammirabili qvalita del Nobilissimo Giouane Scozzese Iacomo Di Crettone . . . In Venetia MDXXCII Presso Aldo.' According to the statement printed there, Crichton readily disputed the doctrines of the Thomists and Scotists with Padre Fiamma 'e con molti altri valorosi prelati' in the presence of Cardinal Ludovico d'Este, discussed the procession of the Holy Ghost in the house of the Patriarch of Aquileia, and retired to a villa on the Brenta to prepare himself for a three days' public debate in the Chiesa San Giovanni e Paolo at Pentecost, 1581. In the course of 1581 Crichton, whose health was failing, left Venice for Padua with an introduction to Cornelius Aloisi, an eminent patron of letters. Cornelius received Crichton handsomely. The youth eulogised the city in public orations, and disputed with the university professors on their interpretation of Aristotle and in mathematics. Conferences took place almost daily, but the arrangements for a public disputation at the palace of the bishop of Padua fell through, and the misadventure led to the publication of a pasquinade, in which Crichton was denounced as a charlatan. To this Crichton replied with an elaborate challenge to the university, offering to confute the academic interpretation of Aristotle, to expose the professors' errors in mathematics, and to discuss any subject proposed to him. He would employ, he announced, ordinary logical rules, or mathematical demonstration, or extemporaneous Latin verse, according to the nature of the question under discussion. The challenge was accepted, the disputation lasted four days, and Crichton achieved complete success. The incident is fully described by Aldus Manutius in his dedication to Crichton of his edition of Cicero's 'Paradoxa' dated June 1581.

According to Urquhart's story, accepted by Tytler, Crichton's latest biographer, Crichton removed to Mantua (1582), and won his first laurels there by killing in a duel a far-famed swordsman. The Duke of Mantua thereupon employed him as tutor and companion to his son, Vincenzo di Gonzaga, a youth of ungovernable temper. At the Mantuan court Crichton is said by Urquhart to have composed a satiric comedy in which he acted the chief parts. Shortly afterwards, while paying a visit to a mistress, he was attacked by a band of midnight brawlers. He drew his sword upon their leader, and at once recognised in him his pupil Vincenzo. Kneeling down, Crichton presented the handle of his sword to the prince, who snatched it from him and plunged the point into his heart. Aldus Manutius dedicated 'memoriæ Iacobi Critonii' his edition of Cicero's 'De Universitate' (1583). He here lamented Crichton's sudden death, which took place, according to his account, on 3 July 1583, when the young man was barely two-and-twenty. He enlarges on his grief in a dedication of Cicero's Aratus addressed in November 1583 to a common friend, Stanislaus Niegossewski, a Pole. But Aldus gives no details of the occurrence in either passage, and makes no mention of Crichton's visit to Mantua, nor of his connection with the ducal family of Gonzaga.

That Crichton met with a tragic end at Mantua was generally accepted by the earliest writers about him. In 1601 Thomas Wrighte (*Passions of the Minde*) tells what seems to be the same story as Urquhart's without giving names. As early as 1603 John Johnston wrote of Crichton in his 'Heroes Scoti,' p. 41, that 'Mantuæ a Ducis Mantuani filio ex

nocturnis insidiis occisus est, A° Christi 1581' (this date is evidently a misprint). In Abernethy's 'Musa Campestris' (1609), p. 52, in David Buchanan's account of Crichton (1625), and in Dempster's account the same story is repeated with unimportant additions. Sir Thomas Urquhart, to whom Crichton owes no little of his posthumous fame, worked up the tradition thus constructed into a very exciting story in his 'Discovery of a most exquisite Jewel' (1652). No reference has been found to Crichton's death in histories of Mantua, or of the ducal family of Gonzaga (Black, *Tasso*, ii. 448). But the general agreement among early Scottish writers points to the authenticity of the outlines of the tale. The date (3 July 1583) assigned by Aldus, however, is quite impossible, and Aldus must have written his elegy on hearing some rumours of Crichton's death, which proved false.

It is more than probable that in 1584 Crichton was repeating at Milan the performances which had secured him his fame elsewhere. Immediately after the death, on 3 Nov. 1584, of Cardinal Borromeo, archbishop of Milan, there was published in the city an elegy written by Crichton, of which the authenticity cannot be disputed. Its title runs: 'Epicedium illustrissimi et reverendissimi Cardinalis Caroli Boromæi Ab Jacobo Critonio Scoto rogatu clarissimi summaque in optimum Pastorem suum pietate viri Ioannis Antonij Magij Mediolanen. Proximo post obitum die exaratum de consensu Superiorum . . . Mediolani E Typographia Michaelis Tini M.D.LXXXIIII.' Nor is this the only proof of Crichton's survival. In December 1584 he issued a Latin poem congratulating Gaspar Visconti, the new archbishop of Milan, on his appointment. This little pamphlet is entitled 'Iacobi Critonii Scoti ad amplissimum ac reverendissimum virum Gasparem Vicecomitem summa omnium ordinum voluntate ad præclaram Archiepiscopatus Mediolanen. administrationem delectum Gratulatio. Superiorum consensu. Mediolani—Ex Typographia Pacifici Pontij MDLXXXIIII.' Within the book appears the date 'CIↃIↃXXCIV. v Id. Dec.' Verses to celebrate the marriage of Charles Emanuel, duke of Savoy, to whom Aldus had dedicated the first volume of his 'Cicero' in 1583, also came from Crichton's pen in 1584, and were printed at the press of Pacificus Pontius, under the title of 'Iacobi Critonii Scoti Ad Summum Potentissimumque Principem, Carolum Emanuelem, Sabaudiæ Ducem, &c., sublimi admodum præstantissimorum regum genere procreatum & non modo ætate paribus ingenii felicitate prætendentem sed incredibili etiam virtutis ardore cum maioribus contendentem—*ενγενεστερον*, Carmen Nuptiales. Moderatorum permissu. Mediolani. Ex Typographia Pacifici Pontii MDLXXXIIII.' Crichton published at the same press in 1585 a collection of Latin poems including a defence of poetry, with a dedication to Sforza Brivius, chief magistrate of Milan, dated 1 March 1585. Some verses in the volume, separately dedicated to Sforza's son and brother, prove Crichton to have been high in the favour of the family. After 1585 Crichton disappears. We know that before 1591 his younger brother Robert had become proprietor of Cluny, to which James was heir. Hence he must have died before that date and after 1585. There is nothing to date Crichton's visit to Mantua, where it seems probable that he met his death, but in all likelihood it followed his labours at Milan. Whether he met Aldus again and convicted him of assigning a wrong date to his death is not known.

The Admirable Crichton's extant works are excessively rare. Copies of all are in the Grenville Library at the British Museum. They are: 1. 'Oratio Iacobi Critonii Scoti pro moderatorum Genuensis Reipubl. electione coram Senatu habita Calen. Iulij. . . . Genvæ MDLXXVIIII.' 2. 'In Appulsu Ad celeberrimam urbem Venetam De Proprio Statu Jacobi Critonii Scoti Carmen Ad Aldum Manuccium . . . Venetiis Ex Typographia Guerræa CIↃIↃXXC,' reprinted with an ode to Aldus Manutius, in Aldus's edition of 'Cicero' (1583), and in the 'Deliciæ Poetarum Scotorum,' Amsterdam, 1637. 3. 'Epicedium . . . Cardinalis Boromæi,' Milan, 1584 (described above). 4. 'Ad . . . Gasparem Vicecomitem . . . gratulatio,' Milan, 1584 (described above). 5. 'Ad Carolum Emanuelem Sabaudiæ Ducem . . . Carmen Nuptiales,' Milan, 1584 (described above). 6. 'Iacobi Critonii Scoti Ad Nobilissimum Virum Prudentissimumque summæ questuræ regiæ Mediolanen. Administratorem, Sfortiam Brivium De Musarum ac Poetarum imprimis illustrium authoritate atque præstantia, soluta et numeris Poeticis vincta oratione ab eodem defensa, Iudicium . . . Mediolani Ex typographia Pacifici Pontij,' MDLXXXV. This contains a number of Latin poems in praise of poetry and rhetoric, besides epigrams addressed to various persons of influence at Milan. The second edition of Aldus's 'Relatione' (1582) contains an interchange of verses between Crichton and Ludovicus Magius of Milan. An ode by Crichton to Joannes Donatus appears in Aldus's edition of Cicero's 'Cato Major' (1581), and is dated 1 June 1581. An ode, dated 1581, to Lorenzo Massa, secretary to the Venetian republic, by Crichton, is appended by Aldus to his

dedication to Massa of his edition of Cicero's 'Lælius' (1581). Crichton's challenge to the learned men of Padua is printed by Aldus in his dedication to Crichton of Cicero's 'Paradoxa,' and is dated June 1581. Four hexameters by Crichton are prefixed to 'I Quattro primi Canti del Lancellotto del Sig. Erasmo di Valvasone,' Venice, 1580; they follow the preface of the editor, Cesare Pavesio (*Notes and Queries*, 5th ser. vii. 106). Dempster mentions the following additional works, but there is no proof that they were ever extant, and their titles are obviously constructed from the accounts given by Crichton's early biographers of his oratorical achievements. They are: 'Laudes Patavinæ;' 'Ignorantiæ laudatio,' an extemporaneous speech; 'Epistolæ ad diversos;' 'Præfationes solemnes in omnes scientias, sacras et profanas;' 'Judicium de Philosophis;' 'Errores Aristotelis;' 'Refutatio Mathematicorum;' 'Arma an literæ præstent Controversia oratoria.' Tanner repeats this list. Crichton's Latin verses are not very pointed or elegant. Sir Thomas Urquhart's fantastic account of Crichton (1652) gave him his popularity and conferred on him his title of Admirable.

The best authenticated portrait of Crichton belongs to Alexander Morison of Bognie, Banffshire. It is the work of an Italian, and is said to have been sent from Italy by Crichton himself to Sir James Crichton of Frendaught, whom he regarded as the head of the Crichton family. An engraving appears in the 'Proceedings of the Scottish Antiquaries,' vol. ii., and in the second edition of Tytler's 'Life.' Another portrait belongs to William Graham of Airth House, Stirlingshire, and this seems to be the original of which copies belong to the Marquis of Bute at Dumfries House, J. A. Mackay, esq., of Edinburgh, Sir A. W. Crichton of St. Petersburg, James Veitch of Eliock, and Lord Blantyre of Lennoxlove. Mr. Veitch's painting was engraved in Pennant's 'Tour in Scotland,' and the one belonging to Sir A. W. Crichton in the first edition of Tytler's 'Life.' The original of the engraving in Imperialis's 'Museum Historicum' (1640) is not known. The portraits belonging to the Duke of Bedford at Woburn, and to Mr. George Dundas of Edinburgh, are of less than doubtful authenticity. All the portraits show Crichton as a handsome youth, but a red mark disfigured his right cheek.

The estates of Eliock and Cluny, which Crichton, had he lived, would have inherited from his father, passed to his younger brother Robert, usually called Sir Robert Crichton. But these lands he resigned to the crown in 1591. Robert's first notable exploit was to attack, about 1591, with a band of marauders, the castle of Ardoch, where his half-sister Marion, the daughter of his father by his third wife, was living under the guardianship of Henry Stirling. Crichton carried off the girl, who was not heard of again, and cruelly assaulted and robbed her protectors. The privy council in 1593 denounced him as a traitor for this action, but he was not captured. He next took up the cause of his mother's kinsman, the Earl of Moray, who was murdered in 1595, and killed in the chapel of Egismalay the laird of Moncoffer, who was reputed to sympathise with the earl's murderer. He was ordered to stand his trial for the crime, but the matter was hushed up, and in 1602 he appeared at James's court at St. Andrews. There he murderously assaulted a courtier named Chalmers in the royal presence. He was summoned to Falkland to answer this offence, and on his declining to appear his property was forfeited to the crown. He disappears after 1604. He married twice: first, Susanna Grierson; secondly, on 12 Jan. 1595, Margaret, daughter of John Stewart, sixth lord Invermeath. He had sons whose names are not known. His half-sister Margaret, daughter of his father's second wife, married Sir Robert Dalzell, first earl of Carnwath, to whom Robert sold the estate of Eliock in 1596.

[Much fable has doubtless been intermingled with many accounts of Crichton's remarkable career, though some part of the facts appears to be well authenticated. Two copies of the gazette or handbill, printed at Venice in 1580 at the press of the brothers Domenico and Gio Battista Guerra, describing Crichton's marvellous knowledge, are in the British Museum and one is in a showcase. The bill, first discovered by Mr. Hibbert in 1818 pasted inside the cover of a copy of Castiglione's 'Cortegiano' (ed. 1545), which had belonged to the Rev. S. W. Singer (see Edinburgh Mag. July 1818), Aldus Manutius's two tracts referred to above, with his description of Crichton's achievements when dedicating his Cicero's Paradoxa to him in 1581, and his eulogy upon him when dedicating Cicero's Lælius to Massa in 1581, are the earliest notices extant. The authenticity of Aldus's testimony has been questioned by Dr. Black in his Life of Tasso, and by Dr. Kippis in the Biographia Britannica on the ground that Aldus was addicted to exaggerated eulogy of his friends, most of whom he represents to be marvellous geniuses. Aldus's account of Niegossewski, a young Pole, coincides so suspiciously with his account of Crichton that his testimony requires to be corroborated by independent evidence. In the Epitaphiorum Dialogi Septem Auctore Bartholomæo Burchelato, Tarvisino Physico, Venice, 1583, an extraordinary account is given (p. 52) of Crichton's mnemonic power (see Notes and Queries, 3rd ser. viii. 85–6). Felix

Astolphi, in his contemporary Officina Historica, J. J. Scaliger in his Scaligerana, and Imperialis in his Museum Historicum (1640), follow Aldus; but Trajan Boccalini in Ragguagli di Parnasso, Venice, 1612 (English translation 1656) ridicules some of Crichton's attainments. Dempster is meagre, and he complains that Crichton was too arrogant in claiming descent from the Scottish kings. In John Johnston's Heroes Scoti, 1603, Crichton is described for the first time in verses to his memory as 'admirable' ('omnibus in studiis admirabilis'). Other early accounts by his own countrymen are met with in Adam Abernethy's Musa Campestris, 1603; in David Buchanan's De Scriptoribus Scotis, 1625, first printed by the Bannatyne Club in 1837; in David Leitch's Philosophia illacrymans, 1637, where the epithet Admirabilis is again employed; in Sir Thomas Urquhart's Jewel, 1652 (a very lively story, adding many unauthentic details). A general reference to his early death also appears in Thomas Wright's Passions of the Minde (1601 and afterwards). Dr. Mackenzie wrote a life of Crichton in his Lives of Eminent Writers of the Scottish Nation, 1722, which is quite untrustworthy; Dr. Kippis, in the Biographia Britannica, is diffuse but generally sensible. A chapbook attributed to Francis Douglas and based on Mackenzie appeared at Aberdeen about 1768, and is reproduced by Pennant in his Tour in Scotland, and by Dr. Johnson in his popular account of Crichton in the Adventurer, No. 82; Rev. John Black, in his Life of Tasso, 1810, is useful, but more sceptical than necessary; but David Irving, in his appendix to his Life of George Buchanan, is brief and thorough. The completest account of Crichton is given in P. F. Tytler's biography, 1st edit. 1819, and 2nd and revised edit. 1823; but it depends too much upon Urquhart and omits all mention of Crichton's chief works, as well as of Aldus's 'Relatione.' A valuable paper by John Stuart appears in the Proceedings of the Society of Scottish Antiquaries for 1855, ii. 103–18. Harrison Ainsworth published his romance of Crichton in 1837, and in his very interesting introductory essay and appendices reprints with translations in verse the elegy on Borromeo and the eulogy on Visconti. A poor play entitled Crichton, a Tragedy, by George Galloway, was printed at Edinburgh in 1802. Some amusing references to Crichton appear in Father Prout's Reliques. See also J. H. Burton's The Scot Abroad, pp. 255–8.] S. L. L.

CRICHTON, JAMES, Viscount Frendraught (*d.* 1650), was eldest son of James Crichton of Frendraught, by Elizabeth, eldest daughter of John Gordon, twelfth earl of Sutherland. He was descended from William Crichton, Lord Crichton [q. v.] His father was of very turbulent disposition, and in October 1630 several friends whom he had urged to stay in his house to protect him from the threatened assault of his enemies were burnt to death there under circumstances that threw suspicion on himself. His chief enemies were the Gordons of Rothemay, who repeatedly plundered Frendraught. The son was created baron of Frendraught in 1641 and Viscount Frendraught in 1642. He took part in Montrose's last expedition, and was present at the battle of Invercharran (1650). In the rout Montrose's horse was disabled, and Frendraught gave him his own, which enabled him to make good his escape for a time. Frendraught died by his own hand on the field of battle.

[Douglas's Peerage of Scotland, i. 611.] J. M. R.

CRICHTON, ROBERT (*d.* 1586?), of Eliock, lord advocate of Scotland. [See under Crichton, James, 1560–1585?]

CRICHTON, ROBERT, sixth Lord Sanquhar (*d.* 1612), was the son of Edward, fifth lord. In 1605, while on a visit to Lord Norreys in Oxfordshire, he engaged in a fencing match with a fencing-master called Turner, when he accidentally lost one of his eyes, and for some time was in danger of his life. Seven years afterwards he hired two men to assassinate Turner, one of whom, Robert Carlyle, shot him with a pistol 11 May 1612, for which he and his accomplice were executed. Lord Sanquhar absconded, and a reward of 1,000*l.* having been offered for his apprehension, he was taken and brought to trial in the king's bench, Westminster Hall, 27 June of the same year, when, not being a peer of England, he was tried under the name of Robert Crichton, although a baron of three hundred years' standing. In an eloquent speech he confessed his crime, and being convicted on his own confession was hanged on a gibbet with a silken halter in Great Palace Yard, before the gate of Westminster Hall, on 29 June. Great interest was made to save his life, but James was inexorable, because it is said Crichton had on one occasion failed to resent an insult offered to his majesty in Paris (*Letters and State Papers during the reign of King James Sext*, Abbotsford Club, 1828, p. 36). Crichton died penitent professing the catholic religion. By his marriage at St. Anne's, Blackfriars, 10 April 1608, to Anne, daughter of Sir George Farmer of Easton, he had no issue. All his property was left to his natural son, Robert Crichton, but the heir male, William, seventh lord Sanquhar, disputed the succession, and on the matter being referred to James VI Robert Crichton was served heir of entail to him in the estate of Sanquhar 15 July 1619 (Hailes, *Memorials of James VI*, p. 51).

[Melrose Papers (Abbotsford Club), pp. 127, 132, 133, 264, 265; Letters and State Papers

during reign of James Sext (Abbotsford Club, 1828), pp. 356; Douglas's Scotch Peerage (Wood).] T. F. H.

CRICHTON, Sir WILLIAM, Lord Crichton (*d.* 1454), chancellor of Scotland, descended from a very old family in the county of Edinburgh, one of whom is mentioned as early as the reign of Malcolm I, was the son of Sir James Crichton of the barony of Crichton. He is first mentioned in Rymer (*Fœdera*, x. 309) among the nobility who met James I at Durham on his return from his long detention in England. At the coronation of James I in 1424 he was knighted and appointed one of the gentlemen of the bedchamber. Along with other two ambassadors he was sent in May 1426 to treat with Eric, king of Norway, and soon after his return he was constituted one of the king's privy council and master of the household. At the time of the assassination of James I in 1437 he was in command of Edinburgh Castle, a position which this event rendered of much greater importance, inasmuch as it afforded an asylum for the queen and the infant prince. The queen soon discovered that the charge of the young prince had been taken from her by Crichton into his own hands. On pretence of superintending the expenses of the household he seized on the royal revenues, and surrounding himself by his own creatures ousted every one else from a share in the government. In these circumstances the queen had recourse to a clever stratagem. At the conclusion of a visit of some days which she had been permitted to pay her son she concealed him in a wardrobe chest and conveyed him, along with some other luggage, to Leith, and thence by water to her jointure-house at Stirling, at that time in the command of Livingston of Callendar. Apparently in reference to Crichton an act was passed at the ensuing parliament, by which it was ordained that where any rebels had taken refuge within their castles or fortalices, and held the same against lawful authority, &c., it became the duty of the lieutenant to raise the lieges, to besiege such places, and arrest the offenders, of whatever rank they might be (*Acts of the Parliament of Scotland*, ii. 32). Livingston, having raised his vassals, laid siege to the castle of Edinburgh in person, whereupon Crichton secretly proposed a coalition with the Earl of Douglas. As the earl not only declined the proposal, but added that it would give him great satisfaction if two such unprincipled disturbers of the public peace should destroy each other, they resolved to make truce with each other and combine against the Earl of Douglas. The castle of Edinburgh was delivered into the hands of Livingston, who presented the young king with the keys of the fortress. On the morrow Livingston and Crichton shared the power between them. The office of chancellor was taken from Cameron, bishop of Glasgow, a partisan of the house of Douglas, and bestowed upon Crichton between 3 May and 10 June 1439; while the chief management in the government and the guardianship of the king's person was committed to Livingston (*Register of the Great Seal*, 1424–1513, p. 49). As the Earl of Douglas died on 26 June following, no opposition was made to this powerful coalition, which for a while had virtually absolute control of the affairs of the kingdom. To protect herself the queen married Sir James Stewart, the black knight of Lorne, but he was immured by Livingston in the dungeon of Stirling Castle, upon which the queen consented to resign the government of the castle into the hands of Livingston as the residence of the young king. Crichton, now becoming jealous of the authority wielded by Livingston, rode to Stirling during the latter's absence at Perth, and under cover of the night concealed a large number of his vassals in the wood near the royal park of Stirling. When the young king rode out early in the morning for his usual pastime of the chase, he was suddenly surrounded and conveyed to Linlithgow, and thence to the castle of Edinburgh. Through the mediation of Leighton, bishop of Aberdeen, and Winchester, bishop of Moray, a reconciliation took place between Livingston and Crichton, the former being again entrusted with the care of the young king, while greater share than formerly was given to Crichton in the management of the state. In order to make themselves secure of their authority they now determined to compass the death of the young Earl of Douglas, and, having obtained evidence against him for high treason, enticed him to the castle of Edinburgh, and after a hurried form of trial caused him to be beheaded in the back court of the castle. The succeeding Earl of Douglas having entered into a coalition with Livingston, Crichton fled to the castle of Edinburgh, which he began to fortify and store with provisions against a siege. Summoned by Douglas to attend the parliament at Stirling to answer to the charge of high treason, he responded by a raid on the earl's lands (*Auchinleck Chronicle*, p. 36). Meantime his estates were confiscated to the parliament, but after the castle of Edinburgh had been invested for nine weeks he surrendered it to the king on condition of not only being insured against indemnity, but of retaining the greater part of his former power and influence. From this time Crichton, who had entered into a coalition with Bishop Ken-

nedy, his successor as chancellor, remained faithful to the king in his struggle against the ambitious projects of the Earl of Douglas, assisted by Livingston. In 1445 he was created a baron by the title Lord Crichton, and along with Kennedy was the chief adviser of the youthful monarch. In 1448 he was sent with two others to France to obtain a renewal of the league with that country, and to arrange a marriage between James and one of the daughters of the French king. After arranging a friendly treaty they, by advice of the French king, who had no daughter of a suitable age, proceeded to the court of Arnold, duke of Gueldres, where they were successful in arranging a marriage with Mary, his only daughter and heiress. Crichton was present in the supper chamber at Stirling in 1452 when James stabbed Douglas to death with a dagger. Crichton died in 1454. So much had the king been dependent on his advice that the courtiers dreaded to announce to him his great loss. He founded the collegiate church of Crichton 26 Dec. 1449. By his wife Agnes he had a son James, second lord Crichton (1430–1469), who, under the designation of Sir James Crichton of Frendraught, was appointed great chamberlain of Scotland in 1440, and held that office till 1453; and two daughters, Mary, married to Alexander, first earl of Huntly, and Agnes, married first to Alexander, fourth lord Glaumis, and secondly to Ker of Cessford.

[Crawford's Officers of State, 31; Douglas's Scotch Peerage (Wood), i. 609; Register of the Great Seal of Scotland, vol. i.; Acts of the Parliament of Scotland; Auchinleck Chronicle; Major, De Historia Gentis Scotorum; the Histories of Tytler and Hill Burton.] T. F. H.

CRICHTON, CREIGHTON, or CREITTON, WILLIAM (*fl.* 1615), jesuit, was a native of Scotland. When Nicholas de Gouda, the pope's legate, was engaged in a secret embassy to that country in 1561–2, all the ports were watched and guarded, and it was only by the extraordinary courage and ingenuity of John Hay and Crichton that de Gouda escaped unharmed. Crichton accompanied him to Antwerp and became a member of the Society of Jesus. He returned to Scotland in the beginning of Lent 1582, and was received into the house of Lord Seton, the only member of the royal council who remained constant to his religion. He also entered into correspondence with the Duke of Lennox, cousin and guardian of James VI, who was still a minor. It was not without great difficulty that he obtained an interview with Lennox, for he had to be introduced into the king's palace at night, and hidden during three days in a secret chamber. The duke promised that he would have the young king instructed in the catholic religion or else conveyed abroad in order to be able to embrace it with more freedom. To secure this object Crichton made some concessions on his side, chiefly of a pecuniary nature. The articles of this agreement were drawn up by Crichton and signed by the duke. Armed with this document Crichton proceeded to Paris, where the Duke of Guise —the king's relative—the archbishop of Glasgow, Father Tyrie, and other Scotchmen, all considered the catholic cause as good as gained. They therefore despatched Crichton to Rome and Parsons into Spain. The object of their mission was that they might secure the safety of the young king and of the Duke d'Aubigny, by assembling a strong military force to guard them, and that they might at the same time provide a catholic bride for the king. The pope subscribed four thousand gold crowns, the king of Spain twelve thousand. 'But,' says Crichton, 'the plan, which might have been easily carried out in two months, was spread over two years, and so came to the knowledge of the English court.' Elizabeth took alarm, and soon afterwards the Earl of Gowrie and the confederate lords seized the person of the young king.

In compliance with the pope's desire, and at the earnest request of the catholic nobility, Crichton was sent to Scotland again in 1584, and with him Father James Gordon; but their vessel was seized on the high seas by the admiral of Zeland, acting for the protestants of Holland, who were in rebellion against their own sovereign (Thomas, *Hist. Notes*, pp. 409, 1084). Gordon was set at liberty, but Crichton and Ady, a secular priest, were condemned to die for the murder of the Prince of Orange, whose assassination was believed to have been the work of jesuits. A gallows was erected for the execution of Crichton, but at this juncture a treaty was concluded between the Dutch and the queen of England. Elizabeth on learning that Crichton was a prisoner at Ostend requested the negotiators of the treaty to have him given up to her, and sent a ship across to Ostend for the special purpose of conveying him to England. A ridiculous story was circulated that some papers which he tore in pieces had been blown on board again and pieced together, and that they were found to contain a proposal for the invasion of England by Spain and the Duke of Guise (Tytler, *Hist. of Scotland*, ed. 1864, iv. 95).

He was committed to the Tower on 16 Sept. 1584, and appears to have remained there till 1586. His liberation is attributed to a confes-

sion made by William Parry, who was executed for treason in 1584, and who said that when he consulted Crichton as to whether it was lawful to kill the queen he received an answer distinctly and strongly in the negative. After an examination on the subject Crichton wrote a letter to Secretary Walsingham, which was published by the queen's order. On being released he engaged in a conspiracy of catholics to raise a rebellion in England (1586). His 'Reasons to show the easiness of the enterprise' are printed by Strype (*Annals*, iii. 414, from *Cotton. MS.* Julius F. vi. 53; cf. *Cotton MS.* Galba C. x. f. 339 *b*). He arrived in Paris from London in May 1587.

With the advice of his councillors of state James sent Father Gordon and Crichton secretly to Rome in 1592 for the purpose of arranging with the pope the means of restoring the catholic religion in Scotland. Writing to Father Thomas Owens long afterwards, he says:—'Our Kyng had so great feare of y^e^ nombre of Catholiks, and y^e^ puissance of Pope and Spaine, y^t^ he offered libertie of Conscience, and sent me to Rome to deal for y^e^ Popes favor and making of a Scottish Cardinal; as I did shaw y^e^ Kyngs letters to F. Parsons' (Gordon, *Catholic Church in Scotland*, p. 538). He also went to Spain, where he saw the king in the Escorial. Gordon accomplished the mission according to his instructions, and returned to Scotland with Crichton and the pope's legate, George Sampiretti. James afterwards changed his mind and resolved that the laws against catholics should be enforced (*Acts of Parliament of Scotland*, iv. 57, 59, 126–8). Eventually Crichton was compelled to leave Scotland (1595); he passed across to Flanders, and devoted all his energy to the foundation of the Scottish seminary at Douay (Forbes-Leith, *Narratives of Scottish Catholics*, pp. 222–6). He was living at Paris in 1615, and in a letter dated 14 July in that year he says: 'Verum est ætatem me non gravare multum, quamvis anni abundant' (Oliver, *Jesuit Collections*, p. 18). The date of his death has not been ascertained.

He is the author of: 1. A letter to Sir Francis Walsingham concerning Parry's application to him, with this case of conscience, 'Whether it were lawful to kill the queen,' dated 20 Feb. 1584–5. Reprinted in Holinshed's 'Chronicle,' and in Morris's 'Troubles of our Catholic Forefathers,' series ii. 81, and translated into Italian in Bartoli, 'Dell' istoria della compagnia di Giesu: l'Inghilterra,' lib. iv. cap. x. p. 291. 2. 'De Missione Scotica puncta quædam notanda historiæ societatis servientia,' manuscript in the archives of the Society of Jesus. 3. 'An Apology.' This work, which was published in Flanders, is referred to in 'A Discoverye of the Errors committed and Inivryes done to his Ma: off Scotlande and Nobilitye off the same realme, and Iohn Cecyll Pryest and D. off diuinitye, by a malitious Mythologie titled an Apologie, and compiled by William Criton Pryest and professed Iesuite, whose habits and behauioure, whose cote and conditions are as sutable, as Esav his handes, and Iacob his voice' [1599].

[Authorities quoted above; also Forbes-Leith's Narratives of Scottish Catholics, pp. 78, 79, 181–3, 197, 198; Tanner's Societas Jesu Apostolorum Imitatrix, p. 105; Morris's Troubles of our Catholic Forefathers, ser. ii. 17, 18, 71–82; Strype's Annals, iii. 250, 452, iv. 104; Egerton MS. 2598, f. 199; Foley's Records, vii. 181; Rymer's Fœdera, ed. 1715, xvi. 190, 197, 226, 238, 239; Birch's Elizabeth, i. 109, 215.] T. C.

CRIDIODUNUS, FRIDERICUS (*d.* 838), is the name given by Bale to St. Frederick, bishop of Utrecht, who is said by William of Malmesbury to have been the nephew and the disciple of St. Boniface. As Boniface was believed to have been born at Crediton, Bale assumed that this would be the birthplace also of his nephew Frederick, and therefore bestowed on the latter the surname Cridiodunus (from Cridiandún or Cridian-tún, the older spelling of Crediton). The statement that Frederick was related to Boniface rests solely on the authority of Malmesbury. According to the early continental hagiologists he was born at Sexberum in Friesland, and was of a noble Frisian family. The compilers of the 'Acta Sanctorum' point out that Frederick cannot have been Boniface's disciple, in the literal sense of having received his personal instructions, because the former died in 838, thus surviving his alleged teacher by eighty-three years. But they find it difficult to set aside the positive assertion of an honest and careful writer like Malmesbury, and in order to reconcile the authorities they have recourse to the conjecture that Frederick was really the nephew of Boniface, and was born of English parents in Friesland. There can, however, be little doubt that Malmesbury was mistaken. He confesses that he derived the story of Frederick, not from a written source, but from oral communication. Now, in the 'Life of St. Frederick' by Oetbert (written in the tenth century) it is stated that when a boy he was committed by his mother to the care of Richfrid, bishop of Utrecht. It seems almost certain that Malmesbury mistook this name for Winfrid, the original name of Boniface, and therefore identified Frederick's teacher with his own distinguished countryman. (Ap-

parently some of the manuscripts of Malmesbury actually read Wicfridus instead of Winfridus in this passage, for the former reading appears in the extract given in the 'Monumenta Germaniæ,' x. 454; the English editions, however, have Winfridus, and do not mention any variation.) In any case the authority of an English writer of the twelfth century is, on such a question, of no weight when opposed to the unanimous testimony of continental writers of earlier date. There is, consequently, no reason for supposing that Frederick was either of English birth or descent, and his biography is outside the scope of this work; but it has seemed expedient briefly to indicate the real state of the case in order to prevent future inquirers from being misled. Bale's account of 'Cridiodunus' has been followed by Pits, by Dempster (who, after his manner, makes St. Frederick a Scotchman, and adds some imaginary details), and by Bishop Tanner.

[William of Malmesbury's De Gest. Pont. ed. Hamilton (Rolls Ser.), p. 11; Savile's Scriptores, p. 197; Pertz's Monum. Germ. x. 454; Bale's Scriptt. Brit. Cat. ed. Basle, ii. 145; Pits, De Angliæ Scriptt. appendix art. 78; Dempster's Hist. Eccl. Scot. art. 516; Tanner's Bibl. Brit. p. 209; Acta Sanctorum, July 18.] H. B.

CRIPPS, JOHN MARTEN (*d.* 1853), traveller and antiquary, son of John Cripps, was entered as a fellow-commoner at Jesus College, Cambridge, on 27 April 1798, and came under the care of Edward Daniel Clarke. After some stay at Cambridge, he set out on a tour with his tutor, which, though originally intended for only a few months, was continued for three years and a half. In the first part of their journey to Norway and Sweden, they were accompanied by the Rev. William Otter (afterwards bishop of Chichester) and Malthus, the well-known political economist, both members of Jesus. The result of these wanderings was embodied by Clarke in six quarto volumes—his famous 'Travels'—in which the services of his pupil, 'the cause and companion of my travels,' are adequately acknowledged. Cripps brought back large collections of statues, antiques, and oriental flora, some valuable portions of which he presented from time to time to the university of Cambridge and to other public institutions. In 1803 he was created M.A. *per literas regias*, and subsequently became a fellow of the Society of Antiquaries, his name appearing for the first time on the list for 1805. By will dated 1 Oct. 1797 he inherited the property of his maternal uncle, John Marten, which included possessions in the parish of Chiltington, with the manor of Stantons, Sussex. Having built Novington Lodge on the Stantons estate, Cripps fixed his residence there, and devoted much of his time to practical horticulture. His investigations were the means of bringing into notice several varieties of apples and other fruits. From Russia he introduced the kohl-rabi, a useful dairy vegetable. He died at Novington on 3 Jan. 1853, in his seventy-third year. By his marriage on 1 Jan. 1806, to Charlotte, third daughter of Sir William Beaumaris Rush of Wimbledon, he left issue.

[Jesus College Admission Book; Gent. Mag. lxxvi. i. 87, new ser. xxxix. 202–3; Lower's Worthies of Sussex, pp. 271–3; Athenæum, 15 Jan. 1853, p. 82; Horsfield's Sussex, i. 236; Horsfield's Lewes, ii. 246–7; Burke's Landed Gentry, 6th edit. 1882, i. 391; Otter's Life and Remains of E. D. Clarke.] G. G.

CRISP, SIR NICHOLAS (1599?–1666), royalist, was descended from a family possessing estates in Gloucestershire and engaged in trade in London. His father, Ellis Crisp, was sheriff of London in 1625, during which year he died (*Collections relating to the Family of Crispe*, ii. 3). He was a widower, age 29, when he married Sara Spenser 28 June 1628 (CHESTER, *Marriage Licenses*, ed. Foster, p. 355). He was, therefore, probably born in 1598 or 1599. Frequent mentions of Nicholas Crisp in the 'Colonial State Papers' show him actively engaged in the African trade from 1625 onwards. In 1629 he and his partners petitioned for letters of reprisal against the French, stating that they had lost 20,000*l.* by the capture of one of their ships. On 22 Nov. 1632 Charles I issued a proclamation granting to Crisp and five others the exclusive right of trading to Guinea, which was secured them by patent for thirty-one years. Nevertheless in 1637 Crisp's company complained that interlopers were infringing their monopoly of transporting 'nigers' from Guinea to the West Indies (*Cal. of State Papers*, Col., 1574–1660, pp. 75, 114). The wealth thus acquired enabled Crisp to become one of the body of customers who contracted with the king in 1640 for the two farms of the customs called the great and petty farm. The petition of the surviving contractors presented to Charles II in 1661 states that they advanced to the king on this security 253,000*l.* for the payment of the navy and other public uses (*Somers Tracts*, vii. 512). Crisp received the honour of knighthood on 1 Jan. 1641. He was elected to the Long parliament as member for Winchelsea, but was attacked as a monopolist directly parliament opened. On 21 Nov. 1640 he was ordered to attend the committee

of grievances and to submit at once to the House of Commons the patents for the sole trade to Guinea and the sole importation of red-wood, also that concerning copperas stones and that for the monopoly of making and vending beads (Rushworth, iv. 53). For his share in these he was expelled from the house on 2 Feb. 1641. At the same time he and the other customers were called to account for having collected the duties on merchandise without a parliamentary grant, and only obtained an act of indemnity on payment of a fine of 150,000*l.* (Gardiner, *History of England*, ix. 379; *Commons' Journals*, May 25–6, 1641). In the civil war Crisp not unnaturally took the side of the king, but remained at first in London and secretly sent money to Charles. His conduct was discovered by an intercepted letter of Sir Robert Pye's, and his arrest was ordered (Sanford, *Studies of the Great Rebellion*, p. 547). But he succeeded in escaping to Oxford in disguise, and was welcomed by the king with the title of his 'little, old, faithful farmer' (*Special Passages*, 14–21 Feb. 1643). From Oxford Crisp continued to maintain his correspondence with the king's partisans in the city, and his name was placed at the head of the commission of array which was issued by the king on 16 March 1643, and afterwards conveyed to London by Lady Aubigny (Husband, *Ordinances of Parliament*, fol. p. 201; Clarendon, *Rebellion*, vii. 59, 61). He was also implicated in Ogle's plot in the winter of 1643, and the estate of his brother, Samuel Crisp, was sequestrated by the parliament for the same business (*Camden Miscellany*, vol. viii.; *A Secret Negotiation with Charles I*, pp. 2, 18). On 3 July 1643 Crisp obtained a commission from the king to raise a regiment of five hundred horse, but before it was complete it was surprised at Cirencester by Essex, on his march back from Gloucester, and captured to a man (15 Sept. 1643, *Bibliotheca Gloucestrensis*, pp. lxxiv, clxxiv). Crisp himself was not present with his regiment at this disaster. A few days earlier he had been involved in a quarrel with Sir James Enyon of Northamptonshire, which led to a duel in which the latter was mortally wounded. Crisp was brought to a court-martial for this affair, but honourably acquitted on the ground of the provocation and injury he had received from his antagonist (2 Oct. 1643, Sanderson, *Charles I*, p. 666). In the following November Crisp received a commission to raise a regiment of fifteen hundred foot (17 Nov., Black, *Oxford Docquets*), but it does not appear that he carried out this design. For the rest of the war his services were chiefly performed at sea. On 6 May 1644 he received a commission to equip at his own and his partner's charge not less than fifteen ships of war, with power to make prizes (*ib.*) He was granted a tenth of the prizes taken by his ships, and also appointed receiver and auditor of the estates of delinquents in Cornwall (*Cal. Clarendon State Papers*, i. 264, 294). As the royal fleet was entirely in the hands of the parliament, the services of Crisp's squadron in maintaining the king's communications with the continent and procuring supplies of arms and ammunition were of special value. He also acted as the king's factor on a large scale, selling tin and wool in France, and buying powder with the proceeds (Husband, *Collection of Orders*, fol. pp. 842, 846). These services naturally procured him a corresponding degree of hostility from the parliament. He was one of the persons excluded from indemnity in the terms proposed to the king at Uxbridge. His pecuniary losses had also been very great. When Crisp fled from London the parliament confiscated 5,000*l.* worth of bullion which he had deposited in the Tower. They also sequestered his stock in the Guinea Company for the payment of a debt of 16,000*l.* which he was asserted to owe the state (*Camden Miscellany*, vol. viii.; *A Secret Negotiation with Charles I*, pp. 2, 18). His house in Bread Street was sold to pay off the officers thrown out of employment on the constitution of the New Model (*Perf. Diurnal*, 16 April 1645). He is said also to have lost 20,000*l.* by the capture of two ships from Guinea, the one by a parliamentary ship, the other by a pirate (*Certain Informations*, 30 Oct.–6 Nov. 1643). Nevertheless his remaining estates must have been considerable, for on 6 May 1645 the House of Commons ordered that 6,000*l.* a year should be paid to the elector palatine out of the properties of Crisp and Lord Cottington (*Journals of the House of Commons*). On the final triumph of the parliamentary cause Crisp fled to France (Whitelocke, *Memorials*, f. 200), but he does not seem to have remained long in exile. He was allowed to return, probably owing to the influence of his many puritan relatives in London, and appears in the list of compounders as paying a composition of 346*l.* (Dring, *Catalogue*, ed. 1733, p. 25). In the act passed by parliament in November 1653 for the sale of the crown forests the debt due to Crisp and his associates in the farm of the customs was allowed as a public faith debt of 276,146*l.*, but solely on the condition that they advanced a like sum for the public service within a limited period. The additional sum advanced was

then to be accepted as 'monies doubled upon the act,' and the total debt computed at 552,000*l.* to be secured on the crown lands. But though Crisp and his partners were willing to take up this speculation, they could not get together more than 30,000*l.*, and their petitions for more time were refused (*Cal. of State Papers*, Dom. 1653–4, pp. 265, 353, 357). Other speculations were equally unfortunate. Crisp had advanced 1,500*l.* for the reconquest of Ireland, but when the lands came to be divided among the adventurers the fraud of the surveyors awarded him his share in bog and coarse land (Petition in PRENDERGAST, *Cromwellian Settlement*, p. 241). The prospect of the Restoration gave him hopes of redress, and he forwarded it by all means in his power. He signed the declaration of the London royalists in support of Monck (24 April 1660), and was one of the committee sent by the city to Charles II at Breda (3 May 1660, KENNET, *Register*, pp. 121, 133). In the following July Crisp petitioned from a prison for the payment of some part of the debt due to him for his advances to the state; his own share of the great sum owing amounted to 30,000*l.* (*Cal. State Papers*, Dom. 1660–1, p. 122). In the next three years he succeeded in obtaining the partial reimbursement of these debts, and the grant of several lucrative employments as compensation for the rest. In May 1661 he obtained for his son the office of collector of customs in the port of London, and in June he became himself farmer of the duty on the export of sea coal. He obtained 10,000*l.* for his services in compounding the king's debt to the East India Company, and two-thirds of the customs on spices were assigned to him until the remaining 20,000*l.* of his own debt was repaid (*ib.* 1661–2, pp. 14, 25, 331, 608). Once more in partnership with the survivors of the old customers he became a contractor for the farm of the customs, and Charles allowed them a large abatement in consideration of the old debt (*ib.* 1663–4, pp. 123, 676). On 16 April 1665 Crisp was created a baronet, which dignity continued in his family until the death of his great-grandson, Sir Charles Crisp, in 1740 (BURKE, *Extinct Baronetage*). Crisp survived this mark of the king's favour only about ten months, dying on 26 Feb. 1665–6. His will is printed in Mr. F. A. Crisp's 'Collections relating to the Family of Crisp,' ii. 32. His body was buried in the church of St. Mildred, Bread Street, but his heart was placed in a monument to the memory of Charles I, which he had erected shortly after the Restoration in the chapel at Hammersmith. The magnificent house built by Crisp at Hammersmith was bought in 1683 by Prince Rupert for his mistress, Margaret Hughes, and became in the present century the residence of Queen Caroline (LYSONS, *Environs of London, Middlesex*, 402–9). Besides his eminent services in the promotion of the African trade Crisp is credited with the introduction of many domestic arts and manufactures. 'The art of brickmaking as since practised was his own, conducted with incredible patience through innumerable trials and perfected at a very large expense. . . . By his communication new inventions, as water-mills, paper-mills, and powder-mills, came into use' ('Lives of Eminent Citizens,' quoted in *Biographia Britannica*).

[Crisp's Collections relating to the Family of Crispe; Cal. of State Papers, Dom.; Clarendon's Hist. of the Rebellion; Burke's Extinct Baronetage; Lloyd's Memoirs of Excellent Personages; Biog. Brit. ed. Kippis, vol. iv.] C. H. F.

CRISP, SAMUEL (*d.* 1783), dramatist, was author of a tragedy on the well-worn subject of the death of Virginia. At the solicitation of Lady Coventry the play was reluctantly accepted by Garrick, who contributed both prologue and epilogue, and on 25 Feb. 1754 it was produced at Drury Lane, where, thanks to admirable acting and the exertions of the author's friends, it kept the boards during ten nights. But though there was little open censure, it was felt that an experiment had been made on the patience of the public which would not bear repetition. When a few weeks later 'Virginia' appeared in print, the critics—the Monthly Reviewers in particular—condemned plot, characters, and diction, with severity and, it must be admitted, with justice. Crisp, however, being under the delusion that he was a great dramatist, devoted himself with ardour to the task of revision, in the hopes of being completely successful in the following year; but Garrick showed little disposition to bring the amended tragedy on the stage, and at length was obliged to return a decided refusal. Crisp in bitter disappointment withdrew to the continent. 'He became,' in the words of Macaulay, 'a cynic and a hater of mankind.' On his return to England he sought retirement in an old country-house called Chessington Hall, not far from Kingston in Surrey, and within a few miles of Hampton, situate on a wide and nearly desolate common and encircled by ploughed fields. Here he was frequently visited by his sister, Mrs. Sophia Gast of Burford, Oxfordshire, by his old friend and protégé Dr. Burney, and by Burney's family. 'Frances Burney he regarded as his daughter. He called her his Fannikin; and

she in return called him her dear Daddy. In truth, he seems to have done much more than her real parents for the development of her intellect; for though he was a bad poet, he was a scholar, a thinker, and an excellent counsellor.' When Miss Burney sent him the manuscript of her comedy, 'The Witlings,' Crisp, a better friend to her than he had been to himself, unhesitatingly told her that she had failed in what she playfully called 'a hissing, groaning, catcalling epistle.' Some of her charming letters to Crisp, giving him full accounts of her father's musical evenings and the current London gossip, have been published in her 'Diary and Letters.' So completely had Crisp hidden himself from the world that in the edition of Baker's 'Biographia Dramatica,' published in 1782, the year before his death, we find him described as 'Mr. Henry Crisp, of the custom house,' errors repeated in the edition of 1812, and in the index to Nichols's 'Literary Anecdotes.' He died at Chessington on 24 April 1783, aged 76, and lies buried in the parish church, where a marble tablet erected to his memory bears some absurdly pompous lines by Dr. Burney. His library was sold the following year.

[Diary and Letters of Madame d'Arblay, and Macaulay's Review; Brayley's Hist. of Surrey, iv. 404; Genest's Hist. of the Stage, iv. 386–7; Baker's Biographia Dramatica, ed. 1812, i. 155, iii. 383; Gent. Mag. xxiv. 128–9; Monthly Review, x. 225–31; Nichols's Lit. Anecd., ii. 346, iii. 656.] G. G.

CRISP, STEPHEN (1628–1692), quaker, was born and educated at Colchester. From his earliest years he was religiously inclined, and when only ten or twelve, he says in his 'Short History' that he went with 'as much diligence to the reading and hearing of sermons as other children went to their play and sportings.' When seventeen he 'found out . . . the meetings of the separatists,' to which he belonged until about 1648, when he joined the baptists and became a 'teacher of a separate congregation' (see *Records of Colchester Monthly Meeting*). Crisp probably made the acquaintance of James Parnel during the imprisonment of the latter in Colchester in 1655, and the intimacy ended in his becoming a quaker. From this time he took an active part in the affairs of the Society of Friends in Essex, although there is no reason to believe that he was a recognised minister till 1659. In 1656 he was imprisoned in Colchester as 'a disturber of the publick peace,' and two years later (Tuke says in 1660) was arrested at a meeting at Norton in Durham, and at the ensuing sessions sent to prison for refusing to take an oath. Immediately after his recognition as a minister he visited Scotland, and during his journey he was severely injured by the people of York. In the same year his name appears among the Friends who petitioned the parliament to allow them to take the place of their fellow-sectaries who had been long in prison. Shortly after the Restoration he was one of the quakers who wrote to the king to complain of the treatment they had received from the scholars and townsfolk of Cambridge, with the result that the council directed the Friends' meeting-house to be pulled down. In 1661 he was apprehended at a meeting at Harwich, and Besse complains that the justice took the unusual step of making out the commitment before he examined his captive. In 1663 he visited Holland, but as he then could not speak Dutch and so had to employ an interpreter, his visit was a failure. As soon as he returned to England he was arrested at Colchester and sent to prison for holding an illegal meeting, where he lay for nearly a year. Crisp now learnt Dutch and German, and in 1667 revisited Holland, whence he went into Germany. He seems to have acted as a kind of missionary bishop in these countries, and to have been highly respected by the authorities, as there is proof that in deference to his request the palsgrave took off the tax of four rix-dollars per family he had imposed on the Friends. This tax, which the quakers had refused to pay as an impost on conscience, had been the cause of much suffering, owing to the merciless way in which goods to many times its amount were seized by the collectors. From time to time Crisp visited England, and early in 1670 he was fined 5*l.* for infringing the Conventicle Act, and ordered to be imprisoned until it was paid; he was, however, released in three months without payment. He at once went to Denmark, but speedily returning to England made a prolonged preaching excursion in the north, after which he revisited his home at Colchester, 'much,' he records, 'to the joy of my poor wife.' Besse says that during this year he was apprehended at a meeting at Horselydown and fined 20*l.*; he was probably the preacher, as this was the sum the minister had been fined the week before, while the congregation had been let off with a fine of 5*s.* each. From this time till shortly before the death of his first wife in 1683 he spent most of his time in Holland and Germany, his principal employment being the establishment and supervision of meetings for discipline. He married again in 1685, losing his second wife in 1687. In 1688, when James II was anxious to conciliate the dissenters, Crisp was by royal

command offered the commission of the peace, which he declined. In 1688 and the following year, though suffering from a painful disease, he was actively employed in efforts to get the penal laws suspended, and from this time till his death in 1692 he resided in London. He was buried in the quaker burial-ground at Bunhill Fields.

It is evident from his writings that Crisp was a man of considerable culture and wide views, and the 'testimony of the Colchester Friends' asserts that he was charitable and 'very serviceable to many widows and fatherless.' During the later years of his life his sermons were taken down in shorthand. His style was easy, and he had a dislike both to religious polemics and speculative theology. He wrote very little, and only two or three of his works are more than tracts; that their popularity was very great is shown by the number of times they have been reprinted. The chief are: 1. 'An Epistle to Friends concerning the Present and Succeeding Times,' &c., 1666. 2. 'A Plain Path-way opened to the Simple-hearted,' &c., 1668. 3. 'A Back-slider Reproved and His Folly made Manifest,' &c., 1669 (against Robert Cobbet). 4. 'A Short History of a Long Travel from Babylon to Bethel,' 1711 (autobiographical), republished nineteen times. He also wrote a number of tracts in Dutch. His sermons were published in three volumes in 1693–4, and republished under the title of 'Scripture Truths Demonstrated,' in one volume in 1707, and his works were collected and published by John Field in 1694 under the title of 'A Memorable Account . . . of . . . Stephen Crisp, in his Books and Writings herein collected.' He was no relation of the Thomas Crisp, a quaker apostate, against whom about 1681 he wrote a tract called 'A Babylonish Opposer of Truth,' in reply to the other's 'Babel's Builders Unmask't.'

[A Short History of a Long Travel, &c., 1711; Sewel's History of the Rise, Increase, &c. . . . of the Quakers; Gough's History of the People called Quakers, 1789–90; George Fox's Autobiography; Crisp's Works; Tuke's Life of Crisp, York, 1824; Besse's Sufferings of the Quakers; Swarthemore MSS.] A. C. B.

CRISP, TOBIAS, D.D. (1600–1643), antinomian, third son of Ellis Crisp, once sheriff of London, who died in 1625, was born in 1600 in Bread Street, London. His elder brother was Sir Nicholas Crisp [q. v.] After leaving Eton he matriculated at Cambridge, where he remained until he had taken his B.A., when he removed to Balliol College, Oxford, graduating M.A. in 1626. About this time he married Mary, daughter of Rowland Wilson, a London merchant, an M.P. and member of the council of state in 1648–9, by whom he had thirteen children. In 1627 he was presented to the rectory of Newington Butts, from which he was removed a few months later on account of having been a party to a simoniacal contract (see Bogue, *Hist. of the Dissenters*). Later in the same year he was presented to the rectory of Brinkworth in Wiltshire, where he became very popular, both on account of his preaching and the lavish hospitality which his ample fortune permitted him to exercise. It is said that 'an hundred persons, yea, and many more have been received and entertained at his house at one and the same time, and ample provision made for man and horse' (see R. Lancaster's preface to the 1643 edition of Crisp's *Works*). The same authority states that Crisp refused 'preferment or advancement.' When he obtained the degree of D.D. is not known, but certainly prior to 1642, in which year he was compelled to leave his rectory in consequence of the petty persecution he met with from the royalist soldiers on account of his inclination to puritanism, and retired to London in August 1642. While at Brinkworth he had been suspected of antinomianism, and as soon as his opinions became known from his preaching in London, his theories on the doctrine of free grace were bitterly attacked. Towards the close of this year he held a controversy on this subject with fifty-two opponents, a full account of which is given in Nelson's 'Life of Bishop Bull' (pp. 260, 270). He died of small-pox on 27 Feb. 1642–3, and was buried in St. Mildred's Church, Bread Street. Several authorities state that he contracted the disease from the eagerness with which he conducted his part in the debate. Although Crisp is regarded as one of the champions of antinomianism, he was during the earlier part of his ministry a rigid Arminian. He was extremely unguarded in his expressions, and his writings certainly do not show that he had any intention of defending licentiousness. After his death his discourses were published by R. Lancaster as: 1. 'Christ alone Exalted,' in fourteen sermons, 1643. 2. 'Christ alone Exalted,' in seventeen sermons on Phil. iii. 8, 9, 1644. 3. 'Christ alone Exalted in the Perfection and Encouragement of his Saints, notwithstanding Sins and Tryals,' in eleven sermons, 1646. 4. 'Christ alone Exalted,' in two sermons, 1683. When the first of these volumes appeared the Westminster Assembly proposed to have it burnt as heretical, which, however, does not appear to have been done. In 1690 his 'Works,' prefaced by a portrait,

were republished with additions by one of his sons. This excited a new controversy, chiefly among dissenters, which was carried on with much asperity for seven years (see Bogue, *Hist. Dissenters*, i. 399). His 'Works' were also republished by Dr. John Gill, minister of Carter Lane Baptist Chapel, near Tooley Street, in 1791, with notes and a brief prefatory memoir. Lancaster says that Crisp's 'life was innocent and harmless of all evil . . . zealous and fervent of all good.'

[Granger, iv. 179; Lysons's Environs of London, vol. i.; Biog. Brit. art. 'Toland,' note B; Crisp's Works (Lancaster's edition), 1643; Wood's Athenæ Oxon. (Bliss), iii. 50; Bogue's Hist. Dissenters, i. 399; Wilson's Hist. of Dissenting Churches, ii. 201, iii. 443; Memoir in Gill's edition of Crisp's Works, 1791; Neal's Hist. Puritans, iii. 18, ed. 1736. A curious account of Crisp's death is given in Last Moments and Triumphant Deaths, &c., 1857.] A. C. B.

CRISPIN, GILBERT (*d.* 1117?), abbot of Westminster, was the grandson of Gilbert Crispin, from whom the Crispin family derived its surname (*Miracula in App. ad Lanf. Opp.*) The last-named Gilbert Crispin is in the 'Histoire Littéraire' (x. 192) identified with Gilbert, count of Brionne, the guardian of William I's childhood, and grandson of Duke Richard I of Normandy (cf. Will. of Jumièges, viii. c. 37, iv. c. 18). There do not seem, however, to be sufficient grounds for this identification, though the close connection of both families with the newly founded abbey of Bec, of which the Count of Brionne was the first patron, gives it some probability.

More certain is the identification of the abbot of Westminster's grandfather with the Gilbert Crispin to whom Duke Robert of Normandy (*d.* 1035) had given the frontier fortress of Tellières to guard against the French (Will. of Jumièges, vii. c. 5). But it is possible that this Gilbert Crispin is rather the uncle than the grandfather of the abbot. From the treatise alluded to above we learn that Gilbert Crispin (so called from his short curly hair, a characteristic which was handed on to his descendants) married Gonnor, the sister 'senioris Fulconis de Alnov.' Of this Gilbert's three sons, Gilbert, William, and Robert, the first was made governor of Tellières; the third became a man of note at Constantinople, where he perished by Greek poison; while the second brother, the father of our Gilbert, was appointed viscount of the Vexin by Duke William. William Crispin held the castle of Melfia (Neaufle) of the duke, and was also the possessor of estates in the neighbourhood of Lisieux, a district which he never visited without calling upon Abbot Herluin of Bec. A delivery from a French ambush, which he ascribed to the efficacy of Herluin's prayers, made him a still more devoted patron of this monastery (*De nobili Crispinorum genere*, ap. Migne, vol. clviii.) He married Eva, a noble French lady (*d.* about 1089), and by her was the father of Gilbert Crispin, whom, while yet 'in a tender age,' he handed over to be educated by Herluin at Bec. He afterwards withdrew from the world and was made a monk by Herluin about 1077, an event which he survived only a few days (*ib.*; *Chron. Bec*, ap. Migne, p. 646).

Crispin is said to have become a perfect scholar in all the liberal arts while at Bec, whence he was called by Lanfranc to the abbey of Westminster, over which church he ruled for thirty-two years (*De nob. Crisp. gen.* p. 738). If we may accept the evidence of Florence of Worcester (ii. 70), he died in 1117, and according to his epitaph (quoted in Dugdale) on 6 Dec. This would serve to fix his appointment to the office in 1085 A.D., a date which agrees sufficiently well with the year of his predecessor's death, 1082, as given in the 'Monasticon' from Sporley (ed. 1817). On the other hand it is hard to reconcile this date with the second dedication of his 'Disputatio' to Alexander, bishop of Lincoln, who did not succeed to this office before 1123 A.D., unless we allow Alexander's title to be an addition of the copyist.

Crispin is said, without authority, to have 'visited the universities of France and Italy, to have been at Rome, and to have returned by way of Germany' (Stevens, quoted in Dugdale). It is more certain that in 1102 he caused the body of Edward the Confessor to be taken up from its tomb, and found it to be still undecayed (Ailred of Rievaux ap. Twysden, p. 408). At the beginning of Lent 1108 he was sent by Henry I to negotiate with Anselm about the consecration of Hugh to the abbey of St. Augustine's, Canterbury (Eadmer, p. 189). According to Peter of Blois he was one of Henry's ambassadors to Theobald of Blois in 1118 (*Hist. Litt. de France*). Among Anselm's letters there is preserved one of congratulation to Crispin on his appointment to Westminster (L. ii. Ep. 16, ap. Migne, clviii. 1165; cf. Ep. 36, also to an Abbot Gilbert). The 'Histoire Littéraire' declares that Crispin was once at Mentz; but this statement seems due to a misinterpretation of the commencement of the 'Disputatio Judæi,' which says that the Jew in question had been brought up at Mayence, and not that the discussion took place in that town. Indeed, it is evident from the allusion

to the converted London Jew (col. 1106) that the whole incident refers to London or Westminster.

Crispin is the author of two works still preserved. His 'Vita Herluini' is our principal authority for the early days of Bec. His account of Herluin's death is so minute that there can be little doubt he was in the monastery when it occurred. It is referred to as the standard authority on this subject by William of Jumièges (vii. c. 22), and Milo Crispin in the preface to his 'Vita Lanfranci' (ap. MIGNE, clix. col. 30). Crispin's second great work is entitled 'Disputatio Judæi cum Christiano,' and is an account of a dialogue on the christian faith held between the Mayence Jew mentioned above and the author. This Jew, who was well versed both in 'his own law and in our letters,' used to visit the abbot on business. The conversation would frequently turn to more serious matters, and at last it was agreed that the two disputants should hold a sort of dialectical tournament, each appearing as the champion of his own faith. It was at the request of his audience that Crispin reduced his argument to writing. He dedicated it, at all events primarily, to Anselm, whom he begged to criticise it fearlessly. A second dedication at the very end of the treatise is addressed, as has been before noticed, to Alexander, bishop of Lincoln. It is to these two paragraphs that we owe our knowledge of the circumstances under which the work was written.

Other works have been assigned to this author by Pits and others: Homilies on the Canticles; treatises on Isaiah (dedicated to Anselm) and Jeremiah; on the fall of the devil, on the soul, and on the state of the church; a work against sins of thought, word, and act; a commentary on Lamentations (preserved in manuscript in the monastery of St. Aubin at Angers); and another on the Epistles of St. Paul (preserved in the abbey of St. Remi at Rheims) (*Hist. Litt.* x. 196–7). According to the writer of Crispin's life in the work last quoted, the Abbot of Westminster is not the author of the 'Altercatio Synagogæ et Ecclesiæ,' published under his name by Moetjens (Cologne, 1537), nor of the similar work published by Martene and Durand (in their *Anecdota*, v. 1497, &c.) The same writer adds to Crispin's genuine treatises a Cotton MS. on the procession of the Holy Spirit.

According to William of Jumièges, Crispin was as distinguished in secular and divine knowledge as he was by nobility of birth (vii. 22). The treatise 'De nobili Crispinorum genere' praises his attainments in philosophy, divinity, and the liberal arts in which he was a perfect adept: 'sic in (eis) profecit . . . ut omnes artes quas liberales vocantur ad unguem addisceret.'

[William of Jumièges; Chronicon Beccense, Vita Herluini and Miracula vel Appendix de nobili Crispinorum genere; Epistolæ Anselmi and Disputatio Judæi cum Christiano, in Migne's Cursus Patrologiæ, vols. cxlix. cl. clviii. clix.; Histoire Littéraire de France (Benedictins of St. Maur), x.; Mabillon's Annales Benedictini, iv. 565–6; Dugdale's Monasticon (ed. 1817), i.; Florence of Worcester, ed. Hog for Engl. Hist. Soc.; Eadmer, ed. Martin Rule (Rolls Series); Crispin's Vita Herluini is published in Migne (Lanfranc volume), cl.; the Disputatio Judæi in vol. clix.; Gallia Christiana.] T. A. A.

CRISTALL, JOSHUA (1767–1847), painter, both in oil and water colours, was born at Camborne, Cornwall, in 1767. His father, Joseph Alexander Cristall, an Arbroath man, is believed to have been the captain and owner of a trading vessel, and also a ship-breaker, having yards at Rotherhithe, Penzance, and Fowey. His mother, Ann Batten, born in 1745, was daughter of a Mr. John Batten of Penzance, and a woman of talent and education. His eldest sister, Ann Batten Cristall, was the authoress of a volume of 'Poetical Sketches,' published in 1795. Elizabeth, a younger sister, engraved; and both sisters were most of their lives engaged in tuition. Dr. Monro was one of his early friends. He was always very fond of art and of classical music. He began life with a china dealer at Rotherhithe, and then became a china-painter in the potteries district under Turner of Burslem, living in great hardship. He became a student at the Royal Academy, and was in 1805 a foundation member of the Water-colour Society, of which body, on its reconstitution in 1821, he was also the first president; an office which he continued to hold until 1832, when Copley Fielding became his successor. His portrait in oils, a vigorous sketch painted by himself, adorns the staircase of the society's gallery. Cristall was associated in his art career with Gilpin Hills, Pyne, Nattes, Nicholson, Pocock, Wells, Shelley, Barrett, Howell, Hassell, the Varleys, David Cox, Finch, and others, in starting the water-colour exhibition at Tresham's rooms, Lower Brook Street, in the spring of 1805. The exhibition was in 1813 transferred to the great room in Spring Gardens, and afterwards to the Egyptian Hall in Piccadilly. Turner, William Hunt, and Dewint, among others, about this time became members of the society. Some of Cristall's favourite sketching-grounds were in North Wales and in Cumberland. Many

of his drawings in the former district are dated 1803, 1820, and 1831, and he was at work in Cumberland in 1805; and Sir John St. Aubyn, M.P., has some interesting examples of Cristall's drawings of Cornish cliff-scenery. Queen Victoria occasionally named the subject to be delineated by the Sketching Society, of which Cristall was also a founder and a prominent member; and she selected his 'Daughters of Mineus' as a specimen of the artist's powers. Writing to Joseph Severn in 1829, T. Uwins, R.A. (*Memoirs of Thomas Uwins*, 1858), observes: 'Our old friend Cristall used to say, "the art was not so difficult as it was difficult to get at the art! the thousand annoyances and embarrassments that surrounded him perpetually, and kept him from sitting down fairly to his easel, sometimes overwhelmed him quite."' He was nevertheless an indefatigable worker, and was especially laborious in his delineations of nature with the black-lead pencil. He also painted some of the figures for Barrett and Robson in their landscapes.

In 1812 he married an accomplished French widow (a Mrs. Cousins), a lady of some fortune. He continued to devote most of his time to painting, and latterly, after 1821, was almost always sketching out of doors in his old districts as well as in the beautiful scenery of the Wye. He lived while in London in Kentish Town, Thavies Inn, Chelsea, Lambeth, Paddington, and Hampstead Road, and for seventeen years at Grantham Court, Goodrich, Herefordshire, returning to London after his wife's death. He died without issue at Douro Cottages, near Circus Road, St. John's Wood, London, on 18 Oct. 1847, and was buried by the side of his wife at Goodrich, where there is a monument to his memory. The whole of his works remaining unsold at his death were dispersed at a three days' sale at Christie & Manson's, commencing on 11 April 1848. Specimens of his art may be seen at the South Kensington Museum; but perhaps his finest work was the wreck scene, exhibited at the Exhibition of Old Masters in Burlington House a few years ago. They fully establish Cristall's claim to be regarded as one of the founders of the English school of water colours. Many of his pictures have been engraved, including a few of his classical compositions for the use of his pupils. Some of the latter he published at 2 Lisson Street, New (now Marylebone) Road, in 1816.

[Recollections of F. O. Finch; Literary Journal, 1818; Boase and Courtney's Bibl. Cornub. i. 97, sup. 1142; Memoirs of Thos. Uwins, R.A.; Redgrave's Dict. of Artists of the English School; Letters from the President and Secretary of the Royal Water-colour Society; family correspondence and papers.] W. H. T.

CRITCHETT, GEORGE (1817–1882), ophthalmic surgeon, was born at Highgate in 1817, studied at the London Hospital, and became M.R.C.S. in 1839 and F.R.C.S. (by examination) in 1844. He was successively demonstrator of anatomy, assistant-surgeon (1846), and surgeon (1861 to 1863) to the London Hospital. He was a skilful surgeon and operator, introducing some valuable modes of treatment of ulcers, and showing boldness and capacity in large operations. From 1846 he was attached to the Royal London Ophthalmic Hospital, Moorfields, and became one of the best operators on the eye. Numerous important operations were much improved by him. He was elected a member of the council of the College of Surgeons in 1870, was president of the Hunterian Society for two years, and of the International Congress of Ophthalmology held in London in 1872. In 1876 he was appointed ophthalmic surgeon and lecturer at the Middlesex Hospital. He died on 1 Nov. 1882.

Critchett published a valuable course of lectures on 'Diseases of the Eye' in the 'Lancet' in 1854. He was extremely kind, courteous, and generous, had a refined artistic taste, and great love for athletic sports.

[Lancet, British Medical Journal, Medical Times, 11 Nov. 1882.] G. T. B.

CROCKER, CHARLES (1797–1861), poet, was born at Chichester of poor parents 22 June 1797. In his twelfth year he was apprenticed to a shoemaker, and he worked at this trade for twenty years, meantime composing verses which he wrote down at intervals of leisure. Some lines which he sent to the 'Brighton Herald' having attracted considerable attention, a list of subscribers was obtained for the publication of a volume of his poems, from which a large profit was obtained. Among his warmest friends was Robert Southey, who asserted that the sonnet 'To the British Oak' was one of the finest, if not the finest, in the English language. In 1839 he obtained employment from Mr. Hayley Mason, the publisher of his works, in the bookselling department of the business, but in 1845 he resigned this situation for that of sexton in Chichester Cathedral, to which was soon afterwards added that of bishop's verger. He thoroughly mastered all the architectural details of the building, and his descriptive account of it to visitors was generally followed with more than usual interest. He also published a small handbook on the building entitled 'A

Visit to Chichester Cathedral.' A complete edition of his 'Poetical Works' appeared in 1860. He died 6 Oct. 1861.

[Gent. Mag. June 1862, new ser. xlii. 782–3.] T. F. H.

CROCKER, JOHANN (1670–1741), engraver of coins. [See CROKER, JOHN.]

CROCKFORD, WILLIAM (1775–1844), proprietor of Crockford's Club, son of a small fishmonger in the neighbourhood of the Strand, started in life also as a fishmonger at the old bulk-shop adjoining Temple Bar, which was taken down in 1846. Various accounts are given of his rise to fortune and notoriety. According to Gronow, he with his partner Gye managed to win, after a sitting of twenty-four hours, the enormous sum of 100,000*l.* from Lords Thanet and Granville, Mr. Ball Hughes, and two wealthy witlings whose names are not recorded. On the other hand, a writer in the 'Edinburgh Review' asserts that Crockford began by taking Watier's old clubhouse, in partnership with a man named Taylor. They set up a hazard-bank and won a great deal of money, but quarrelled and separated at the end of the first year. Crockford removed to St. James's Street, had a good year, and, his rival having in the meantime failed, immediately set about building at No. 50 on the west side of the street, over against White's, the magnificent clubhouse which bore his name and which was destined to become so terribly famous (1827). 'It rose like a creation of Aladdin's lamp, and the genii themselves could hardly have surpassed the beauty of the internal decorations or furnished a more accomplished *maître d'hôtel* than Ude. To make the company as select as possible, the establishment was regularly organised as a club, and the election of members vested in a committee.' 'Crockford's' forthwith became the rage. All the celebrities in England, from the Duke of Wellington to the youngest ensign of the guards, hastened to enrol themselves as members, whether they cared for play or not. Many great foreign diplomatists and ambassadors, in fact all persons of distinguished birth or position who arrived in England, belonged to Crockford's as a matter of course. The tone of the club was excellent. Card-tables were regularly placed, and whist was played occasionally, but the grand attraction was the hazard-bank, at which the proprietor took his nightly stand prepared for all comers. 'The old fishmonger, seated snug and sly at his desk in the corner of the room, watchful as the dragon that guarded the golden apples of the Hesperides, would only give credit to sure and approved signatures. The notorious gambling nobleman, known as "Le Wellington des Joueurs," lost in this way 23,000*l.* at a sitting, beginning at twelve at night and ending at seven the following evening. He and three other noblemen, it has been computed, 'could not have lost less, sooner or later, than 100,000*l.* apiece.' Others lost in proportion (or out of proportion) to their means; indeed, it would be a difficult task to say how many ruined families went to make Crockford a millionnaire. At length the ex-fishmonger retired in 1840, 'much as an Indian chief retires from a hunting country where there is not game enough left for his tribe.' He died on 24 May 1844 in Carlton House Terrace, aged 69, having in a few years amassed something like 1,200,000*l.* 'He did not,' says Gronow, 'leave more than a sixth part of this vast sum, the difference being swallowed up in various unlucky speculations.' However, his personal property alone was sworn under 200,000*l.*, his real estate amounting to about 150,000*l.* more. After his death the clubhouse was sold by his widow for 2,900*l.*, held on lease, of which thirty-two years were unexpired, subject to a yearly rent of 1,400*l.* The decorations alone cost 94,000*l.* The interior was redecorated in 1849, and opened for the Military, Naval, and County Service, but was closed again in 1851. It then degenerated into a cheap dining-house, the Wellington, and is now the Devonshire Club. A minute account of Crockford's career and of his success in escaping the treadmill will be found in 'Bentley's Miscellany,' xvii. 142–55, 251–64.

Of Crockford literature we may mention: 'Crockford House; a rhapsody in two Cantos' [By Henry Luttrell], 12mo, London, 1827; 'St. James's; a satirical poem, in six epistles to Mr. Crockford,' 8vo, London, 1827; and a silly novel, entitled, 'Crockford's; or Life in the West,' 2nd edition, 2 vols. 12mo, London, 1828.

[Gent. Mag. new ser. xxii. 103–4; Gronow's Celebrities of London and Paris (3rd series of Reminiscences), pp. 102–8; Edinburgh Review, lxxx. 36–7; Timbs's Clubs and Club Life in London, ed. 1872, pp. 240–4; Fraser's Mag. xvii. 538–45.] G. G.

CROFT, GEORGE (1747–1809), divine, second son of Samuel Croft, was born at Beamsley, a hamlet in the chapelry of Bolton Abbey, in the parish of Skipton, in the West Riding of Yorkshire, and baptised on 27 March 1747. Although his father was in very humble circumstances, Croft received an excellent education at the grammar school of Bolton Abbey, under the Rev. Thomas Carr, who not only taught his clever pupil without

fee, but solicited subscriptions from well-to-do friends and neighbours in order to send him to the university. Admitted a servitor of University College, Oxford, on 23 Oct. 1762, he was chosen bible clerk on the following 6 Dec., and in 1768, the first year of its institution, he gained the chancellor's prize for an English essay upon the subject of 'Artes prosunt reipublicæ.' He graduated B.A. on 16 Feb. 1768, proceeding M.A. on 2 June 1769. Meanwhile he had been appointed master of Beverley grammar school on 6 Dec. 1768; and, having been ordained, was elected fellow of University on 16 July 1779. On 11 Dec. in the latter year he was instituted by his college to the vicarage of Arncliffe in the West Riding, and on 19 and 21 Jan. 1780 took the two degrees in divinity. About this time he became chaplain to the Earl of Elgin. He left Beverley at Michaelmas 1780, on being named head-master of Brewood school, Staffordshire, a post he resigned in 1791 to accept the lectureship of St. Martin's, Birmingham, to which was afterwards added the chaplaincy of St. Bartholomew in the same parish. In 1786 Croft was in sufficient repute as a divine to be entrusted with the delivery of the Bampton lectures. From his old college friend, Lord Eldon, he received in 1802 the rectory of Thwing in the East Riding, which he was allowed to hold, by a dispensation, with the vicarage of Arncliffe. He died at Birmingham on 11 May 1809, aged 62, and was buried in the north aisle of St. Martin's Church, where there is a monument to his memory. On 12 Oct. 1780 he had married Ann, daughter of William Grimston of Ripon, by whom he left a son and six daughters. He published: 1. 'A Sermon [on Prov. xxiv. 21] preached before the University of Oxford, 25 Oct. 1783,' 4to, Stafford, 1784. 2. 'A Plan of Education, delineated and vindicated. To which are added a Letter to a Young Gentleman designed for the University and for Holy Orders; and a short Dissertation upon the stated provision and reasonable expectations of Public Teachers,' 8vo, Wolverhampton, 1784. 3. 'Eight Sermons preached before the University of Oxford,' being the Bampton Lectures, 8vo, Oxford, 1786. 4. 'The Test Laws defended. A Sermon [on 2 Tim. ii. 21] . . . With a preface containing remarks on Dr. Price's Revolution Sermon and other publications,' 8vo, Birmingham, 1790. 5. 'Plans of Parliamentary Reform, proved to be visionary, in a letter to the Reverend C. Wyvill,' 8vo, Birmingham, 1793. 6. 'Thoughts concerning the Methodists and Established Clergy, &c.,' 8vo, London, 1795. 7. 'A Short Commentary, with strictures, on certain parts of the moral writings of Dr. Paley and Mr. Gisborne. To which are added . . . Observations on the duties of Trustees and Conductors of Grammar Schools, and two Sermons, on Purity of Principle, and the Penal Laws,' 8vo, Birmingham, 1797. 8. 'An Address to the Proprietors of the Birmingham Library, &c.,' 8vo, Birmingham [1803]. After his death appeared 'Sermons, including a series of Discourses on the Minor Prophets, preached before the University of Oxford,' 2 vols. 8vo, Birmingham, 1811, to which is prefixed a brief sketch of the author's life by the Rev. Rann Kennedy of Birmingham grammar school.

[Gent. Mag. l. 494, lxxix. (i.) 485; Oxford Ten Year Book.] G. G.

CROFT, Sir HERBERT (*d.* 1622), catholic writer, was son of Edward Croft, esq. [see under Croft, Sir James], of Croft Castle, Herefordshire, by his wife Ann, daughter of Thomas Browne of Hillborough, Norfolk. He was thus grandson of Sir James Croft [q. v.] He was educated in academicals at Christ Church, Oxford, 'as his son Col. Sir William Croft used to say, tho' his name occurs not in the *Matricula*, which makes me think that his stay was short there.' He sat for Carmarthenshire in the parliament which assembled on 4 Feb. 1588–9; for Herefordshire in that of 19 Nov. 1592; for Launceston in that of 24 Oct. 1597; and again for Herefordshire in that of 7 Oct. 1601. When James I came to the throne Croft waited upon his majesty at Theobald's, and received the honour of knighthood, 7 May 1603. He was again returned as one of the members for Herefordshire to the parliaments which respectively assembled on 19 March 1603–4 and 5 April 1614. After he had lived fifty-two years in the profession of the protestant religion he became a member of the Roman catholic church. Thereupon he retired to St. Gregory's monastery at Douay, and by letters of confraternity (February 1617) he was received among the English Benedictines, 'who appointing him a little cell within the ambits of their house, he spent the remainder of his days therein in strict devotion and religious exercise.' He died on 10 April (N.S.) 1622, and was buried in the church belonging to the monastery, where a monument was erected to his memory, with a Latin inscription which is printed in Wood's 'Hist. et Antiq. Univ. Oxon.' (1674), ii. 269. Lord Herbert of Cherbury was friendly with Sir Herbert, and refers to him several times in his autobiography.

He married Mary, daughter and heiress of Anthony Bourne of Holt Castle, Worcester-

shire, and had issue four sons and five daughters. His third son, Herbert Croft [q. v.], became bishop of Hereford.

He wrote: 1. 'Letters persuasive to his Wife and Children in England to take upon them the Catholic Religion.' 2. 'Arguments to shew that the Rom. Church is the true Church,' written against R. Field's 'Four Books of the Church.' 3. 'Reply to the Answer of his Daughter M. C. (Mary Croft), which she made to a Paper of his sent to her concerning the Rom. Church.' At the end of it is a small piece entitled 'The four Ministers of Charinton gagg'd by four Propositions made to the Lord Baron of Espicelliere of the Religion pretended; and presented on S. Martin's Day to Du Moulin in his House, & since to Durand and Mestrezat.' All these were printed at Douay about 1619 in a 12mo volume of 255 pages. Wood, who had seen the work, states that only eight copies were printed, one for the author himself, another for his wife, and the rest for his children; but all without a title.

[Robinson's Mansions of Herefordshire, p. 82; Wood's Athenæ Oxon. ed. Bliss, ii. 317; Willis's Notitia Parliamentaria, vol. iii. pt. ii. pp. 126, 130, 137, 149, 160, 170; Nichols's Progresses of James I, i. 111; Addit. MS. 32102, f. 145 *b*; Dodd's Church Hist. ii. 365; Weldon's Chronological Notes, p. 164; Foley's Records, vi. 312; Lord Herbert of Cherbury's Autobiography, 1886; Gent. Mag. new. ser. xxvii. 485-8.] T. C.

CROFT, HERBERT, D.D. (1603–1691), bishop of Hereford, third son of Sir Herbert Croft (*d.* 1622) [q. v.], by Mary, daughter and coheiress of Anthony Bourne of Holt Castle, Worcestershire, was born on 18 Oct. 1603 at Great Thame, Oxfordshire, in the house of Sir William Green, his mother being then on a journey to London. After a preliminary education in Herefordshire, he is said, on doubtful authority, to have been sent to the university of Oxford about 1616, and to have been summoned thence to Flanders by his father, who had joined the Roman catholic church. Wood asserts that he was placed in the English college at St. Omer, 'where, by the authority of his father, and especially by the persuasions of John Floyd, a jesuit, he was brought to the Roman obedience, and made a perfect catholic.' He certainly pursued his humanity studies as far as poetry at St. Omer's College, and also studied a little rhetoric at Paris; but on 4 Nov. 1626, when he was admitted as a convictor into the English college at Rome, under the assumed name of James Harley, he attributed his conversion to meetings with a nobleman who was incarcerated in a London prison for the catholic faith. He applied to Father Ralph Chetwin, a jesuit, who reconciled him to the Roman church in 1616 (Foley, *Records*, iv. 468). He left Rome for Belgium on 8 Sept. 1628, having behaved himself well during his residence in the English college (*ib.* vi. 312). On the occasion of a visit to England, to transact some business relating to the family estates, he was induced by Morton, bishop of Durham, to conform to the established church. Soon afterwards, by desire of Dr. Laud, he went to Oxford, and was matriculated in the university as a member of Christ Church. In 1636 he proceeded B.D., by virtue of a dispensation granted in consideration of his having devoted ten years to the study of divinity abroad. About the same time he became minister of a church in Gloucestershire, and rector of Harding, Oxfordshire.

In the beginning of 1639 he was appointed chaplain to the Earl of Northumberland in the Scotch expedition, and on 1 Aug. in that year he was collated to the prebend of Major Pars Altaris in the church of Salisbury. In 1640 he was created D.D. at Oxford. About this period he became chaplain to Charles I, who employed him in conveying his secret commands to several of the great officers of the royal army. These commissions Croft faithfully executed, sometimes at the hazard of his life. On 17 July 1640 he was nominated a prebendary of Worcester, on 1 July 1641 installed canon of Windsor, and towards the end of 1644 installed dean of Hereford.

In the time of the rebellion he was deprived of all his preferments. Walker relates that soon after the taking of Hereford the dean inveighed boldly against sacrilege from the pulpit of the cathedral. Some of the officers present began to murmur, and a guard of musketeers prepared their pieces and asked whether they should fire at him, but Colonel Birch, the governor, prevented them from doing so (*Sufferings of the Clergy*, ii. 34). He received scarcely anything from his deanery between the time of his nomination and the dissolution of the cathedrals, and afterwards he would have been compelled to live upon charity had not the family estate devolved upon him by the death of his brother, Sir William Croft. During great part of the usurpation he resided with Sir Rowland Berkeley at Cotheridge, Worcestershire.

At the Restoration he was reinstated in his deanery and other ecclesiastical preferments. On 27 Dec. 1661 he was nominated by Charles II to the bishopric of Hereford, vacant by the death of Dr. Nicholas Monke. He was elected on 21 Jan. 1661–2, confirmed on 6 Feb., and consecrated at Lambeth on the 9th of the same month. 'He became

afterwards much venerated by the gentry and commonalty of that diocese for his learning, doctrine, conversation, and good hospitality; which rendered him a person in their esteem fitted and set apart by God for his honourable and sacred function' (Wood, *Athenæ Oxon.* ed. Bliss, iv. 311). Although the income of the see was scarcely 800*l.* a year, he was so well satisfied with it that he refused the offer of greater preferment. He was dean of the Chapel Royal from 8 Feb. 1667–8 till March 1669–70, when, 'finding but little good of his pious endeavours' at court, he retired to his episcopal see. Burnet says: 'Crofts was a warm devout man, but of no discretion in his conduct: so he lost ground quickly. He used much freedom with the king: but it was in the wrong place, not in private, but in the pulpit' (*Own Time*, ed. 1724, i. 258).

In his diocese he was energetic in his efforts to prevent the growth of 'popery,' and in 1679 he seized and plundered the residence or college of his old masters the jesuit fathers at Combe, near Monmouth (Foley, *Records*, iv. 463 seq.) He laid down strict rules for admission to holy orders, and dissatisfied some of the clergy by invariably refusing to admit any to be prebendaries of his church except those who resided in the diocese. In the exercise of his charity he augmented various small livings, and relieved many distressed persons. He caused a weekly dole to be distributed among sixty poor people at his palace gate in Hereford, whether he was resident there or not, for he spent much of his time in his country house, which was situated in the centre of his diocese. He died in his palace at Hereford on 18 May 1691, and was buried in the cathedral, where a gravestone, formerly placed within the communion rails, bears this somewhat enigmatical inscription: 'Depositum Herberti Croft de Croft, episcopi Herefordensis, qui obiit 18 die Maii, A.D. 1691, ætatis suæ 88; in vitâ conjuncti.'

The last words, 'in life united,' allude to his lying next Dean Benson, at the bottom of whose gravestone are these words, 'In morte non divisi;' the two tombstones having hands engraved on them, reaching from one to the other, to signify the lasting friendship which existed between these two divines. The stone placed to the bishop's memory has since been removed to the east transept (Havergal, *Fasti Herefordenses*, pp. 32, 40).

By his will he settled 1,200*l.* for several charitable uses. He married Anne, daughter of Dr. Jonathan Browne, dean of Hereford, and left one son, Herbert, who was created a baronet in 1671, and who, on his death in 1720, was succeeded by his son Archer, and he by his son and namesake in 1761, who dying in 1792 without male issue, the title descended to the Rev. Sir Herbert Croft (1751–1816) [q. v.], the author of 'Love and Madness.'

His works are: 1. 'Sermon preached before the Lords assembled in Parliament upon the Fast Day appointed 4 Feb. 1673,' London, 1674, 4to. 2. 'The Naked Truth, or the True State of the Primitive Church, by an Humble Moderator,' London, 1675, 4to, 1680 fol.; reprinted in the 'Somers Tracts.' Wood says, 'the appearance of this book at such a time [1675] was like a comet.' It was printed at a private press, and addressed to the lords and commons assembled in parliament. The author endeavours to show that protestants differ about nothing essential to religion, and that, for the sake of union, compliances would be more becoming, as well as more effectual, than enforcing uniformity by penalties and persecution. The book was attacked with great zeal by some of the clergy, particularly by Dr. Francis Turner, master of St. John's College, Cambridge, in 'Animadversions on a pamphlet entitled "The Naked Truth,"' printed twice in 1676. This was answered by Andrew Marvell, in a piece entitled 'Mr. Smirke, or the Divine in Mode.' Another reply to Croft's pamphlet was 'Lex Talionis, or the Author of "The Naked Truth" stript Naked,' 1676, supposed then to have been written by Dr. Peter Gunning, bishop of Chichester, though likewise attributed at the time to Philip Fell, fellow of Eton College, and to Dr. William Lloyd, dean of Bangor. Dr. Gilbert Burnet also answered Croft in 'A Modest Survey of the most considerable Things in a Discourse lately published, entitled "The Naked Truth,"' London, 1676, 4to (anon.) Other parts were afterwards issued with the same title, but not by the same author. A second part of 'The Naked Truth' (1681) was written by Edmund Hickeringhill; and the authorship of a third part (also 1681) is ascribed by Richard Baxter to Dr. Benjamin Worsley. A fourth part of 'Naked Truth' was published in 1682, in which year there also appeared 'The Black Nonconformist discovered in more Naked Truth.' This last is by Hickeringhill. To these may be added 'The Catholic Naked Truth, or the Puritan's Convert to Apostolical Christianity,' 1676, 4to, by W. H[ubert], commonly called Berry. 3. 'Sermon preached before the King at Whitehall, 12 April 1674, on Phil. i. 21,' London, 1675, 4to. 4. 'A second Call to a farther Humiliation; being a Sermon preached in the Cathedral Church of Hereford, 24 Nov. 1678, on 1 Peter v. ver. 6,' London, 1678, 4to. 5. 'A short Narrative of the Discovery of a College of Jesuits, at a

place called the Come, in the county of Hereford,' London, 1679, 4to; reprinted in Foley's 'Records,' iv. 463. 6. 'A Letter written to a Friend concerning Popish Idolatrie' (anon.), London, 1674, 4to; reprinted 1679. 7. 'The Legacy of Herbert, Lord Bishop of Hereford, to his Diocess, or a short Determination of all Controversies we have with the Papists, by God's Holy Word,' London, 1679, 4to, contained in three sermons, to which is added 'A Supplement to the preceding Sermons: together with a Tract concerning the Holy Sacrament of the Lord's Supper.' 8. 'Some Animadversions on a Book [by Dr. Thomas Burnet] intituled "The Theory of the Earth,"' London, 1685, 8vo. 9. 'A short Discourse concerning the reading of his Majesties late Declaration in the Churches,' London, 1688, 4to; reprinted in the 'Somers Tracts.'

[Wood's Athenæ Oxon. (Bliss), iv. 309, 880, Fasti, ii. 52, 237, 397; Biog. Brit. (Kippis); Le Neve's Fasti (Hardy), i. 472, 478, 511, iii. 86, 402; Wotton's Baronetage (1771), ii. 360; Godwin, De Præsulibus (Richardson), p. 497; Salmon's Lives of the English Bishops, p. 275; Jones's Popery Tracts, pp. 97, 321, 432; Willis's Survey of Cathedrals, ii. 529; Luttrell's Historical Relation of State Affairs, ii. 235; Bedford's Blazon of Episcopacy, p. 55; Lowndes's Bibl. Man. (Bohn), p. 555; Addit. MS. 11049, ff. 12, 14; Wadsworth's English Spanish Pilgrime, p. 21.] T. C.

CROFT, Sir HERBERT, bart. (1751–1816), author, was born at Dunster Park, Berkshire, on 1 Nov. 1751, being the eldest son of Herbert Croft of Stifford in Essex, the receiver to the Charterhouse, who died at Tutbury, Staffordshire, 7 July 1785, aged 67, by his first wife, Elizabeth, daughter of Richard Young of Midhurst, Sussex, and the grandson of Francis Croft, second son of the first baronet. On the death, without legitimate issue, in 1797, of Sir John Croft, the fourth baronet, he succeeded to that honour, but, unfortunately for his success in life, the third baronet had cut off the entail, the family estates had passed into other hands, and Croft Castle itself had been sold to the father of Thomas Johnes, the translator of Froissart. Pecuniary pressure hampered him from the commencement of his life, but his difficulties were increased by his volatile character, which prevented him from adhering to any definite course of action. In March 1771 he matriculated at University College, Oxford, when Scott, afterwards Lord Stowell, was his college tutor; and as his intention was to have adopted the law as his profession, he accordingly entered himself at Lincoln's Inn, where he became the constant companion, in pleasure if not in work, of Thomas Maurice, the historian of Hindostan, and Frederick Young, the son of the author of the 'Night Thoughts.' Want of means did not allow him to continue in the profession of the law, though he was called to the bar, and is said to have practised in Westminster Hall with some success, and about 1782 he returned to University College, Oxford, and under the advice of Lowth, the bishop of London, determined upon taking orders in the English church. In April 1785 he took the degree of B.C.L., and in 1786 his episcopal patron conferred on him the vicarage of Prittlewell, in Essex, a living which he retained until his death in 1816; but for some years after his appointment he lived at Oxford, busying himself in the collection of the materials for his proposed English dictionary. The undertaking which Croft prosecuted, as must be readily acknowledged, with great energy, involved him for many years in labours entirely unremunerative. As he was naturally lavish in money matters, and his whole income consisted of his small vicarage in Essex, producing about 100*l.* a year, and the balance of the salary assigned to his position of chaplain to the garrison of Quebec, where his personal attendance was not enforced, his expenditure exceeded his means. His first wife, Sophia, daughter and coheiress of Richard Cleave, who bore him three daughters, died 8 Feb. 1792, and on 25 Sept. 1795 he was married by special license by Thomas Percy, bishop of Dromore, at Ham House, Petersham, to Elizabeth, daughter of David Lewis of Malvern Hall in Warwickshire, who died at Lord Dysart's house in Piccadilly, 22 Aug. 1815, without issue. The marriage was celebrated at this famous mansion through the circumstance that one of the bride's sisters was married to Lionel, then the fourth earl of Dysart, its owner, and that another sister was married to Wilbraham Tollemache, afterwards the fifth earl of Dysart. In the 'European Magazine,' August 1797, pp. 115–16, is a set of curious verses by Croft, extolling the bride and lauding these alliances, which is entitled 'On returning the key of the gardens at Ham House to the Earl of Dysart.' Several of his letters are in the Egerton MSS. 2185–6 at the British Museum, and from one of them (2186, ff. 97–8) it appears that on the day after his second marriage he was arrested for debt and thrust into the common gaol at Exeter. The climax was now reached. He was obliged to withdraw to Hamburg, and his library was sold at King's in King Street, Covent Garden, in August 1797. During his residence abroad he was presented by the king of Sweden with a handsome gold medal, an engraving of which by Basire was pub-

lished in the 'Gentleman's Magazine,' 1801, pt. i. p. 497. At the close of 1800 he seems to have returned to his own country, and during the next year he resided at the Royal Terrace, Southend, discharging in person the duties attached to his living and superintending the passing through the press of two sermons which he preached at Prittlewell. A few years previously he had announced to his friends that the lord chancellor had promised to present him to another benefice of the value of 150*l.* per annum, but the hoped-for preferment was never conferred upon him. When promotion came neither from lay nor clerical hands, Croft again withdrew to the continent in 1802, and there he spent the remainder of his days. He was engaged at this date on an edition of 'Télémaque,' to be printed in a new system of punctuation, but this remains among his many unfinished ventures. His first settlement on his second trip abroad was at Lille, and on the renewal of the war between England and France he was one of those detained by Bonaparte, and would probably have been ordered to dwell at Verdun with his companions in restraint, but, to the credit of Napoleon's government, it should be stated that when it was notified that Croft was a literary man, he was allowed to live where he pleased. According to an elaborate article by P. L. Jacob, bibliophile, the pseudonym of Paul Lacroix, in the 'Bibliophile Français' for 1869, he lived for some years in a pleasant country retreat near the château in the vicinity of Amiens which belonged to a Lady Mary Hamilton, who is said to have been a daughter of the Earl of Leven and Melville and the wife of a Mr. Hamilton. At a later period he removed to Paris, where he haunted libraries and sought the society of book-lovers, and at Paris he died on 26 April 1816. A white marble monument to his memory was placed on the north wall of Prittlewell church. His principal support during this period was, according to Charles Nodier, the assistant of Croft and Lady Mary Hamilton in their literary undertakings, the annual salary of five thousand francs which he received from an English paper as its correspondent in France. It is, however, asserted in another memoir of him that for a very considerable period he enjoyed a pension of 200*l.* per annum from the English government; and, if this assertion be correct, the pension was no doubt his reward for having answered, as he himself confessed in 1794, two of Burke's publications during the American war (*Egerton MS.* 2186, ff. 88–9). A print of him ('Drummond pinx^{t} Farn sculp^{t}') is prefixed to page 251 of the 'European Magazine' for 1794. A second engraving of him (Abbot, painter; Skelton, engraver) was published by John B. Nichols & Son in 1828. Busts of his two most illustrious friends, Johnson and Lowth, are represented in the background. Croft's acknowledged works are very numerous, but his name is solely remembered now from the life of Young which he contributed to Johnson's 'Lives of the Poets.' His writings were: 1. 'A Brother's Advice to his Sisters' [signed 'H.'], 1775, 2nd edition 1776, when it was dedicated to the Duchess of Queensberry, who patronised Gay. To the advice which he gave little exception can be taken, but it was written in a stilted style. 2. A paper called by the whimsical name of 'The Literary Fly.' The first number, ten thousand copies of which were distributed gratuitously, was issued on 18 Jan. 1779, but it soon died of inanition. Some information about it is printed in Cyrus Redding's 'Yesterday and To-day,' iii. 274–80. 3. 'A Memoir of Dr. Young, the Poet,' which he was requested to write on account of his intimacy with the poet's son, and for which he took considerable pains in collecting information. It was written while Croft was in London preparing for the law, and was included with Dr. Johnson's 'Lives of the Poets,' being published by him without any alteration save the omission of a single passage, for which see the 'Gentleman's Magazine,' li. p. 318. Burke said of this production: 'It is not a good imitation of Johnson; it has all his pomp without his force; it has all the nodosities of the oak without its strength,' and, after a pause, 'It has all the contortions of the Sibyl without the inspiration.' The author was gratified at the distinction by which alone his name is now kept alive, but Peter Cunningham, in his edition of the 'Lives of the Poets' (vol. i. pp. xx–xxi), says that he had seen Croft's copy of the lives bound with the lettering of 'Johnson's Beauties and Deformities.' 4. 'Love and Madness, a Story too true, in a series of Letters between Parties whose names could perhaps be mentioned were they less known or less lamented' [anon.], 1780. Of this volume, which went through seven editions, with many variations in the text, and of the tragedy on which it was based, Carlyle in his 'Reminiscences,' p. 224, says: 'The story is musty rather, and there is a loose, foolish old book upon it called "Love and Madness" which is not worth reading.' The letters are supposed to have been written by Miss Martha Ray, the mistress of Lord Sandwich, and James Hackman, at one time in the army, but afterwards a clergyman with a living in Norfolk, who was madly in love with her (a love which is sometimes said to have been returned), and by whom she was

shot as she was leaving Covent Garden Theatre, 7 April 1779. Into Croft's strange compound of passion and pedantry on this miserable pair there was inserted a huge interpolation on Chatterton, and the fifth edition contained a postscript on Chatterton. Many years later this circumstance inflicted an indelible stain on Croft's reputation. In a letter inserted in the 'Monthly Magazine' for November 1799 he was accused by Southey of having obtained in 1778 Chatterton's letters from the boy's mother and sister under false pretences, of having published the letters without consent, and without awarding to the owners an adequate remuneration from the large profits he had himself made by their publication, and of having detained the originals for twenty-one years. To these charges Croft made a very unsatisfactory answer in the pages of the 'Gentleman's Magazine' (1800, pt. i. 99–104, 222–6, 322–5), which was subsequently published separately as 'Chatterton and Love and Madness. A letter from Denmark to Mr. Nichols, editor of the "Gentleman's Magazine," 1800.' The manner in which Croft had obtained his information was justly censurable, but the matter which he printed on Chatterton has been said to have afforded 'more graphic glimpses of the boy than all subsequent writers have supplied.' He had undertaken to contribute a life of Chatterton to the 'Biographia Britannica' (Kippis's ed.), but was prevented by his other labours. The memoir was, however, based on his materials, and a long letter from him at Lincoln's Inn (5 Feb. 1782) to George Steevens on the subject is printed in a footnote, iv. 606–8. Further details concerning Southey's charges are in Cottle's 'Reminiscences,' i. 253–71; 'Southey's Life and Correspondence,' ii. 186. 5. 'Fanaticism and Treason, or a Dispassionate History of the Rebellious Insurrection in June 1780,' 1780, 8vo. 6. 'The Abbey of Kilkhampton, or Monumental Records for the year 1780' (anon.), 1780. The popularity of this satirical collection of epitaphs on a number of persons famous or notorious in that age is shown by the fact that eight editions of the first part and three of the second part were published in 1780. At least fourteen editions appeared, and in 1822 there was issued a volume called 'The Abbey of Kilkhampton Revived.' Kilkhampton is a fine parish church on the north coast of Cornwall, and the name was no doubt selected by Croft owing to the circumstance that James Hervey's 'Meditations among the Tombs,' a very popular volume of that period, was suggested by his visit to that church. A line in the 'Pursuits of Literature' condemns those who pen 'inscriptive nonsense in a fancied abbey,' and a note ties the condemnation to 'a vile pamphlet called "Kilkhampton Abbey."' 7. 'Some Account of an intended Publication of the Statutes on a Plan entirely new. By Herbert Croft, barrister-at-law,' 1782, republished 1784. The gist of the proposition was that the statutes should be codified chronologically. 8. 'Sunday Evenings,' 1784, 8vo; fifty copies were printed for the private perusal of his friends. It was of this composition that Johnson expressed himself as not highly pleased, as the discourses were couched in too familiar a style. 9. 'A Prize in the Lottery for Servants, Apprentices, &c.,' circa 1786, 2*d.* each. 10. 'The Will of King Alfred,' Oxford, at the Clarendon Press, 1788. This was passed through the press under Croft's superintendence. 11. An unfinished 'Letter to the Right Hon. William Pitt concerning the New Dictionary of the English. By the Rev. Herbert Croft.' This letter, which pointed out the defects of Johnson's 'Dictionary,' was printed in March 1788, but neither finished nor published. It stopped abruptly with forty-four pages of text and seven pages of postscript, but with a reference to further information on the subject in the 'Gentleman's Magazine' for August 1787 and February 1788, in which periodical numerous letters on the progress of the work appeared in volumes lvii–lxiii. In 1787 his manuscripts on this dictionary amounted to two hundred quarto volumes, and in 1790 he claimed to have amassed eleven thousand words used by the highest authorities, but not in Johnson, a number which three years later had more than doubled. Proposals for a new edition of Johnson's 'Dictionary' were issued by Croft in 1792, and the work was to have been published in four large volumes, priced at twelve guineas, but the subscribers' names were so few that in the 'Gentleman's Magazine' for 1793, p. 491, he announced his intention of not printing until further pecuniary assistance had been received. This result is much to be regretted, more especially as Priestley, who had meditated 'a large treatise on the structure and present state' of our language, had dropped the scheme and given the unused materials to Croft. 12. At the close of 1789 Croft communicated to his friend Priestley the speedy appearance of 'a book against the Socinians of the last age,' with a letter to him. When it appeared, Priestley, who had previously suspected Croft of longing for preferment, and had 'always considered him as a mere belles-lettres man,' was surprised to find the letter 'not controversial but complimentary, and on that account not politic.' The anti-Socinian treatise was 'An Account of Reason and Faith by

John Norris of Bemerton, 14th ed., corrected by Herbert Croft,' 1790. It was dedicated to Lord Thurlow, and the letter to Priestley related to the proposed dictionary. 13. 'A Letter from Germany to the Princess Royal of England on the English and German Languages,' Hamburg, 1797. A gossiping, rambling production of ninety-six pages on Johnson's 'Dictionary,' translating from German, the connection of the two languages and the charms of the town of Hamburg. 14. 'Hints for History respecting the Attempt on the King's Life, 15 May 1800,' 1800; detailing the events and lauding the king's resolution. 15. 'Sermon for the Abundant Harvest, preached at Prittlewell,' 1801. 16. 'Sermon preached at Prittlewell on the Peace,' 1801. This was dedicated to his old schoolfellow Addington. 17. 'Horace éclairci par la Ponctuation. Par le Chevalier Croft,' Paris, 1810. This whimsical production, which consisted of a few of the odes of Horace printed on a new system of punctuation as a specimen of a work which he had long meditated on the subject, was dedicated to Lord Moira, with whom he had been a student of University College, Oxford. 18. Croft was then dwelling near Amiens, and much of his time was spent in the society of the lady whose work, 'La famille du duc de Popoli, ou Mémoires de M. Cantelmo, son frère, publiés par Lady Mary Hamilton,' appeared in 1810 with a dedication to Croft, dated 4 June 1810. He acknowledged the compliment by some verses, dated at Amiens 20 Feb. 1811, 'on the death of Musico, a piping bullfinch belonging to the Right Hon. Lady Mary Hamilton,' which were added to a second edition of 'Popoli' issued in that year. 19. 'Consolatory Verses addressed to the Duchess of Angoulême,' Paris, 1814, on the first return of the royal family to France. 20. 'Réflexions soumises à la sagesse des Membres du Congrès de Vienne,' 1814. 21. 'Critical Dictionary of the Difficulties of the French Language.' 22. 'Commentaires sur les meilleurs ouvrages de la Langue Française,' vol. i., Paris, 1815. The whole of this volume was a commentary on the 'Petit-Carême' of Massillon and the two sermons printed with it, which was written with great critical acumen and deep knowledge, much of which was probably due to Nodier. Croft had collected a mass of notes on the grammar and the moral teachings of Fontaine's fables, which was to have formed the second volume in the series of commentaries; but his collections never saw the light, meeting a like fate with his observations on 'Télémaque,' which he had brooded over for at least ten years. To Croft was due the discovery of the 'Parrain Magnifique' of Gresset, which was believed to have been lost, and was published for the first time in Renouard's complete works of that writer.

These are the separate works of Croft, but many fugitive pieces from his pen appeared in the periodical publications of the day. Several sets of his verses in English and Latin appeared in the 'Gentleman's Magazine,' and a paper on chess, communicated by him to Horace Twiss, and published in Twiss's 'Book on Chess,' was reprinted in that journal, lvii. pt. ii. 590–1. His epitaph on Bishop Hurd is printed in Nichols's 'Literary Anecdotes,' vi. 508, and a printed letter from him to a pupil is criticised in Boswell's 'Johnson,' June 1784. The faults of Croft's character are perceptible at a glance, but his linguistic attainments—he knew Latin, Greek, Hebrew, and Anglo-Saxon, and spoke French, Italian, and German—exceeded the power of most of his contemporaries. A warm tribute to his charitable disposition was paid by the author of a 'Poetical Description of Southend,' who had been his curate for some years.

[Nichols's Lit. Anecd. iii. 204, vi. 508, viii. 498; Nichols's Illustr. of Lit. v. 202–18, vii. 46, viii. 632–3; European Mag. 1794, p. 251; Gent Mag. 1785, p. 573, 1807, p. 981, 1815, p. 281, 1816, pt. i. 470–2, pt. ii. 487; Annual Biog. ii. 1–15 (1818); Notes and Queries, 4th ser. i. 353, 467 (1868), viii. 319–20 (1871), xii. 133, 237 (1873); Biog. Univ. Supplement; Boswell's Johnson, 1781–4 (Napier's ed.), iv. 21, 128, 220, 226; Benton's Rochford, 593–5; Robinson's Mansions of Herefordshire, p. 82; Johnson's Poets (Cunningham's ed.), i. pp. xx–xxi, iii. 307, 346; T. Maurice's Memoirs, pt. ii. 156; Rutt's Life of Priestley, i. 46, ii. 42, 49; Barker's Parriana, i. 408, ii. 41–2.] W. P. C.

CROFT, Sir JAMES (*d.* 1591), lord deputy of Ireland and controller of Queen Elizabeth's household, descended from an old Herefordshire family, was son of Sir Edward Croft, by his second wife Catherine, daughter of Sir Richard Herbert of Montgomery. His father was sheriff of Herefordshire in 1505, was knighted about 1514, became one of Princess Mary's learned counsel in July 1525, and died early in 1547. James was knight of the shire for the county of Hereford in 1541; served at the siege of Boulogne in 1544, where two of his brothers were killed; was knighted 24 Nov. 1547; became governor of Haddington in 1549, where he gained a high reputation (Holinshed, *Chron.* s. a. 1549); served in the Calais marches in 1550, and in March 1550–1 went to Ireland to superintend the fortification of the Munster coast. On 23 May 1551 Croft was appointed lord deputy of Ireland in succession to Sir Anthony St. Leger; took vigorous measures to

pacify Cork; recommended the 'plantation' of the turbulent parts of Munster; attacked without much success the Scottish invaders of Ulster; raised the value of the debased currency; and sought to introduce the protestant liturgy by persuasion rather than by force. But Ulster and Connaught were not to be conciliated, and in December 1552 Croft retired from Ireland with the reputation of having tried in vain 'honourable dealing towards the Irish' (Campion, *Historie of Ireland*, 1633, p. 124). Early in 1553 he became deputy-constable of the Tower of London, but on Mary's accession implicated himself in Wyatt's rebellion. He was removed from the Tower (7 July 1553), and subsequently went to raise rebel forces in Wales (January 1553–4). On being captured there he was sent to the Tower (21 Feb.); was tried and convicted at the Guildhall (29 April). He was, however, remanded to the Tower till 18 Jan. 1554–5, when he was fined 500*l.*, 'bound over to a good bearing,' and released. While in prison Croft saw his fellow-prisoner Princess Elizabeth, and was suspected of treasonable designs in her favour. In 1557 Mary appears to have become reconciled to Croft, and sent him to serve on the council of the north under the Earl of Shrewsbury.

Croft was restored in blood on Elizabeth's accession (3 March 1558–9); was granted much land in Herefordshire and Kent; became seneschal of Hereford and governor of Berwick. At Berwick Croft became intimate with Sir Ralph Sadler, the English ambassador to Scotland, who recommended him to Cecil for the higher post of the wardenship of the marches (September 1559). During the year Croft was in repeated communication with the Scotch protestants, who prayed him to induce Elizabeth to champion their cause against the catholic regent, Mary of Guise. He wrote repeatedly on Scottish affairs to Cecil and the council. Knox visited him at Berwick in August, and corresponded with him subsequently. Croft temporarily countenanced the proposal to marry Elizabeth to the Earl of Arran, the leader of the Scotch protestants. On 28 Feb. 1559–60 Croft was ordered to accompany Lord Grey's expedition on behalf of the Scotch protestants. In the attack on Leith in the following year, a stronghold of the regent's supporters, Croft was ordered to take a prominent part, but his unwillingness to proceed to active hostilities and the absence of himself and his division of the army at a critical moment raised the suspicions of the home government. The Duke of Norfolk, appointed to investigate the matter, reported very unfavourably (2 June). Croft was called before the council of Winchester and dismissed from the governorship of Berwick. There can be little doubt that he had entered into treasonable correspondence with the Scottish regent. For the next ten years Croft was out of office, but he represented Herefordshire in the parliaments of 1564, 1570, 1585, 1586, and 1587. In January 1569–70 he had regained Elizabeth's favour, and become controller of her household and a privy councillor. In July 1583 he petitioned, in consideration of his poverty, for a grant of such 'concealed land' as he might discover within ten years, and in September 1586 he was granted lands to the value of 100*l.*, with the reversion to a leasehold worth 60*l.* a year. In December 1586 he proposed a reform of the royal household.

Croft always succeeded in maintaining friendly intercourse with the queen. At one time he encouraged her intimacy with Leicester, and would doubtless have profited had the earl married Elizabeth. But he was always playing a double game; private ends guided his political conduct. Before 1581 he became a pensioner of Spain and tried to poison the queen's mind against Drake. In October 1586 he was one of the commissioners for the trial of Mary Stuart, and on 28 March 1586–7 he alone of these commissioners sat in the Star-chamber at the trial of Davison, the queen's secretary (Nicolas, *Life of Hatton*, p. 462). In January 1587–8 Croft was sent, with the Earl of Derby, Lord Cobham, and Dr. Dale, to treat for peace with the Duke of Parma in the affairs of the Netherlands. He held himself aloof from his fellow-commissioners and paid alone a mysterious and doubtless a treacherous visit to Parma at Bruges (27 April), on learning of which the queen sent him a sharp reprimand. The other commissioners were ordered to disavow Croft's actions, but Elizabeth could not be induced to accept the proofs of Croft's double dealing, and in answer to his entreaties pardoned what she judged to be his misdirected zeal (15 June). In August, however, Croft returned home, and Burghley sent Croft to the Tower on hearing the reports of the Earl of Derby and his colleagues. Croft and Croft's son Edward insisted that these proceedings were instigated by Leicester, with whom he had fallen out of favour. To avenge his father's wrongs Edward Croft is said to have applied to a London conjuror, John Smith, to work by magic Leicester's death. Leicester died on 4 Sept. 1588, and the younger Croft was charged with contriving his death before the council. (The examination of Croft and John Smith, the conjuror, are given in Strype's *Annals*, iii.

594 et seq.) The trial apparently proved abortive, and the elder Croft was not involved in the charges. On 18 Dec. 1589 Sir James was at liberty again, and he died in 1591, being buried in the chapel of St. John the Evangelist in Westminster Abbey. Camden's too favourable verdict on his career runs: 'He got above the envy of the court, which, however, had wellnigh crushed him, and died in a good age, his prince's favourite and in fair esteem with all that knew him.' Thomas Churchyard [q. v.] wrote a sympathetic epitaph in his 'Feast full of sad cheere,' 1592. De Larrey in his 'Histoire d'Angleterre' (ii. 1361) and Lloyd in his 'Worthies' (i. 455) give flattering accounts of him. Augustine Vincent, the herald, wrote against his name in a family pedigree in the Bodleian (MS. Ashmol.) 'obiit pauperrimus miles.'

Croft's first wife was Alice, daughter and coheiress of Richard Warnecombe of Ivington, Herefordshire, widow of William Wigmore of Shobdon (buried at Croft 4 Aug. 1573), by whom he had three sons, Edward, John, and James, and three daughters, Eleanor, Margaret, and Jane. Croft's second wife was Katherine, daughter of Edward Blount, by whom he apparently had no issue.

The eldest son, EDWARD, to whose curious trial reference is made above, represented Leominster in parliament in 1571 and 1586, and died on 29 July 1601. By his wife Ann, daughter of Thomas Browne of Hillborough, Norfolk, he was the father of Sir Herbert Croft [q. v.], of two other sons, Richard and William, and of five daughters. JAMES CROFT the elder, Sir James Croft's third son, was knighted 23 July 1603, was gentleman-pensioner to Elizabeth, and was alive in 1626.

[A long account of Croft's life appears in the Retrospective Review, 2nd ser. i. 469 et seq. by Sir N. H. Nicolas. Many letters written by him in 1559 and 1560 are calendared in Thorpe's Scottish State Papers, vol. i., and a few of the same date are printed at length in the Appendix to Keith's History of the Church of Scotland (1734). See also Machyn's Diary (Camd. Soc.), pp. 35, 56, 60, 61, 80; R. Bagwell's Ireland under the Tudors, i. 351–91; Froude's Hist. of England, v. x. xii.; Burghley Papers; Camden's Annals; Cal. of Hatfield MSS. pt. i.; Sadler's State Papers; Cal. State Papers, Dom. 1547–90; Cal. State Papers, Irish, 1550–1; Lord Herbert of Cherbury's Autobiog. (1886), p. 82 *n.*]

S. L. L.

CROFT, JOHN (1732–1820), antiquary, was the fifth son of Stephen Croft of Stillington in Yorkshire, who died in 1733, by Elizabeth, daughter of Sir Edmund Anderson, bart. He was born on 28 or 29 Feb. 1732, and, like many other younger sons of old county families, was given the chance of making his fortune in business. Several members of his family before him had been in the wine trade, and Croft was sent when young to Oporto to follow in their steps. He became a member of the factory in that town, and after remaining there for many years returned to England and joined an old-established firm of wine merchants at York, which dealt especially in the wines of Portugal. He was admitted to the freedom of that city in 1770, and acted in 1773 as one of its sheriffs. For the greater part of his life Croft took much interest in antiquarian researches, and was a familiar figure in all the book or curiosity sales of York, with the result that he left behind him at his death an important collection of curiosities acquired, as he was a keen purchaser, at an inconsiderable cost. His eccentricities of manner and dress did not prevent his being generally popular in the city society. It is told of him that he read aloud to his wife the whole of 'Don Quixote' in the original Spanish, of which she did not understand a syllable, but she said that she liked to hear it, the language was so sonorous. His memory and mental powers remained unimpaired until the day of his death, which happened suddenly at his house in Aldwark, York, on 18 Nov. 1820, and he was buried in the minster on 24 Nov. The patient woman whom he married was Judith, daughter of Francis Bacon, alderman of York, lord mayor in 1764 and 1777, by his second wife, Catherine Hildrop. She was born at Selby on 26 Dec. 1746, was married 16 June 1774, died 17 June 1824, and was buried near her husband. They had issue two sons, who died before their father. The name of Croft is still identified with the wines of Portugal.

Croft's earliest work might be considered a trade advertisement of his business. It was 'A Treatise on the Wines of Portugal; also a Dissertation on the Nature and Use of Wines in general imported into Great Britain,' and its author was described as 'John Croft, S.A.S., member of the factory at Oporto and wine merchant, York.' The first edition was printed in that city in 1787, and dedicated to William Constable of Burton Constable; a second edition, corrected and enlarged, was issued in the next year. In 1792 he printed at York, probably for private circulation, 'A Small Collection of the Beauties of Shakspeare,' a work of less value than the unpretending, but not useless, 'Annotations on Plays of Shakespear (Johnson and Steevens's edition), York, 1810,' which he dedicated to the Society of Antiquaries. Croft was a col-

lector, if not an utterer, of witticisms and repartees, and his note-books of anecdotes and jests were printed anonymously and apparently for circulation among his friends as 'Scrapeana, Fugitive Miscellany, Sans Souci, 1792.' The results of some of his researches among the ancient foundations at York were revealed in a small volume of 'Excerpta Antiqua; or a Collection of Original Manuscripts, 1797,' which he also dedicated to the Society of Antiquaries, and its pages are worthy of examination even now. In 1808 he caused to be printed, without his name, a thin tract of twelve pages entitled 'Rules at the Game of Chess,' to which he prefixed an engraving of 'one of Charlemagne's pawns of ivory about four inches high, kept in the royal treasury of St. Denis, near Paris.' Croft's last publication was 'Memoirs of Harry Rowe, constructed from materials found in an old box after his decease. By Mr. John Croft, wine merchant. Together with the Sham Doctor, a musical farce, by Harry Rowe, with notes by John Croft.' Rowe was trumpet-major to the high sheriffs of Yorkshire and master of a puppet-show.

[Croft pedigree in Foster's Yorkshire Pedigrees; Davies's York Press, pp. 307–10; Yorkshire Gazette, 25 Nov. 1820.] W. P. C.

CROFT, Sir RICHARD, bart. (1762–1818), accoucheur, was born on 9 Jan. 1762, being a son of Herbert Croft, a chancery clerk, and receiver of the Charterhouse. After a medical pupilage with Mr. Chawner, brother of his stepmother, Croft studied at St. Bartholomew's Hospital, and afterwards became partner with Chawner at Tutbury in Staffordshire. He next practised at Oxford for some years, and finally removed to London, where he married the elder twin daughter of Dr. Denman, the leading accoucheur. Having attended the Duchess of Devonshire and other ladies of rank, Croft succeeded to Denman's practice on his retirement. In 1816, on the death of his elder brother, Sir Herbert Croft (1751–1816) [q. v.], the family baronetcy devolved upon him. In 1817 he was selected to attend the Princess Charlotte in her confinement. The fatal result (5–6 Nov. 1817) led to an angry outburst of public feeling against Croft, who appears to have had the entire actual conduct of the labour, although Dr. Baillie as physician, and Dr. Sims as consulting accoucheur, were at hand. The princess, it seems, was bled frequently during her pregnancy, no lady or nurse about her had been a mother, she was allowed to become exhausted without being duly aided, and all the physicians had retired to rest very soon after the birth was complete. That Croft was not too skilful and rather self-confident appears evident. Overcome with depression and despair at the blame cast upon him, although the royal family were most considerate and sympathetic towards him, he shot himself on 13 Feb. 1818.

[Gent. Mag. lxxxvii. (1817), pt. ii. 449, lxxxviii. (1818), pt. i. 188, 277; Cooke's Address to British Females . . . with a Vindication of . . . Sir R. Croft, &c., 1817; Rees Price's Critical Inquiry into the Nature and Treatment of the Case of the Princess Charlotte, &c., 1817; Huish's Memoirs of the Princess Charlotte, 1818; London Medical Repository, 1 Dec. 1817; the same account, altered, was separately published as 'Authentic Medical Statement,' &c., with additional observations by A. T. Thomson; Foot's Letter on the necessity of a public inquiry into the cause of the death of the Princess Charlotte, &c., 1817.] G. T. B.

CROFT, WILLIAM (1677?–1727), musician, the son of William Croft, was born at Nether Eatington or Ettington, Warwickshire, where he was baptised on 30 Dec. 1678, though his birth is always stated to have taken place in 1677. He studied music in the Chapel Royal as a chorister under Dr. Blow. In 1700 William III presented an organ to St. Anne's, Westminster, and Croft (or, as his name was frequently spelt, Crofts) became the first organist, a post he held until 1711, when he resigned it to John Isham. Previous to this appointment, but in the same year, he joined Blow, Piggot, Jeremiah Clarke, and John Barrett in publishing a 'Choice Collection of Ayres for the Harpsichord or Spinett.' On 7 July 1700 Croft and Clarke were sworn gentlemen extraordinary of the Chapel Royal, 'and to succeed as organists according to merit, when any such place shall fall voyd.' Accordingly, on 25 May 1704 the two composers were sworn 'joyntly into an organist's place, vacant by the death of Mr. Francis Piggott.' Previous to this Croft had been connected with Drury Lane Theatre, for which he wrote music for 'Courtship à la Mode' (9 July 1700), the 'Funeral' (1702), the 'Twin Rivals' (14 Dec. 1702), and the 'Lying Lover' (2 Dec. 1703).

On the death of Clarke in 1707 Croft succeeded to the whole organist's place at the Chapel Royal. The entry in the 'Cheque-Book' recording his swearing-in is dated 5 Nov., but as it has been recently proved (*Athenæum*, No. 3101) that Clarke shot himself on 3 Dec., this date is evidently a mistake. In October of the following year Croft succeeded Blow as organist at Westminster Abbey and master of the children and composer at the Chapel Royal. In the latter capacity it was part of his duty to compose

anthems for the various state ceremonies and solemn thanksgiving services during the reigns of Anne and George I. In 1704 he had already written the anthem, 'I will give thanks,' for the thanksgiving for Blenheim. In December 1705 he wrote 'Blessed be the Lord,' for the public thanksgiving at St. Paul's; in 1708, 'Sing unto the Lord,' on a similar occasion; in 1714, 'The souls of the righteous,' for Queen Anne's funeral, and 'The Lord is a sun and shield,' for the coronation of George I; in 1715, 'O give thanks,' for the suppression of the rebellion; and in 1718, 'We will rejoice,' for a public thanksgiving on 29 May. Other similar works are: 'Praise God in His sanctuary,' written for the inauguration of the organ at Finedon, Northamptonshire; 'I will always give thanks,' written for one of Anne's thanksgiving services, the words of which were selected by the queen herself; and 'Give the king thy judgments,' composed on 13 July 1727. In 1712 Croft edited a collection of words of anthems, which was published anonymously under the title of 'Divine Harmony.' On 9 July of the following year he took the degree of Mus. Doc. at Oxford, where he entered at Christ Church; his exercise on this occasion consisted of two odes on the peace of Utrecht, written by Joseph Trapp, and performed on 13 July. These odes were subsequently published in score under the title of 'Musicus Apparatus Academicus.' In 1715 he received an increase of 80*l.* per annum to his salary at the Chapel Royal, and in the following year was appointed to the sinecure office of tuner of the regals. In 1724 Croft published two folio volumes of his sacred music in score; this work contains thirty anthems and a burial service (part of which is by Purcell), with a portrait of Croft and a preface in which it is stated that the volumes are the first engraved in full score on plates. On the formation of the Academy of Vocal Musick in 1725 Croft was one of the original members. He died at Bath on 14 Aug. 1727, aged 50, and was buried in the north aisle of Westminster Abbey on the 23rd. He married, on 7 Feb. 1704–5, Mary, daughter of Robert Georges of Kensington, but seems to have had no children. His wife survived him, and after her death administration of the estates of both was granted to her father on 28 July 1733. In 1713 Croft was living at Charles Street, Westminster, but in the grant of administration he is described as late of St. Margaret's, Westminster, and Kensington. Besides his church music Croft published, chiefly in his younger days, a few single-sheet songs, six sonatas for two flutes, and (according to Hawkins) six sets of theatre airs; but it is by his anthems that he is now chiefly remembered. In these he shows himself a worthy successor of Purcell and Blow, not indeed so great a genius as the former, nor so full of individuality as the latter, but still combining many of the merits of both, and carrying on the good traditions of a school of which he was almost the last representative. His portrait was painted by T. Murray, and is now in the Music School collection, Oxford. This picture was engraved by Vertue as the frontispiece to Croft's 'Musica Sacra,' and (the head only) by J. Caldwell for Hawkins's 'History of Music.' There is also a mezzotint of him by T. Hodgetts, after J. J. Halls, and a small vignette (with Arne, Purcell, Blow, and Boyce), drawn by R. Smirke and published in 1801.

[Grove's Dict. of Music, i. 419; Hawkins's Hist. of Music, v. 94, &c.; Appendix to Bemrose's Choir Chant Book; Chester's Westminster Registers; Genest's Hist. of the Stage; Hayes's Remarks upon Avison's Essay, p. 107; Harmonicon for 1828; Burney's Hist. of Music, iv. 603; Cheque-Book of the Chapel Royal (Camden Soc.); Noble's Cont. of Granger; Stow's Survey of Westminster, ed. 1720, p. 85; Brit. Mus. Catalogues of Printed and MS. Music; Registers of Eatington, communicated by the Rev. G. H. Biggs; Vestry Books of St. Anne's, communicated by the Rev. E. W. Christie.] W. B. S.

CROFTON, ZACHARY (*d.* 1672), nonconformist divine, was born in Ireland and principally educated at Dublin. The unsettled state of Ireland caused him to come to England about 1646, where he arrived with only a groat in his pocket. His first living was at Wrenbury in Cheshire, from which he was expelled in 1648 for refusing to take the engagement. He then came to London, and was for some time minister of St. James's, Garlick Hythe, and then obtained the rectory of St. Botolph, Aldgate, which he held until the Restoration, when he was ejected for nonconformity. Shortly after his ejectment he began a controversy with Bishop Gauden respecting the solemn league and covenant, for the defence of which he was committed to the Tower. Neal (*Hist. of the Puritans*, iv. 302, ed. 1738) states that this controversy took place before Crofton's ejectment, and that, after lying in prison for a considerable time 'at great expense,' and being forced to petition for his liberty, he was turned out of his parish without any consideration, although he had been 'very zealous for the king's restoration.' Crofton, with his wife and seven children, returned to Cheshire, where, after suffering another short imprisonment, the cause of

which is unknown, he supported himself by farming, or, according to Calamy, by keeping a grocer's shop. In 1667 he again came to London and opened a school near Aldgate. He died in 1672. He published a large number of pamphlets and tracts, mostly of a controversial character, and a few sermons. He was a man of hasty temper and prejudiced views, yet of considerable acuteness, as his controversial tracts prove, and of more than average scholarship and ability. His more important writings are: 1. 'Catechising God's Ordinance, delivered in sundry Sermons,' 1656. 2. 'The People's need of a Living Pastor asserted and explained,' 1657. 3. 'Sermons of Psalms xxxiv. 14,' 1660. 4. 'ΑΝΑΛΗΨΙΣ ΑΝΕΛΗΦΘΗ, The Fastning of St. Peter's Fetters, by seven links or propositions,' 1660. 5. 'Altar-Worship, or Bowing to the Communion Table considered, as to the novelty, vanity, iniquity, and malignity charged to it,' 1661. 6. 'Berith-anti-Baal; on Zach. Crofton's Appearance before the Prelate Justice of the Peace, by way of rejoinder to Dr. John Gauden,' 1661. 7. 'The Liturgica Considerator considered,' &c., 1661. 8. 'The Presbyterian Lash, or Nactroff's Maid Whipt. A Tragi-comedy,' 1661. 9. 'The Hard Way to Heaven explained and applied,' 1662. 10. 'ΑΝΑΛΗΨΙΣ, or St. Peter's Bonds abide, for Rhetoric worketh no Release.'

[Calamy's Nonconformist's Memorial; Neal's History of the Puritans, iv. 302, ed. 1738; Chalmers's Biographical Dictionary; Watt's Bibl. Brit.] A. C. B.

CROFTS or **CROFT, ELIZABETH** (*fl.* 1554), was the chief actor in an eccentric imposture, contrived early in 1554, on the part of the protestants to excite an open demonstration in London against the projected marriage of Queen Mary with Philip of Spain. The girl, who was only about eighteen years old, appears to have concealed herself within a wide crevice in the thick wall of a house in Aldersgate Street. The wall faced the street, and by means of a whistle or trumpet her voice assumed so strange a sound as to arrest the attention of all passers-by. Large crowds constantly assembled, and confederates scattered among the people interpreted her words as divinely inspired denunciations of King Philip, Queen Mary, and the Roman catholic religion. The device deceived the Londoners for many months, and the mysterious voice was variously named 'the white bird,' 'the byrde that spoke in the wall,' and 'the spirit in the wall.' Before July 1554 the imposture was discovered; Elizabeth was sent to Newgate and afterwards to a prison in Bread Street, and there confessed the truth. She said that one Drake, Sir Anthony Knyvett's servant, had given her the whistle, and that her confederates included a player, a weaver of Redcross Street, and a clergyman, attached either to St. Botolph's Church in Aldersgate Street or (according to another account) to St. Leonard's Church in Fetter Lane. On Sunday 15 July she was set upon a scaffold by St. Paul's Cross while John Wymunsly, archdeacon of Middlesex, read her confession. 'After her confession read she kneeled downe and asked God forgivenes and the Queen's Maiestie, desyringe the people to praye for her and to beware of heresies. The sermon done she went to prison agayne in Bred Street. . . . And after Dr. Scorye resorted to her divers tymes to examin her; and after this she was released' (Wriothesley, *Chronicle*, ii. 118). On 18 July one of her accomplices stood in the pillory 'with a paper and a scripter on his hed.' No other proceedings appear to have been taken, although seven persons were said to have taken part in the foolish business. The imposture resembles that contrived with more effect twenty-two years earlier by Elizabeth Barton [q. v.], the maid of Kent.

[Stowe's Annals, s.a. 1554; Chronicle of the Grey Friars (Camd. Soc.), p. 90; Wriothesley's Chronicle (Camd. Soc.), ii. 117–18; Machyn's Diary (Camd. Soc.), p. 66; Burnet's Reformation, ed. Pocock, ii. 439, v. 611; Strype's Memorials, III. i. 214; Chronicle of Lady Jane and Queen Mary (Camd. Soc.)] S. L. L.

CROFTS or **CRAFTE, GEORGE** (*d.* 1539), divine, may probably be identified with the George Croft of Oriel College, Oxford, who was elected fellow from Herefordshire 10 Oct. 1513, proceeded B.A. 13 Dec. following, and resigned 4 Feb. 1519 (*Registrum Univ. Oxon.* i. 82), and with George Croftys of the same college, southern proctor in April 1520 (*Fasti Oxon.* i. 51). He was instituted to the rectory of Shepton Mallet, Somerset, in 1524, and probably about the same time to the rectory of Winford in the same county, paying a pension of 8*l.* to his predecessor, who had resigned the living. On 21 Feb. 1530–1 he was collated to the chancellorship of Chichester Cathedral. On 4 Dec. 1538 he was indicted for saying 'that the king was not, but the pope was, supreme head of the church.' He pleaded guilty, was condemned, and executed early in the following year. Archbishop Cranmer, writing to Cromwell on 13 Nov. 1538, says that 'one Crofts, now in the Tower and like to be attainted of treason, hath a benefice . . . named Shipton Mallet,' and begs it of the lord privy seal for his chaplain Champion, a

native of the place, 'in case it fall void at this time' (*Letters*, p. 247).

[Registrum Universitatis Oxon., ed. Boase (Oxford Hist. Soc.), i. 82; Wood's Fasti Oxon. (Bliss), i. 51; Hutton's Registers of Dio. of Bath and Wells, Harl. MSS. 6966–7; Le Neve's Fasti (Hardy), i. 271; Valor Ecclesiasticus, i. 151, 185; Burnet's Hist. of Reformation (Pocock), i. 563; Cranmer's Miscell. Writings (Parker Soc.), i. 385.] W. H.

CROFTS, JAMES, Duke of Monmouth. [See Fitzroy.]

CROGHAN, GEORGE (*d.* 1782), captain or colonel, of Passayunk, Pennsylvania, British crown agent with the Indians, was born in Ireland, educated in Dublin, emigrated to America, and settled in Pennsylvania, where he was engaged as a trader among the Indians as far back as 1746. At this period about three hundred traders, mostly from Pennsylvania, a large proportion of them Irish, used to cross the Alleghanies every year, and descending the Ohio valley with pack-horses or in canoes, traded from one Indian village to another. Some of them roused the jealousy of the French by having, as was alleged, crossed the Mississippi and traded with the remoter tribes. Governor Dinwiddie of Virginia described them generally as 'abandoned wretches,' but there were a few men of better stamp among them, and Croghan, who had great influence over his own countrymen, appears to have been one (Parkman). The confidence reposed in him by the Indians, which was largely due to his figurative eloquence in the Indian tongue, led to his employment as government agent. He served in that capacity, with the rank of a captain of provincials, in Braddock's expedition, and in the defence of the north-west frontier in 1756. In November of the latter year he was made deputy-agent with the Pennsylvania and Ohio Indians by Sir William Johnson, who in 1763 sent him to England to communicate with the government respecting an Indian boundary line. During the voyage he was shipwrecked on the coast of France. In 1765, when on his way to pacify the Illinois Indians, he was attacked, wounded, and carried to Vincennes, an old French post on the Wabash, in Indiana, but was speedily released and accomplished his mission. In May 1766 he formed a settlement about four miles from Fort Pitt. He continued to render valuable service in pacifying the Indians and conciliating them to British interests up to the outbreak of the war of independence. Although suspected by the revolutionary authorities, he remained unmolested on his Pennsylvanian farm, and there died in August 1782.

[Most of the above details are given in Drake's Amer. Biog., on the authority of O'Callaghan. Notices of Croghan will be found in Parkman's Conspiracy of Pontiac, 2 vols. (Boston, U.S. 1870), and the same writer's Wolfe and Montcalm (London, 1884), i. 42–203, the footnotes to which indicate further sources of information in England and America. A fragmentary journal of Croghan's was published in Olden Time (Philadelphia), vol. i.; and numerous letters, all relating to Indian affairs, and very illiterate productions, are preserved in the British Museum; those addressed to Colonel Bouguet, 1758–65, in Add. MSS. 21648, 21649, 21651, 21655; to Capt. Gates and Gen. Stanwix, 1759, Add. MS. 21644; and to Gen. Haldimand, 1773, in Add. MS. 21730.] H. M. C.

CROKE, Sir ALEXANDER (1758–1842), lawyer and author, born 22 July 1758 at Aylesbury, was son of Alexander Croke, esq., of Studley Priory, a direct descendant of John Croke [q. v.], by Anne, daughter of Robert Armistead, rector of Ellesborough, Buckinghamshire. After spending some years at a private school at Burton, Buckinghamshire, he matriculated as a gentleman-commoner of Oriel College, Oxford, 11 Oct. 1775, and was called to the bar at the Inner Temple in 1786. He removed his name from the books of the college soon afterwards without proceeding to a degree, but on resolving to practise at the bar he returned to Oxford about 1794, and proceeded B.C.L. 4 April 1797, and D.C.L. three days later. He was admitted a member of the College of Advocates 3 Nov. 1797 (Coote, *Civilians*, p. 138). Sir William Scott, afterwards Lord Stowell, whose acquaintance Croke had made at Oxford, employed him in 1800 to report one of his judgments. The case (Horner *v.* Liddiard) related to the marriage of illegitimate minors, and Croke published his report with an essay on the laws affecting illegitimacy. The publication brought Croke into notice, and he was employed in 1801 by the government to reply to a book by a Danish lawyer named Schlegel attacking the action of the English admiralty court in its relations with neutral nations. This service was rewarded with a judgeship in the vice-admiralty court of Halifax, Nova Scotia, which Croke held from 1801 to 1815. On his return to England in 1816 he was knighted. For the rest of his life he lived at Studley, entertained his Oxford friends, amused himself with drawing and painting, and wrote a number of books. He was a strong tory in politics and religion. He died at Studley 27 Dec. 1842 in his eighty-fifth year. Croke married in 1796 Alice Blake of

Brackley, Northamptonshire, by whom he had five sons and three daughters. His eldest son, Alexander, died in 1818, aged 20. His father wrote a pathetic account of his life and death (*The Croke Family*, i. 730–51). Two sons, George (1802–1860) and John, survived him, and the latter succeeded to the property on the former's death. The second daughter, Jane, married Sir Charles Wetherell 28 Dec. 1826, and died 21 April 1831.

Croke's chief works were: 1. 'The Genealogical History of the Croke Family,' 2 vols. Oxford, 1823, a work of very great research. 2. 'An Essay on the Origin, Progress, and Decline of Rhyming Latin verses,' with specimens, Oxford, 1828. 3. 'Regimen Sanitatis Salernitatum,' with introduction and notes, Oxford, 1830. 4. The Patriot Queen,' London, 1838. 5. 'The Progress of Idolatry, a poem with other poems,' Oxford, 1841. Croke's decisions in the court at Halifax were published from his notes by James Stewart in 1814, together with an answer to Baron de Rehausen's 'Swedish Memorials,' addressed to Lord Castlereagh. Croke prepared for the press, but did not publish, 'An Essay on the Consolato di Mare,' an ancient code of maritime law, and the translation of the Psalms by his ancestor John Croke. Croke also wrote pamphlets on draining and enclosing Otmoor, 1787, and 'The Case of Otmoor with the Moor Orders,' Oxford, 1831; 'Statutes of the University of King's College, Windsor, Nova Scotia,' Halifax, 1802; 'An Examination of the Rev. Mr. Burke's Letter of Instruction to the Catholic Missionaries of Nova Scotia,' under the pseudonym of Robert Stanser, Halifax, 1804; and 'The Catechism of the Church of England,' Halifax, 1813.

[Gent. Mag. 1843, pt. i. 315–17; Croke's Hist. of Croke Family, i. 706–30; Brit. Mus. Cat.]

S. L. L.

CROKE, Sir GEORGE (1560–1642), judge and law reporter, younger son of Sir John Croke, by Elizabeth, daughter of Sir Alexander Unton, and brother of Sir John Croke (1553–1620) [q.v.], was educated at the parish school of Thame and at Christ Church, Oxford. He became a student of the Inner Temple in November 1575, was called to the bar in 1584, was autumn reader in 1599 and 1608, and was treasurer of his inn in 1609. In 1597 he was returned to parliament as member for Beeralston, Devonshire. Before 1615 he purchased the estate of Waterstock, Oxfordshire, and in 1621 he bought Studley of his nephew.

As early as 1581 he began reporting law cases, but does not seem to have acquired any practice before 1588. In 1623 he was made serjeant-at-law and king's serjeant. The dignity had been refused before, because Croke declined to purchase it on the usual terms (Whitelocke). He was knighted 29 June 1623. On 11 Feb. 1624–5 he became justice of the common pleas, and on 9 Oct. 1628 was removed to the king's bench to take the place of Sir John Doddridge [q.v.] In the great constitutional cases which came before him in the following years Croke resisted royal interference with judicial procedure. He, with Hutton, did not sign the collective judgment of his companions on the bench justifying the extension of the ship-money edict to inland towns, but gave a guarded opinion, that 'when the whole kingdom was in danger the defence thereof ought to be borne by all' (1635). On 7 Feb. 1636-7, when the same question was again formally presented to the judges, Croke and Hutton signed the judgment in favour of the crown on the express understanding that the verdict of the majority necessarily bound all. When Hampden was tried for resisting the ship-money tax in 1638, Croke spoke out boldly, and declared that it was utterly contrary to law for any power except parliament to set any charge upon a subject, and that there was no precedent for the prosecution. His judgment, with his autograph notes, has been edited by Mr. S. R. Gardiner in the Camden Society's seventh 'Miscellany' (1875), from a manuscript belonging to the Earl of Verulam. It was first printed, together with Hutton's argument, in 1641. In 1641 Croke's age and declining health compelled him to apply for permission to retire from active service on the bench. The request was granted, and his title and salary were continued to him. He withdrew to his estate at Waterstock, Oxfordshire, where he died 16 Feb. 1641–2. An elaborate monument was erected above his grave in Waterstock Church. Croke's reports, extending over sixty years (1580–1640), were written in Norman-French, and were translated into English for publication by Sir Harbottle Grimston, his son-in-law. A selection of cases heard while Croke himself was judge was published in 1657. The earlier reports appeared in two volumes, published respectively in 1659 and 1661. Collected editions were issued in 1683 and 1790–2 (3 vols.) An abridgment appeared in 1658 and 1665. Grimston's prefaces give Croke a high character.

Croke was a wealthy man, and made good use of his wealth. He gave 100*l.* to Sion College in 1629, and erected and endowed almshouses at Studley (1639). By his will, dated 20 Nov. 1640 and proved 3 May 1642, he left many charitable legacies. Sir Har-

bottle Grimston inherited the law library. Croke's portrait by Hollar is extant, and another by R. Vaughan precedes the third volume of the 'Reports' (1661). A painting is described by Sir Alexander Croke [q. v.] as in his possession in 1823, and Granger mentions two other engraved portraits by Gaywood and R. White respectively.

'Mr. George Croke's wife was Mary Bennet, one of the daughters of Sir Thomas Bennet, late mayor of London. She was married [about 1610] to Mr. George Croke, being an ancient bachelor within a year or thereabouts of 50, and she being 20 years of age. This fell out unexpected to his friends, that had conceived a purpose in him never to have married' (Sir James Whitelocke's *Liber Famelicus*, 21). To Lady Croke's influence was ascribed her husband's firm stand in the ship-money case. She died 1 Dec. 1657. By her Croke had a son, Thomas, who studied law at the Inner Temple 1619, and inherited Studley under his father's will; but he seems to have died soon after his father. Wood calls him 'a sot or a fool or both.' Croke's eldest daughter, Mary, married Sir Harbottle Grimston; the second daughter, Elizabeth, married first Thomas Lee of Hartwell, Buckinghamshire, and second, Sir Richard Ingoldsby; and Frances, the third daughter, was wife of Richard Jervois, esq.

[Croke's Hist. of Croke Family, i. 552–605; Wood's Athenæ, iii. 269; Foss's Judges; Gardiner's Hist. of England, viii.; Whitelocke's Liber Famelicus (Camd. Soc.); Cal. State Papers, 1625–41; State Trials.] S. L. L.

CROKE, JOHN (*d.* 1554), lawyer and author, was the son of Richard Croke of Easington, Buckinghamshire, descended from the family of Blount or Le Blount [see Blount, Sir Thomas, *ad fin.*] His mother was named Alicia. He was educated at Eton, whence he proceeded to Cambridge in 1507 as scholar of King's College. He left the university without taking a degree to study law at the Inner Temple. He became one of the six clerks in chancery in 1522, comptroller and supervisor of the hanaper 19 Sept. 1529, and clerk of the enrolments in chancery 11 Jan. 1534–5. Croke became a serjeant-at-law in 1546; was elected M.P. for Chippenham in 1547, and was master in chancery in 1549. He purchased an estate at Chilton in Buckinghamshire, where he built a large mansion, and was granted many monastery lands, including Studley Priory. He died 2 Sept. 1554, and was buried in Chilton church. Croke's wife, Prudentia, third daughter of Richard Cave and sister of Sir Ambrose Cave [q. v.], died before him. By her he had a son, Sir John Croke, the father of Sir John and Sir George Croke, two judges, both of whom are separately noticed. Croke wrote: 1. 'Ordinances upon the Estate of the Chancery Court, 1554,' printed in Sir Alexander Croke's 'Hist. of Croke Family,' from Brit. Mus. MS. Lansd. 163. 2. 'Thirteen Psalms and the first chapter of Ecclesiastes translated into English verse,' printed by the Percy Society in 1844.

[Harwood's Alumni Eton., p. 132; Cooper's Athenæ Cantab., i. 118; Sir A. Croke's Geneal. Hist. of Croke Family, i. 393, ii. 819, 821, 908.] S. L. L.

CROKE, Sir JOHN (1553–1620), judge and recorder of London, eldest son of Sir John Croke (1530–1608), by Elizabeth, daughter of Sir Alexander Unton of Chequers, Buckinghamshire, and grandson of John Croke [q. v.], was born in 1553, and entered the Inner Temple 13 April 1570. After being called to the bar, he became bencher of his inn in 1591, Lent reader in 1596, and treasurer in 1597. Sir Christopher Hatton employed him in legal business, and in 1585 Croke was elected M.P. for Windsor. On 11 Nov. 1595 he was appointed recorder of London, and in 1597 and again in 1601 he was elected M.P. for London. In the latter parliament, which met in October 1601, Croke was chosen speaker. When presented to the queen, he spoke of the peace of the kingdom having been defended by 'the might of our dread and sacred queen,' and was interrupted by Elizabeth with the remark, 'No, by the mighty hand of God, Mr. Speaker.' In the course of the monopoly debates, Croke was directed to announce the queen's voluntary renunciation of monopoly patents, and her intention to confer no more of them. In the division on the bill for the enforcement of attendance at church, the 'ayes' numbered 105 and the 'noes' 106, and the former, expecting that Croke would side with them, claimed that he should record his vote, but he asserted that 'he was foreclosed of his voice by taking that place which it had pleased them to impose upon him, and that he was indifferent to both parties.' At the close of the session, 19 Dec., the lord keeper conveyed to Croke the queen's compliments on his wisdom and discretion.

After some delay caused by the death of the queen, who had nominated him king's serjeant 29 May 1603, Croke became serjeant in Easter term 1603, and was knighted. He soon afterwards resigned the recordership of London, on becoming a Welsh judge, and acted as deputy for the chancellor of the exchequer, Sir George Hume, in 1604. On 25 June 1607

he became judge of the king's bench, in succession to Sir John Popham, and dying, after thirteen years of judicial service, at his house in Holborn, 23 Jan. 1619–20, was buried at Chilton. Manningham, referring to his personal appearance, describes him as 'a verry blacke man' (*Diary*, Camd. Soc. 74). In 1601 he gave twenty-seven books to Sir Thomas Bodley's library at Oxford, and Bodley consulted him on the endowment of the library in 1609. He published in 1602 a volume of select cases, collected by Robert Keilway, which was reprinted in 1633 and 1685.

Croke married Catherine, daughter of Sir Michael Blount of Mapledurham, Oxfordshire, lieutenant of the Tower, by whom he had five sons. Sir John, the heir, was knighted 9 July 1603, was M.P. for Shaftesbury 1628, and died 10 April 1640 at Chilton. His heir, also Sir John, lived a dissipated life. In 1667 he conspired to charge Robert Hawkins, incumbent of Chilton, with robbery. Hawkins had made himself obnoxious by pressing for payment of his salary. Having failed to bribe Lord-chief-justice Hale, who tried the case (9 March 1668–9), and soon saw through the conspiracy, Croke was ruined, sold the Chilton estates, and died in great poverty. An account of Hawkins's trial was published in 1685, and is reprinted in the 'State Trials.'

The judge's third son, Charles Croke, D.D. (*d.* 1657), was admitted student of Christ Church, Oxford, 5 Jan. 1603–4; proceeded B.A. (1608), M.A. (1611), B.D. and D.D. (1625); was tutor of his college; held the professorship of rhetoric at Gresham College, London, from 1613 to 1619; was junior proctor (1613), and fellow of Eton College (1617–1621); became rector of Waterstock, Oxfordshire, on the presentation of his uncle, Sir George Croke [q. v.], on 24 June 1616, and rector of Agmondisham, Buckinghamshire, in 1621; fled to Ireland during the civil war, and died at Carlow 10 April 1657. He took private pupils at Agmondisham, and among them were Sir William Drake, Sir Robert Croke, John Gregory, and Henry Curwen. Curwen died while in Croke's charge, and Croke published a memorial sermon (Ward, *Gresham Professors*; Croke, *Hist. of Croke Family*, i. 506–10).

Sir Unton Croke, the judge's fourth son, born about 1594, was called to the bar at the Inner Temple in 1616; became a bencher 14 June 1635; was M.P. for Wallingford in 1626, and again in the Short parliament of 1640; actively aided the parliamentarians; was created B.C.L. at Oxford in 1649; went with Whitelocke to Sweden in 1654; was promoted sergeant by Cromwell 21 Dec. 1654; was recommended by John Owen, dean of Christ Church, for a judgeship in 1655; was made commissioner for trials of persons charged with treason in 1656, and justice of the peace for Marston, Oxfordshire, where he lived in a house inherited by his wife Anne, daughter of Richard Hore. He was for a time deputy of the Earl of Pembroke in the stewardship of the university of Oxford. After the Restoration he retired from public life. The 'Thurloe Papers' (iii.) contain much of Sir Unton's correspondence with Cromwell respecting the suppression of the cavalier plot of 1655.

[Foss's Judges; Manning's Lives of the Speakers, 273–8; Croke's Hist. of Croke Family, i. 469 et seq.; Cal. State Papers, 1590–1620; Sir James Whitelocke's Liber Famelicus (Camd. Soc.), i.; D'Ewes's Parliaments of Elizabeth; Townshend's Reports of Parliament.] S. L. L.

CROKE or CROCUS, RICHARD (1489?–1558), Greek scholar and diplomatist, is claimed by Sir Alexander Croke to have been a member of the Oxfordshire family of Blount, *alias* Croke, the son of Richard Blount, *alias* Croke, of Easington, Buckinghamshire, by his wife Alice, and thus brother of John Croke (*d.* 1554) [q. v.] But this identification is rendered very doubtful by the facts that Croke is invariably described in the matriculation registers of the universities at which he studied as 'Londinensis,' and that the only relative mentioned by him in his will or elsewhere is a brother, Robert Croke of Water Orton, Warwickshire, who is not known in the genealogy of the Oxfordshire family. There can be no doubt that he was a native of London, and his parentage must be left uncertain. In 1555 he described himself as sixty-six years old; hence he was born in 1489. He was educated at Eton, and was admitted a scholar of King's College, Cambridge, 4 April 1506. After proceeding B.A. in 1509–10 he went to Oxford, to study Greek under Grocyn, and thence to Paris, about 1513, to attend the lectures of Hieronymus Aleander. Gulielmus Budæus made Croke's acquaintance at Paris, and addressed to him a letter in Greek (Budæi *Epistolæ*, Basil, 1521, p. 168). Croke suffered much from poverty, and Erasmus, who was impressed by Croke's scholarship, asked Colet to aid him from any fund at his disposal for the support of poor scholars. Colet declined assistance, and repudiated the suggestion that he had command of such a fund with needless warmth. Croke declared that his relatives had deprived him of his patrimony, and Archbishop Warham was understood to contribute towards the

expenses of his education. On leaving Paris, about 1514, Croke visited many other universities. His great knowledge of Greek made him welcome to learned men, and he claimed to be the first to lecture publicly on the language at Louvain, Cologne, and Leipzig. At Louvain he did not remain long enough to make a reputation. At Cologne he distinguished himself as a successful teacher of Greek, and just before leaving the town (20 March 1515) matriculated at the university. In the register he is described as 'Magister Richardus Croce angelicus, dioc. lundenen. professor literarum grecarum.' In the summer semester following Croke was established as Greek lecturer at Leipzig. He matriculated at the university in the course of the term, and is described in the register as 'Magister Richardus Crocus Britannus Londoniensis, equestris ordinis, qui Græcas professus fuit literas.' Although not the first, as he himself asserted, to teach Greek at Leipzig, he was the first to lecture on it with conspicuous success. He devoted most of his energies to instruction in grammar; but he also lectured on Plutarch, and his works prove a wide acquaintance with Greek literature. His pupils, among whom was Camerarius, wrote with enthusiasm of his crowded classes. However inconvenient the hour or place, his lecture-room was filled to overflowing. 'Croke is the great man at Leipzig,' wrote Erasmus to Linacre in June 1516. Almost all the German scholars of the day corresponded with him, and among his acquaintances were Reuchlin and Hatton. Mutianus described to Reuchlin a visit paid him by Croke, and added that he was more Greek than English, and read Theocritus charmingly, but knew no Hebrew. The Leipzig faculty of arts, at the desire of George, duke of Saxony, one of Croke's patrons, made him a present of ten guilders, and when the duke visited Leipzig the faculty petitioned him to confer a stipend of a hundred guilders on Croke. No immediate reply was made, and the university of Prague invited him to fill their Greek chair at the same salary. But the Leipzig authorities entreated him to stay, and on 12 March fifteen masters of arts of Leipzig repeated their request to the duke for adequate emolument (printed in *Codex Dipl. Saxon. Reg.* pt. II. xi. 406). Croke wrote with satisfaction of the generosity with which the university authorities and the duke treated him, but it is not known whether any fixed stipend was granted him. While in Leipzig Croke published two important philological works. The first was an edition of Ausonius (1515), with an 'Achademie Lipsensis Encomium Congratulatorium' prefixed; the second was 'Tabulæ Græcas literas compendio discere cupientibus sane quam necessariæ' (1516), dedicated to the university, together with two Latin poems addressed to Mutianus. In 1516 Croke also issued a translation of the fourth book of Theodore Gaza's 'Greek Grammar,' with a dedication to the Archbishop of Magdeburg and Mainz, where he promises, at the request of Thomas More, to translate the three preceding books. The Leipzig authorities granted Croke copyright in these publications for five years. He returned to England in 1517, when he proceeded M.A. at Cambridge, and his pupil, P. Mosellanus, whom Croke in vain invited to settle in England, took his place at Leipzig as teacher of Greek. The statement that Croke also taught at Dresden rests on a misconception.

Croke's reputation as a scholar was of service to him in England. He was employed to teach the king Greek, and in 1518 began reading public Greek lectures at Cambridge—an appointment on which Erasmus wrote to congratulate him. On 23 April 1519 he was ordained priest, and in two orations delivered before the university about the same time exhorted his hearers to devote all their energies to confirming their knowledge of Greek. A translation of the greater part of the first speech appears in Mr. J. Bass Mullinger's 'History of Cambridge University,' i. 529 et seq. In 1522 Croke was elected the first public orator at Cambridge, and held the office till 1528. He was fellow of St. John's College in 1523, and received a salary from Bishop Fisher for reading a Greek lecture there. He proceeded D.D. in 1524, and became tutor to the king's natural son, the Duke of Richmond, who lived with him at King's College. Archbishop Warham, More, Grocyn, and Linacre offered him a higher salary to induce him to settle at Oxford; but Fisher persuaded him to remain at Cambridge. Early in 1529, when the senate decreed an annual service to commemorate Fisher's benefactions to the university and to St. John's College, Croke protested that it was imprudent to honour Fisher as the founder of St. John's, a title which belonged only to Lady Margaret [see Beaufort, Margaret]. Fisher wrote to Croke denying that he had set up any such claim (Hymers, *Documents*, 210–16), and Baker, the Cambridge antiquary, who is followed by Cole, denounces Croke for his attitude in this business, as 'an ambitious, envious, and discontented wretch' (Baker, *St. John's College*, i. 97). But Croke's reputation was not injured at the time. In November 1529 he was sent, at the suggestion

of Cranmer, to Italy to collect the opinion of Italian canonists respecting the king's divorce. He visited Venice, Padua, Vicenza, Bologna, Milan, Naples, Ferrara, and Rome; at times assumed the name of Johannes Flandrensis; conferred with Jewish rabbis as well as with catholic divines; made copious transcripts from manuscript copies of the fathers in the library of St. Mark at Venice, and sought to become a penitentiary priest at Rome, in order to consult documents the more readily. He corresponded with Cranmer; repeatedly complained of the delay in sending remittances, and wrote to Henry VIII from Venice, 22 June 1530, that he feared assassination. Croke reported that out of Rome Italian opinion on the canonical question favoured the divorce, but that there was little inclination to discredit the pope's authority. He solemnly asserted that he never bought opinion, but admitted that he was as liberal as his means allowed in rewarding those who expressed themselves as he desired. His extant accounts show him to have paid sums to all manner of persons. In 1531 he was deputy vice-chancellor of Cambridge University; on 12 Jan. 1530–1 was presented by the crown to the rectory of Long Buckby, Northamptonshire; was incorporated D.D. at Oxford (1532); and became canon (18 July 1532) and sub-dean of Cardinal's or King's College, afterwards Christ Church. On the death of John Higden, dean of the college, in 1533, the canons petitioned Thomas Cromwell to appoint Croke to the vacant office; but the request was not complied with, although Croke assured the minister that he had preached sixty sermons in thirty-seven different places in favour of the king's supremacy. In 1545, when the King's College was transformed into the cathedral of Oxford diocese, Croke was not readmitted canon of the new foundation, but received a pension of 26*l.* 13*s.* 4*d.* He retired to Exeter College, and lived there in 1545. He was present at the public disputation on the sacrament, in which Cranmer, Ridley, and Latimer were forced to take part, in April 1554, and was the first witness examined at Cranmer's trial at Oxford (September 1555), when he testified to the archbishop's heresy. His evidence in Latin is printed in Strype's 'Cranmer' (1854), iii. 548 et seq. He died in London in August 1558. A nuncupative will, dated 22 Aug. 1558, was proved a week later by his brother, Robert Croke of Water Orton, Warwickshire, an executor. He is described in the will as 'parson of Long Buckby.'

The three works published by Croke at Leipzig—the edition of 'Ausonius' (1515), the 'Tabulæ' (1516), and the translation from Theodore Gaza—were printed by Valentin Schuman. In the 'Ausonius' the Greek characters appear without accents, breathings, or iota subscript. In the two later books accents and breathings are inserted. A second edition of the 'Tabulæ,' edited by Croke's pupil, Philip Neumann (Philippus Nouenianus), appeared in 1521. The 'Encomium' on Leipzig University prefixed to the 'Ausonius' has been reprinted in J. G. Boehme's 'Opuscula Acad. Lips.' Croke also published in a single volume (Paris, by Simon Colinæus, 1520) 'Oratio de Græcarum disciplinarum laudibus' and 'Oratio qua Cantabrigienses est hortatus ne Græcarum literarum desertores essent.' A Latin translation of Chrysostom's Greek Commentary is also ascribed to him. A volume entitled 'Richardi Croci Britannici introductiones in rudimenta Græca' appeared at Cologne in 1520, dedicated to Archbishop Warham. A copy of this book, no copy of which is in the British Museum, was recently discovered in Lincoln Cathedral Library. Croke contributed a Latin poem to Hieronymus de Ochsenfurt's 'Reprobatio Orationis excusatoriæ picardorum.' Leland denounces Croke as a slanderer (*Collectanea*, v. 161). In the Cottonian Library is Croke's 'Letter Book' while in Italy (*Cotton MS.* Vitell. B. 13), and many of his letters relating to his mission respecting the divorce are calendared in the 'Letters and Papers of Henry VIII.'

[An admirable notice of Croke's career in Germany was contributed by Mr. Hermann Hager to the Transactions of the Cambridge Philological Society (1883), ii. 83–94. See also art. by Professor Horawitz in Deutsche Allgemeine Biographie; Cooper's Athenæ Cantab. i. 177–9; Lord Herbert of Cherbury's Hist. of Henry VIII; Burnet's Hist. of Reformation, ed. Pocock; Strype's Cranmer; J. Bass Mullinger's Hist. of Camb. Univ. i. 527–39, 615; Wood's Athenæ Oxon. (Bliss), i. 259–60; Henry VIII's Letters and Papers, ed. Brewer and Gairdner; Harwood's Alumni Etonenses.] S. L. L.

CROKER, JOHN, or (un-Anglicised) **CROCKER, JOHANN** (1670–1741), a well-known engraver of English coins and medals, of German origin, was born at Dresden 21 Oct. 1670. His father, who was woodcarver and cabinet-maker to the electoral court of Saxony, died when Croker was very young, leaving him and several younger children to the care of their mother (Rosina Frauenlaub), who was careful about their education. John Croker's godfather, a near relation, took him as an apprentice to his business of goldsmith and jeweller at Dresden.

During his leisure hours Croker worked at medal-engraving and tried to improve his knowledge of drawing and modelling. On the expiration of his apprenticeship he visited most of the large towns of Germany in the practice of his profession as jeweller. He afterwards went to Holland, whence he came to England towards the end of 1691. In England he engaged himself to a jeweller, but at last began to work exclusively as a medallist. In 1697 he was appointed an assistant to Captain Harris, the chief engraver of the mint, who practically handed over the execution of his work to Croker. In this year Croker produced his first known English medal, relating to the peace of Ryswick. On the death of the chief engraver, which took place before 12 Oct. 1704, there were five candidates for the vacant post. The officers of the mint reported to the lord high treasurer that of these candidates 'Mr. Rose . . . seemed qualified;' that 'Colonel Parsons and Mr. Fowler did not themselves grave, and therefore were not fit for the service of the mint,' and that Croker was 'a very able artist.' The appointment was given to Croker on 7 April 1705. He engraved all the dies for the gold and silver coins current during the reigns of Anne and George I [the pattern (?) for the guinea of 1727 (George I) was perhaps by a pupil of Croker's (Kenyon, *Gold Coins of England*, p. 189)], as well as the dies for the gold coins of George II till the middle of 1739, and for the silver coins with 'the young head,' from 1727 to 1741 inclusive. In copper he made the halfpennies and farthings of George I, and those of the first coinage of George II (i.e. before 1740). Croker also made several of the pattern halfpennies of Queen Anne as well as the well-known pattern farthings of her reign, including the specimen of 1714 with 'Britannia' reverse, probably current (W. Wroth, in the *Academy*, 28 March 1885, p. 229). Three of the reverse types of the pattern farthings (Montagu, *Copper Coins*, p. 50, Nos. 12, 13, 16) seem to be distinctly historical—referring to the peace of Utrecht (1713); and it would appear that Croker was thus attempting to carry out the novel recommendation of Dean Swift, that the English farthings (and half-pence) 'should bear devices and inscriptions alluding to the most remarkable parts of her majesty's reign'—a suggestion which (Swift says) the lord treasurer had at last fallen in with (Swift, *Letter to Mrs. Dingley*, 4 Jan. 1712–13; *Guardian*, No. 96; cf. Ruding, *Annals of the Coinage*, ii. 64–5). Croker had a fine eyesight and was generally in excellent health; during the last two years of his life he became infirm, but he still occasionally occupied himself with his work at the mint, employing the remainder of his time (it is said) 'in reading instructive and devotional books.' He died 21 March 1741, aged 71. He married in 1705 an Englishwoman named Franklin (*d.* 1735), by whom he had one child, a daughter, who died young.

From 1702 till 1732 Croker was constantly engaged in medal engraving. His medals, which are nearly all commemorative of events and not of persons, are always struck, not cast, and are, like his coins, very neatly turned out. The work of his reverses recalls that of his predecessors, the Roettiers, but is in lower relief; his designs are very pictorial and full of minute detail. A manuscript volume purchased by the British Museum at the sale of the library of Mr. Stanesby Alchorne, once an officer of the mint, contains many of Croker's original designs for medals as well as autographs of Sir Isaac Newton as master of the mint. Croker's earliest medals are—like all his coins and patterns for coins—unsigned. His 'Queen Anne's Bounty' medal of 1704 is signed I. C., and from that date this is his almost invariable signature. A few specimens (of 1704 and 1706) are signed Croker. In official documents he is called both 'Croker' and 'Crocker.' Croker was the public medallist of his time; but he had a private pecuniary interest in the sale of his works, as appears from a report of the officers of the mint to the lord high treasurer, stating that the officers were of 'opinion that good graving was the best security of the coin, and was best acquired by graving medals;' the gravers of the mint should therefore 'have leave to make and sell such medals of fine gold and silver as did not relate to state affairs, and such medals as were made to reward persons by her majesty for good services, also such as had historical designs and inscriptions for great actions' (*Cal. Treasury Papers*, report 'dated 20 June 1706. Read 18 Aug. 1706. Agreed'). Croker's principal medals are as follows: the obverse type almost invariably consists of the head of the reigning sovereign: Reign of William III—1. 'State of Britain after Peace of Ryswick,' 1697. Reign of Anne—2. 'Accession,' 1702. 3. 'Coronation' (official medal), 1702. 4. 'Anne and Prince George of Denmark,' 1702; bust of Prince George. 5. 'Expedition to Vigo Bay,' 1702; view of Vigo harbour (three pairs of dies). 6. 'Capitulation of Towns on the Meuse,' 1702; Liège bombarded. 7. 'Cities captured by Marlborough,' 1703. 8. 'Queen Anne's Bounty,' 1704. 9. 'Battle of Blenheim,' 1704. 10. 'Capture of Gibraltar,' 1704. 11. 'Barcelona re-

lieved,' 1706. 12. 'Battle of Ramillies,' 1706. 13. 'Union of England and Scotland,' 1707. 14. 'Battle of Oudenarde,' 1708. 15. 'Capture of Sardinia and Minorca,' 1708. 16. 'Citadel of Lille taken,' 1708. 17. 'City of Tournay taken,' 1709. 18. 'Battle of Malplaquet,' 1709. 19. 'Douay taken,' 1710. 20. 'Battle of Almenara,' 1710. 21. 'The French lines passed, and Bouchain taken,' 1711. 22. 'Peace of Utrecht,' 1713 (*Med. Ill.* ii. 399–401). 23. Medallic portrait of Queen Anne, *circ.* A.D. 1704, no reverse (*Med. Ill.* ii. 417, No. 291). REIGN OF GEORGE I—24. 'Arrival in England,' 1714. 25. 'Entry into London,' 1714. 26. 'Coronation,' 1714 (official medal: several pairs of dies used). 27. 'Battle of Sheriffmuir,' 1715. 28. 'Preston taken,' 1715. 29. 'Act of Grace,' 1717. 30. 'Treaty of Passarowitz,' 1718. 31. 'Naval Action off Cape Passaro,' 1718. 32. 'Caroline, Princess of Wales,' 1718. 33. 'Order of the Bath revived,' 1725. 34. 'Sir Isaac Newton,' 1726. REIGN OF GEORGE II—35. 'Coronation of George II,' 1727 (official medal). 36. 'Queen Caroline, Coronation' (official), 1727. 37. 'Second Treaty of Vienna,' 1731. 38. 'Medal of the Royal Family,' 1732, obverse; (rev. by J. S. Tanner).

A few of the reverses attached to Croker's obverses were made by Samuel Bull, one of the engravers at the English mint during the reigns of Anne and George I (see *Med. Illust.* ii. 296, 297, 317, 363, 374, 722). His constant signature is S. B.

[Memoir of Johann Crocker, by J. G. Pfister, in Numismatic Chronicle (old ser.), xv. (1853) 67–73 (cf. Proceedings of the Numismatic Society in same vol. p. 17), where there is an account of the Designs of John Croker (Brit. Mus. Addit. MS. 18757, f. 4) referred to in our text; Hawkins's Medallic Illustrations of Brit. Hist., ed. Franks and Grueber, i. xx–xxi; ii. 723, &c.; Bolzenthal's Skizzen zur Kunst-gesch. der mod. Medaillen-Arbeit, p. 264; Walpole's Anecdotes of Painting, ed. Wornum, ii. 642; notices (not important) in dictionaries of Nagler and Redgrave; Cal. Treasury Papers, '1702–1707,' p. 297, and ib. '20 June, 1706;' Hawkins's Silver Coins of England; Kenyon's Gold Coins; Montagu's Copper Coins; Henfrey's Guide to English Coins, ed. Keary, pp. 98, 257; Ruding's Annals of the Coinage, ii. 64, 65; Croker's Coins and Medals in the Medal Room, British Museum, and the Select Specimens exhibited in the Public Galleries, for which see Grueber's Guide to the English Medals exhibited, Index of Artists, s.v. 'Crocker.'] W. W.

CROKER, JOHN WILSON (1780–1857), politician and essayist, was born in Galway, 20 Dec. 1780. He was the son of John Croker, a man of an old Devonshire stock, who was for many years surveyor-general of customs and excise in Ireland, and is spoken of by Burke as 'a man of great abilities and most amiable manner, an able and upright public steward, and universally beloved and respected in private life.' His mother was the daughter of the Rev. R. Rathbone of Galway. Such being his parentage, Croker, with the usual accuracy of rancorous journalists, was in after years denounced as a man of 'low birth, the son of a country gauger.' He was obviously a bright, clever boy, and amiable also, if we may credit Sheridan Knowles, to whose father's school in Cork Croker was sent when very young to have a stutter corrected, which he never entirely conquered. When only nine years old he made his first essay in authorship in an election squib during a Cork election. He afterwards spent some time at a school there founded by French refugees, where he attained a facility in reading, writing, and speaking their language. At a Mr. Willis's school in Portarlington he was at twelve years old 'head of the school, facile princeps in every branch,' and the pride of the masters. By this time he was able to translate the first Eclogue and the first book of the Æneid of Virgil into verse founded on the model of Pope's Homer, which he had learned by heart. A year or two at another and more classical school, also at Portarlington, kept by the Rev. Richmond Hood, who in later years became the second Sir Robert Peel's classical tutor, prepared him for Trinity College, Dublin, where he was entered in November 1796. Tom Moore was there, a year or two his senior, and he met of his own class Strangford, Leslie Foster, Gervais, Fitzgibbon, Coote, and others who rose afterwards to social and professional distinction. During his four years at Trinity College, where he took a B.A. degree, Croker won a distinguished place among his contemporaries, and was conspicuous as a speaker in the debates of the Historical Society, besides gaining several medals for essays marked by extensive information as well as literary power. In 1800 he entered himself as a student at Lincoln's Inn, and during the two following years devoted himself to legal study there. But the bent of his mind was essentially literary. The incidents of the French revolution had taken a strong hold upon his mind, and he had already made progress in that minute study of the revolutionary epoch which ultimately led to his forming a remarkable collection of French contemporary pamphlets, now in the British Museum, and made him probably the best informed man in England about all details of this period of French history. A series of letters addressed to Tallien which he wrote introduced him to a

connection with the 'Times,' and laid the foundation of a lasting and confidential intimacy with its leading proprietor. During this period he was associated with Horace and James Smith, Mr. Herries, Colonel Greville, Prince Hoare, and Mr. Richard Cumberland in writing both prose and verse for two short-lived publications called 'The Cabinet' and 'The Picnic.' He returned to Dublin in 1802, and in 1804 created great local commotion there by a little volume in octosyllabic verse of 'Familiar Epistles' to Mr. Jones, the manager of the Crow Street Theatre, 'on the Present State of the Irish Stage.' The theatre was then the delight of the best people in Dublin, and yielded, as Croker mentions, the large income for those days of 5,000*l.* a year to the manager—a sum, as he says, 'greater than the salary of two of the judges of that land.' Between 6,000*l.* and 7,000*l* was in fact the true amount. But, to judge by Croker's book, the liberality of the manager in providing a company of good actors did not keep pace with the liberality of the public. In a kind of 'Rosciad,' a very pale reflex of Churchill's masterpiece, the actors and their manager are passed in review. The writing is not without point and sparkle. Five editions of the book were sold within the year. Parties in society and in the press raved about the book. The author, said the 'Freeman's Journal,' is 'an infamous scribbler.' 'He is a well-educated gentleman,' rejoined another organ. Croker, with characteristic coolness, published in his successive editions an abstract of the conflicting praise and abuse. The book has now no interest except for dabblers in histrionic story. The preface and notes are overloaded with quotations from Greek, Latin, Spanish, Italian, and French—a vice, partly of vanity, partly of pedantry, from which Croker's style never thoroughly cleared itself. His next literary venture was in prose, and met with even greater success. It was called 'An Interrupted Letter from J— T—, Esq., written at Canton to his friend in Dublin,' and under the disguise of Chinese names gave a piquant sketch of the Irish capital and its notabilities. It reached a seventh edition within a year, and then was forgotten. Meanwhile Croker was making his way at the Irish bar. He attached himself to the Munster circuit, where he first encountered Mr. Daniel O'Connell. His father's influence got him briefs in many revenue cases; he seemed in the way of rising into a large practice, and in 1806 he married Miss Rosamond Pennell, daughter of Mr. William Pennell, afterwards British consul in South America. She proved to be a thoroughly congenial companion, and he always regarded his union with her as the chief blessing of his life. In the same year, the candidate for Downpatrick, whom he had gone down to support, having withdrawn, Croker made an unsuccessful effort to obtain the seat. He was, however, successful when a dissolution took place the following year on the collapse of the 'All Talents' ministry. He now declared his general adherence to the administration of the Duke of Portland, reserving to himself freedom on the question as to the removal of catholic disabilities, to which he was strongly favourable. It is manifest that by this time he was well assured of his powers as a speaker, for on the night he took his seat in the House of Commons he spoke on the state of Ireland, stimulated into doing so by some observations, which he thought injurious and unfounded, of a no less formidable orator than Grattan. This bold venture proved entirely successful. 'Though obviously unpremeditated,' he wrote long afterwards, 'I was not altogether flattered at hearing that my first speech was the best. I suspect it was so. Canning, whom I had never seen before, asked Mr. Foster to introduce me to him after the division, was very kind, and walked home with me to my lodgings.' The acquaintance thus begun, cemented as it was by community of opinion on the catholic question, ripened into a friendship which only terminated with Canning's death. The impression made by Croker in the house was greatly strengthened by the ability with which his views on that burning question were stated in a pamphlet called 'A Sketch of Ireland Past and Present.' It ran rapidly through twenty editions, and its sound and farseeing views have been found of such permanent value that it was reprinted (1884) in answer to a widely expressed desire. It fixed upon its author the attention of all the leading politicians of the day, Perceval among them, who, though his opinions were diametrically opposed to those enunciated in the pamphlet, formed so high an opinion of the writer's powers and aptitude for business that he recommended Sir Arthur Wellesley, on his appointment in June 1808 to the command of the forces in the Peninsula, to entrust to the young Irish member during his absence the business of his office of chief secretary for Ireland. Sir Arthur acted upon his advice, and a relation between himself and Croker was thus established, which grew into intimacy and lasted through life. Croker's duties, while they furnished him with experience of official work and an insight into parliamentary tactics of the highest value, gave him a position which commanded a hearing for him in the House of Commons. The discussions there in 1809 on Colonel Wardle's charge against the Duke of York of conniving

at the sale of military appointments by his mistress, Mrs. Clarke [see CLARKE, MARY ANNE], brought Croker to the front. Speaking in answer to Sir Francis Burdett (14 March) he dissected the evidence adduced against the duke with a dexterity which showed how much he had profited by his legal experience. The speech was a brilliant success, and assisted so materially in the vindication of the duke, that it drew down upon Croker much obloquy and scurrilous abuse. Meanwhile Croker had no income but what he derived from his profession and from literary work; but Perceval told him that the government would gladly recognise his services by any suitable appointment. He had shared the counsels of Canning and George Ellis in arranging for the establishment of the 'Quarterly Review' in February 1809, and was enlisted among its contributors. His first article was a review of Miss Edgeworth's 'Tales of Fashionable Life.' He did not contribute again till the tenth number in 1811, but from that time to 1854, excepting for an interval between 1826 and 1831, scarcely a number appeared without one or more papers by him. In all he wrote about two hundred and sixty articles upon the most varied topics, legal, ecclesiastical, historical (especially connected with the French revolution), Ireland, contemporary history, reviews of novels, travels, and poetry, the then new school of which, as represented by Leigh Hunt, Shelley, and Keats, was especially uncongenial to his taste, trained as it had been upon the measured precision of Pope. For the appreciation of such writers he was especially unfitted, not only by want of sympathy but by incapacity to appreciate their struggle to bring feeling and language into closer harmony by forms of expression more simple and unconventional than those of the preceding century. His well-known review of Keats's 'Endymion' (*Quarterly Review*, No. 32, September 1818) is an instructive specimen of that worst style of so-called criticism which starts with the assumption that, because the writer does not like the work, it is therefore bad, and proceeds to condemn whatever does not fall in with the critic's individual ideas. The poem was brought out under the patronage of Leigh Hunt, a circumstance sufficient in those days to seal its condemnation in the eyes of a tory journalist. No list of Croker's reviews has ever been made public, and the secret of the authorship of papers in the 'Quarterly' as they appeared was as a rule so well kept, that conjecture on the subject supplied the place of knowledge, and, as commonly happens, conjecture was generally wrong. Croker being from his political position obnoxious to the whig press, they credited all the political articles in the 'Quarterly Review' to his account, while the truth was that, as he wrote to Mr. Lockhart in 1834, 'for the twenty years that I wrote in it, from 1809 to 1829, I never gave, I believe, one purely political article—not one, certainly, in which politics predominated.' The battle of Talavera (28 July 1809) stirred the poetic vein of the young politician. The poem bearing the name of the battle appeared in the autumn of 1809. More for the enthusiasm which reader shared with writer than for any superlative merit in the poetry, as poetry is now understood, the book had a signal success, greater, according to the publisher, Mr. Murray, 'than any short poem he knew, exceeding Mr. Heber's "Palestine" or "Europe," and even Mr. Canning's "Ulm" and "Trafalgar."' Sir Walter Scott, in the measures of whose 'Marmion' it was written, praised it both by letter and in the 'Quarterly;' and in a letter to Croker from Badajoz (15 Nov. 1809) Wellington wrote that he had read the poem with great pleasure, adding, characteristically, 'I did not think a battle could be turned to anything so entertaining.' Perceval, who had by this time become premier, proved his sense of the value of Croker's services to his party by appointing him secretary of the admiralty. It was a higher office than Croker aspired to; but, the duration of the Perceval administration being most precarious, Croker at first hesitated in abandoning for it his professional career, of which he was fond and which was now yielding him a fair income. But on learning that Perceval in his unsuccessful negotiations with Lords Grenville and Grey to take office with him, while offering to take the seals of the home office himself, had made no other stipulation than that Croker should be his under-secretary, he felt he could do no otherwise than yield to the wish of so generous a friend. 'In that situation,' wrote Wellington, 'I have no doubt you will do yourself credit, and more than justify me in any little exertion I may have made for you while I was in office.' The anticipation was amply fulfilled. The appointment of a young and untried man to so important an office was of course violently attacked. But in less than a month Perceval's estimate of the fitness of his young friend for the duties of his responsible office was fully justified. Croker had, with his wonted acumen, at once set to work to master all the details of his department as the first step to sound administration, and in doing so he found reason to suspect a serious defalcation in the accounts of an official of high rank and reputation which had escaped the notice of his predecessors. He therefore refused to sign a

warrant for a further issue of money until the last issues were accounted for. The defaulter, who had great influence with George III, used it to persuade the king that everything was right, and that the new secretary did not understand his business. Meanwhile Croker pursued his investigations, and satisfied himself that 'it was a case of ruin and disgrace to the individual and a loss of at least 200,000*l.* to the public.' He laid the facts before the head of the department, Lord Mulgrave, and, finding his lordship did not take the same view of the case, tendered his resignation. Upon this Perceval took the matter up, satisfied himself that Croker was right, and insisted that no compromise should be made. He explained the facts to the king, who thereupon sent the young official a warm assurance of satisfaction at his zeal in doing his duty, and 'his firmness in resisting his (the king's) own first suggestions under a misunderstanding of the case.' Nothing could more conclusively prove the soundness of Croker's appointment than his conduct in this affair. It showed his determination that it should be no fault of his if the public service were not discharged honestly and efficiently, for rather than connive at misappropriation of the funds allotted to his department he was ready to sacrifice a fine appointment and an income of 3,500*l.* a year. In the face of this and other proofs of ability and zeal the attacks of those who had assailed his appointment died down, and he devoted himself to the work of his office with an energy and sagacity, which the critical position of the country and the importance of maintaining its naval forces in high efficiency made especially valuable. The extent of work in which he was at once involved was, to use his own words, 'quite terrific.' He was at his office by nine, and worked there till four or five. But his heart was in his work, and he was always to be found at his desk. 'For two-and-twenty years,' he wrote to Mr. Murray, the publisher, in 1838, 'I never quitted that room without a kind of uneasiness like a truant boy.' Such devotion, combined with strong practical sagacity and the determination to master every detail and to see that full value should be obtained for money spent, soon made him the presiding spirit of the department. The rules which he laid down and the organisation which he established are, we are told by his biographer, Mr. Jennings, acknowledged to this day as the foundation of 'all that is best and most businesslike in the department.' He was not of a temper to lose any of the authority which his superior knowledge gave him, and his ascendency over his official superiors became ultimately so well recognised, that on one occasion, when he stated in the House of Commons that he was only 'the servant of the board,' Sir Joseph Yorke, a former lord of the admiralty, remarked that when he was at the board 'it was precisely the other way.' In any case the work of the board was admitted to be thoroughly well done, and there is no record during his long term of office under successive administrations of any complaints of his official conduct. The three first lords under whom he served—the Earl of Mulgrave, the Right Hon. Charles Yorke, and Viscount Melville—all respected and got on well with him, and he had the courage to maintain his ground against the whims and vagaries of the Duke of Clarence, when lord high admiral, with a spirit for which in after years William IV bore him no ill-will. The duke once said to him, in 1815, that when he became king Croker should not be secretary of the admiralty. 'I told him,' says Croker, '"a bird in the hand is worth two in the bush." He had just before told me he would in that event declare himself lord high admiral, and asked me what objection I could start to that. I replied, with a low bow, "None; that there was a case in point; James II had done the same."' Very early after his appointment at the admiralty Croker became numbered among the friends of the Prince of Wales, with whom he was always a favourite, probably because he had little of the courtier in him, and could be relied on for sincerity in giving his opinion. He was always a welcome visitor at Carlton House and Windsor, and later at the Pavilion in Brighton. A sister of Croker's wife, whom Croker had adopted from childhood as his daughter, was a great favourite with George IV, who was fond of children. She was never forgotten at the children's balls which were often given at the palace, and the king always called her by her pet name, 'Nony.' Miss Croker, as she was called, afterwards Lady Barrow, wife of Sir George Barrow, grew up a beautiful woman, and inspired one of Sir Thomas Lawrence's finest portraits, best known in a masterly mezzotint by Samuel Cousins. While establishing a great reputation as a public official, Croker steadily made his way in parliament as a debater of the first rank. His great command of facts and accuracy of statement made him a formidable adversary even to the leaders of the opposition. He was terse and incisive in style, and showed a sharp and ready vein of sarcasm, which occasionally rose into a strain of eloquent invective. In committee of supply his services to the ministry were invaluable. 'At a distance of forty years,' the late Lord Hatherton, writing in 1857, speaks

of a continuous encounter there between Tierney and Croker as 'the most brilliant scene in the House of Commons during the twenty-three years he was member of it.' On the catholic question he maintained throughout the principles advocated in his pamphlet of 1807, and was admitted by those who had no reason to love him to speak upon it with frankness, warmth, and sincerity, while differing from the views of his party. Thus in 1819 Lord Monteagle, then Mr. Spring Rice, writes of a speech Croker had recently made on this question, that 'it showed him to be an honest Irishman no less than an able statesman . . . ready to quit the road of fortune under the auspices of his personal friend Peel, if the latter was only to be conciliated by what Oxonians term orthodoxy and the Cantabs consider as intolerance.' To have abandoned the lead of Peel would have indeed been a severe trial, for Croker had at this time been attached to him for many years by the ties of affectionate friendship as well as of political sympathy. From 1812, when Peel was secretary of state for Ireland, down to Peel's corn law measure in 1854, they were in constant and most confidential communication. Peel was godfather of Croker's only child, a son born in January 1817, and named Spencer after his father's first patron, Mr. Perceval. This child was the light of his parents eyes, but was cut off by a sharp illness on 20 May 1820. The ambition to advance himself in public life seems to have died when he lost his boy. The grief for this loss, which overshadowed the rest of his life, completely unnerved him. The fear of mischief to health of mind and body, which might ensue on retiring from office, alone kept him from resigning his post at the admiralty. He even went the length of intimating to Lord Liverpool his readiness to place it at his lordship's disposal, if this would facilitate his arrangements in forming his ministry. But Croker's services were far too important to be dispensed with; and it was well for his own ultimate happiness that his mind was kept at work at his 'old green desk,' and not allowed to dwell upon a sorrow which never ceased to weigh heavily upon him. To Peel Croker had for years looked forward as the man best fitted to become the leader of his party. Peel hung back even from office; but Croker now became more urgent than ever in soliciting him to join their ranks and to aspire to a commanding position. Thus he writes (14 Sept. 1821): 'For my own part in the whole round of the political compass there is no point to which I look with any interest but yourself. . . . I should like to see you in high and effective office for a hundred reasons which I have before told you, and for some which I have not told and need not tell you; but if I looked only to your own comfort and happiness, I should never wish to see you within the walls of Pandemonium.' Croker's wish was gratified in 1822, when, after the accession of George IV, Peel took office as home secretary under Lord Liverpool; and the two friends fought the battle of their party side by side down to 1827, when the break-down of Lord Liverpool's health raised the question of a successor. The choice lay between Canning and Peel; but, much as Croker would have wished to see Peel take the place he had long desired for him, he saw that this could not be in the existing state of parties. 'My regard and gratitude to the Duke of Wellington, who first brought me forward in public life,' he writes to Canning (27 April 1827), 'my private love for Peel, and my respect and admiration for you, made and make me most anxious that you should all hold together.' But finding this could not be arranged, Croker stood by Canning, and played so important a part in his counsels while forming his cabinet that a cloud of jealousy towards his old friend was raised for a time in Peel's mind. This, however, was soon dissipated before the unmistakable proofs of devoted loyalty and unselfishness on Croker's part. He refused higher office for himself under Canning, and on Canning's death a few months afterwards, Croker urged upon his successor, Lord Goderich, the importance of introducing Peel and the Duke of Wellington into the new cabinet, and a coalition of the tories with the moderate whigs. To clear the way for this he even offered to resign his own appointment, 'worth 3,200*l.* a year and one of the best houses in London.' Peel had too mean an opinion of Goderich's capacity to accept him for a leader, and preferred to stand aloof. He had soon the satisfaction of coming into office under a leader in the Duke of Wellington of a very different stamp, resuming his old position at the home office. Again Croker refused to take higher office. But his services had been so valuable to his leaders, that they insisted on his allowing himself, as a slight recognition of them, to be sworn of the privy council, an honour which he had refused to accept from two previous administrations. In the stormy conflicts that prevailed during the Wellington administration (1829–30), Croker fought the battle of his party in parliament with vigour and success. On the question of the catholic claims his opinions from the day he entered parliament in 1807 had been in advance of theirs; and when they were driven by stress of circumstances in 1829 to adopt

them, his frequently expressed conviction that their conversion would come too late was verified. He had also for many years advocated a measure of parliamentary reform, which would have transferred to the great centres of commerce and industry the seats of decayed and corrupt boroughs. In 1822 he had urged in a letter to Peel the necessity of dealing frankly with this question, and depriving the radicals of complaint against abuses in the parliamentary system which it was impossible to justify, and the outcry against which might force on measures that would prove in the end dangerous to the constitution. The advice was not taken; the democratic spirit which Croker dreaded spread far and fast, and he viewed with dismay the momentum which it received from the French revolution in 1830. When the Wellington ministry retired in November of that year, Croker at once resigned his office at the admiralty, which he had held for twenty-two years, his retirement drawing from Sir James Graham, the new first lord of the admiralty, an expression of regret 'that the admiralty would no longer have the benefit of his brilliant talents and his faithful services.' Although released from official life, Croker regarded the issues involved in the Reform Bill as so momentous that he felt bound actively to support the views of his party. Accordingly he threw himself with energy into the debates, and showed a fertility of resource, a copious mastery of facts, and a vigour of statement, which commanded, with one conspicuous exception, the admiration even of his opponents. That exception was Macaulay, who in himself illustrated the truth of his own remark, 'How extravagantly unjust party spirit makes men!' He came down to the House of Commons (22 Sept. 1831) with one of his elaborately prepared orations, in which he attacked the House of Lords, pointing to the downfall of the French nobility as a warning of what might result from a 'want of sympathy with the people.' Croker at once rose to reply, and argued upon the spur of the moment from the facts of the French revolutionary history that the analogy was baseless, and that it was weak concession and not resistance to popular clamour which had accelerated the downfall of the French noblesse. He carried the house with him. Macaulay's rhetoric was eclipsed, and a man of his egotistical temperament was not likely to forgive the defeat, or the contemptuous reference in Croker's speech to 'vague generalities handled with that brilliant imagination which tickles the ear and amuses the fancy without satisfying the reason.' This was not the first discomfiture in the House of Commons which Macaulay had sustained at Croker's hands. In several previous encounters he had come badly off. These defeats rankled, and it is now very obvious from Macaulay's published correspondence that something more than his professed reverence for his author had prompted him to attack Croker's elaborate edition of Boswell's 'Life of Johnson' in a recent number of the 'Edinburgh' with an asperity of which there are happily few examples in recent literary history. The book was in truth a monument of editorial industry and editorial skill, and enriched by a large amount of curious information, of which subsequent editors have not failed to avail themselves. Macaulay thought that he had, to use his own phrase, 'smashed the book,' and destroyed Croker's reputation as a literary man. Croker knew too well that his work would outlive any slashing article, even from Macaulay's hand, to give himself even the trouble of refuting the charges of inaccuracy. But this was done for him very effectively by his friend J. G. Lockhart, in one of the 'Blackwood' 'Noctes Ambrosianæ,' and the detailed answers to Macaulay's charges were so conclusive that they were subsequently reprinted along with these charges in the single volume popular edition of the book. The success of this refutation did not tend to make Macaulay think better of Croker, and he lost no opportunity of denouncing his literary incapacity. 'He was,' he says, 'the most inaccurate writer that ever lived,' 'he was a man of very slender faculties,' 'he had nothing but italics and capitals as substitutes for eloquence and reason,' 'his morals, too, were as bad as his style,' 'he is a bad, a very bad man; a scandal to literature and to politics.' Such phrases in the mouth of a man so eminent as Macaulay have naturally created prejudice against Croker in the minds of those who have neither cared nor been able to test their accuracy. But in truth they were little more than the ebullitions of a man who, by his own confession, was given to 'saying a thousand wild and inaccurate things, and employing exaggerated expressions about persons and events,' and who, moreover, according to his sister Margaret, 'was very sensitive, and remembered long as well as felt deeply anything in the form of slight.' Croker had during this session shown himself to be of so much importance to his party in parliament, that during the unsuccessful attempt to form a tory ministry in May 1832 Lord Lyndhurst represented to the Duke of Wellington, that it was absolutely necessary he should come into the cabinet. But Croker valued his own character for consistency too highly to enter a

government which could not have existed for a week, except upon a promise of such a measure of reform as he could not in his conscience approve. Before this Croker had determined to retire altogether from public life, as, 'besides all other reasons, he felt his health could not stand the worry of business.' This resolution he carried out upon the passing of the Reform Bill. Several seats were placed at his disposal, and the Duke of Wellington importuned him to re-enter parliament, but without success. 'All my political friends,' he writes (28 Aug. 1832) to Lord Fitzgerald, 'are very angry with me, the duke seriously so.' The reason he gave might well account for their anger. It was that he could not 'spontaneously take an active share in a system which must in my judgment subvert the church, the peerage, and the throne—in one word, the constitution of England.' This was nothing less than to run away from the colours. But probably his real reason, though he did not like to make it public, was a consciousness of that growing weakness of the heart under which he ultimately succumbed, and which would have been fatal under the fatigue and excitement of parliamentary warfare. It was at the same time not so serious as to prevent his prosecuting his literary labours, and indeed from this time forward it was from his library that he fought the battle of his party. He continued to maintain the most intimate relations with the Duke of Wellington and Sir R. Peel, doing his best to keep up the spirits of his party, but at the same time oppressed with the gloomiest anticipations. The Grey administration soon began to totter, and indeed was kept on its legs mainly by the assistance of the tory opposition. Strongly urged by Croker, Peel had made up his mind, if the occasion arose, to take office and try to rally into something of its old compactness the scattered forces of what Croker was the first to call 'the conservatives.' (Croker seems to have first employed the appellation in an article in the 'Quarterly' for January 1830, p. 276. In July 1832 Macaulay, in his article on Mirabeau for the 'Edinburgh Review,' p. 557, refers to the term 'conservative' as 'the new cant word.') When Lord Melbourne had to resign (July 1834), Peel hurried back from Italy to take the reins of government. His first letter on reaching England was to Croker asking him to call, and saying: 'It will be a relief to me from the harassing cares that await me.' Croker was ill, but he wrote at once in reply. He was not by any means sanguine that Peel could succeed in forming a ministry that would stand. His advice was: 'Get, if you can, new men, young blood—the ablest, the fittest—and throw aside boldly the claims of all the "mediocrities" with which we were overladen in the last race. I don't promise that even that will insure success; but it is your best chance.' Would Croker himself take office? was Peel's first question when they met. Nothing, was his answer, would induce him again to enter the House of Commons. But he did what he could for his friend by a strong article in the 'Quarterly Review,' in which he defended the policy set forth by Peel in what is known as the 'Tamworth Manifesto.' He stood by Peel throughout the gallant struggle maintained by him during his short-lived administration, constant communication upon political affairs being maintained between them of a most confidential kind. During this period Croker availed himself of this intimacy to urge the claims of literature and science upon the prime minister's consideration. Through his intervention a grant of 200*l.* a year was made to Mrs. Somerville, he procured help for Dr. Maginn, 'though I believe,' as he wrote to Peel, 'he has libelled you and me,' and he also pressed for some relief to Moore, who was then in great financial straits. To Lord Lyndhurst, then chancellor for the second time, he appealed to give a living to another struggling literary man, the Rev. George Croly [q. v.] In the incidents of the administration it is clear from Croker's published correspondence that nothing gave greater pleasure to Peel to write and Croker to learn than that the chancellor had given a living to Crabbe, one of Croker's favourite poets, and that liberal pensions had been awarded to Professor Airy, Sharon Turner, Southey, and James Montgomery. When the Peel administration came to an end in 1835, this caused no cessation in the intimate friendly correspondence on all topics, literary and artistic, as well as political, between himself and Croker. When he resumed the reins of office in the autumn of 1841, Croker supported his friend's measures in the 'Quarterly Review' with the same confidence that he had all along shown in Peel's powers as the only man who could be relied on to maintain sound constitutional principles. By this time the faith of not a few of Peel's followers had begun to be shaken; and it is apparent from his published correspondence with Croker, that so great a change had begun to take place, that it is surprising Croker himself had not caught the alarm. The attacks of Disraeli and his friends on the Peel policy found no sympathy from Croker, who in one of his political articles spoke of the 'extreme inconsistency and impolicy of endeavouring to create distrust of the only

statesman in whom the great conservative body has any confidence, and can have any hope.' It was therefore a terrible shock to Croker's lifelong belief in Peel when he announced his adherence to the policy of Cobden on resuming office in 1845, after Lord John Russell's failure to form a government. Croker felt this the more bitterly that he had been used by Peel and Sir James Graham to express views antagonistic to the abolition of the corn laws in an article in the 'Quarterly Review' in December 1842, which Peel in returning the proofs had pronounced to be excellent. In a correspondence which passed between Croker and the Duke of Wellington at the time Croker tells the duke that his articles 'on the corn laws and on the league were written under Peel's eye,' and under the direct inspiration of Peel and Graham. When the duke urged that a refusal by Peel to abolish the corn laws would have placed the government 'in the hands of the league and the radicals,' Croker replied that this was just what Peel's action would do. But what he chiefly regretted was that Peel, by deserting the specific principle upon which he was brought into office, had 'ruined the character of public men, and dissolved by dividing the great landed interest' (Letter to Sir H. Hardinge, 24 April 1846). His letters show what pain it cost him to separate from the friend of a lifetime. He would fain have abstained from giving public expression to his opinions. But when appealed to by the proprietor and editor of the 'Quarterly Review' 'as a man of honour to maintain the principle to which he had, in December 1842, pledged' that journal, he felt he could not refuse. In the articles which he then wrote there is nothing, according to Mr. Jennings, the editor of the 'Croker Papers,' 'which was aimed at the man as distinguished from the statesman.' They were not so regarded by Peel. In the letters which passed between them Croker writes with manly pathos. He subscribed his last letter to Peel 'very sincerely and affectionately yours, Up to the Altar.' Peel opens his reply with a cold 'Sir,' and ends 'I have the honour to be, Sir, your obedient servant.' They never met again. Very different was the case with the Duke of Wellington. No cloud passed over his friendship towards Croker, which remained unbroken to the last. In 1847 Lord George Bentinck appears among Croker's correspondents, and in March 1848 Croker asks him as to Disraeli's manner of speaking and effectiveness in debate. Four years previously Disraeli was supposed to have drawn the character of Rigby, in the novel of 'Coningsby,' after Croker. The character is one of the most hateful and contemptible in modern fiction; and knowing the relation in which Croker stood to the Marquis of Hertford as the commissioner and manager of his estates and intimate personal friend, Disraeli abused the license of the novelist in drawing his Rigby in a way that could scarcely fail to raise the surmise, that in the agent and panderer to the vices of Lord Monmouth he had Croker in view. Of Croker personally he knew almost nothing, having met him only thrice. The correspondence between Croker and the Marquis of Hertford published by Mr. Jennings shows the grievous injustice done by Disraeli if he had Croker in view. In that correspondence no trace of that contemptible personage is to be found. Lord Hertford found in Croker not only a lively correspondent, but an invaluable guide in the management of his vast property, which seems to have been wholly under Croker's direction. For this service he refused to be paid; and so well understood was his position that, when Lord Hertford died, Peel, who as well as the Duke of Wellington had been one of his lordship's intimate friends, wrote to Croker (3 March 1842): 'My chief interest in respect to Lord Hertford's will was the hope that out of his enormous wealth he would mark his sense of your unvarying and real friendship for him.' Lord Hertford had always said that he would leave Croker 80,000*l.* The sum he actually received was 20,000*l.*, an informality in a codicil having deprived him of a much larger sum. It now appears that Croker never had the curiosity even to look into 'Coningsby,' and that it was only after he had published a 'Review of Mr. Disraeli's Budget Speech of 1853' that his attention was called to the book by hearing that the review was regarded as retaliation for what Disraeli had said of him in his 'Vivian Grey' and 'Coningsby.' It was Croker's rule through life to take no notice of libellous attacks; and to take public notice of any of the characters in 'Coningsby' would have shown an utter want of tact. But he would have been more than human if, when the two first volumes of Macaulay's 'History' appeared, he had refrained from showing that the man who had assailed him for 'gross and scandalous inaccuracy' was not himself free from reproach. This he did in an elaborate article in the 'Quarterly Review' (March 1849). It is written with admirable temper, and, while giving to the work full credit for the brilliant and fascinating qualities, it points out upon incontrovertible evidence its grave faults of inaccurate and overcharged statement. Not till this has been done does it conclude with the

opinion, in which Croker was not singular even then, that, however charming as an historical romance, Macaulay's work 'will never be quoted as authority on any question or point in the history of England.' It is a striking corroboration of this view that Sir James Stephen, after undertaking to review the book in the 'Edinburgh Review,' abandoned his intention, 'because it was, in truth, not what it professed to be—a history—but an historical novel.' Macaulay himself said of Croker's article that it was 'written with so much rancour as to make everbody sick.' It is impossible, in justice to Croker, not to advert to the attacks upon him, not only by Macaulay, but also by his biographer, and to indicate that there is another side to the question than that which they have been at great pains to present. Croker continued to enjoy the friendship and the confidence of many of the best and ablest men of his time. The infirmities of age, and a feeling that 'he was out of date, at least out of season,' made him withdraw in 1854 from his active connection with the 'Quarterly Review.' Literature, however, continued to be to the last his chief occupation and enjoyment. He had long meditated an edition of Pope, and his later years were spent in accumulating materials for this, which he was himself unable to use, but which have been turned to account by Mr. Whitwell Elwin and Mr. Courthope. These years were full of suffering, but Croker found solace in the work, which had become a necessity of his life. 'Though death,' says his biographer, Mr. Jennings, 'was constantly within sight, he did not fear it, or allow it in any way to interfere with the performance of the daily duties which he prescribed for himself.' The first serious symptoms of his malady—disease of the heart—appeared in 1850, and he was liable to fainting fits, sometimes as many as twelve or fourteen in a day. His pulse was seldom above thirty, and often fell to twenty-three, and acute neuralgia frequently aggravated his sufferings. 'His patience,' says Lady Barrow, the amanuensis of his later years, who was with him to his death, 'never failed.' His love for his family and his friends was something wonderful. His general health was good, and his brain as active and acute as ever. Thus, till the last day of his life (10 Aug. 1857), he kept up his wide correspondence, and he even worked all that day at his notes on Pope. As he was being put into bed by his servant he fell back dead, exclaiming 'O Wade!' passing away, says his biographer, 'in the manner which he had always desired—surrounded by those whom he loved the best, and yet spared the pain of protracted parting and farewells. In this hope he died as he had lived.' Ample materials for forming an estimate of Croker are to be found in the three volumes of his 'Memoirs, Diaries, and Correspondence,' edited by Louis J. Jennings, published in 1884. He was manifestly a man of strict honour, of high principle, of upright life, of great courage, of untiring industry, devoted with singleness of heart to the interests of his country, a loyal friend, and in his domestic relations unexceptionable. Living in the days when party rancour raged, prominent as a speaker in parliament, and wielding a trenchant and too often personally aggressive pen in the leading organ of the tory party, he came in for a very large share of the misrepresentation which always pursues political partisans. His literary tastes were far from catholic in their range, and he made himself obnoxious to the newer school by the dogmatic and narrow spirit and the sarcastic bitterness which are apt to be the sins that more easily beset the self-constituted and anonymous critics of a leading review. Thus to political adversaries he added many an enemy in the field of literature. As he never replied to any attack, however libellous, it became the practice among a certain class of writers to accuse him of heartlessness and malignity. Only once did he reply to such accusations, and then he showed how much his enemies probably owed to his forbearance. His assailant in this case was Lord John Russell, who, stung by a severe censure, in a review by Croker of Lord John's edition of Moore's 'Diaries,' of the disregard of private feeling and good taste shown in the editing of the book, attacked Croker in a note to one of the volumes, impugning his moral character and personal honour, and charging him with using the fact that Moore had been a former friend and was now dead, 'to give additional zest to the pleasure of a safe malignity.' A correspondence in the 'Times' ensued, in which Croker completely turned the tables upon his assailant. That Croker had serious faults of temper and manner cannot, however, be denied. 'To strangers, or towards persons whom he disliked,' says Mr. Jennings, 'his manner was often overbearing and harsh.' He was, especially in his latter days, impatient of contradiction, and somewhat given to self-assertion. But no man was more thoroughly trusted by his friends or loved them more truly. Those who knew him best 'never wavered in their attachment to him,' says Mr. Jennings. 'Every one who had more than a superficial acquaintance with him was well aware that he had done a thousand kindly acts, some of them

to persons who little deserved them at his hands, and that, as was said of Dr. Johnson, there was nothing of the bear about him but the skin.' In person Croker was rather under the middle size, slender, and well knit. His head, of the same type as that of Canning and Sir Thomas Lawrence, was handsome, and spoke of a quick, acute, and active intellect. There is a fine portrait of him by his friend Sir Thomas Lawrence, which has been reproduced in an admirable mezzotint by Cousins. The following are the principal published works of Croker, exclusive of his articles in the 'Quarterly Review:' 1. 'Familiar Epistles to Frederick Jones, Esq., on the State of the Irish Stage,' 1804. 2. 'An Intercepted Letter from Canton' (a satire on the state of society in Dublin), 1804. 3. 'Songs of Trafalgar,' 1804. 4. 'A Sketch of the State of Ireland, Past and Present,' 1808. 5. 'The Battles of Talavera,' a poem, 1809. 6. 'Key to the Orders in Council,' 1812. 7. 'Stories for Children from the History of England,' 1817. 8. 'Memoirs of the Embassy of the Marshal de Bassompierre to the Court of England in 1626' (edited), 1819. 9. 'Letters of Mary Lepel, Lady Hervey' (edited), 1821–2. 10. 'The Suffolk Papers,' from the collection of the Marchioness of Londonderry (edited), 1823. 11. 'Horace Walpole's Letters to Lord Hertford,' 1824. 12. 'Reply to Sir Walter Scott's "Letters of Malagrowther"' (in the 'Courier' newspaper), 1826. 13. 'Progressive Geography for Children,' 1828. 14. 'Boswell's Life of Johnson,' 1831. 15. 'Military Events of the French Revolution of 1830,' 1831. 16. 'John, Lord Hervey's Memoirs of the Court of George II,' 1848. 17. 'Essays on the Early Period of the French Revolution,' reprinted from the 'Quarterly Review,' 1857.

[Croker's Works cited above; Memoirs, Diaries, and Correspondence of the Right Hon. John Wilson Croker, edited by Louis J. Jennings, 3 vols. 1884; Quarterly Review, October 1884; Macaulay's Essays and Life and Letters, by Sir G. Trevelyan; information from Mr. John Murray and other personal friends.] T. M.

CROKER, TEMPLE HENRY (1730?–1790?), miscellaneous writer, was a native of Cork. He was admitted a foundation scholar of Westminster School in 1743, at the age of thirteen, and in 1746 was elected to a scholarship at Trinity College, Cambridge; but he removed to Christ Church, Oxford, where he graduated (B.A. 1750, M.A. 1760). He was appointed chaplain to the Earl of Hillsborough, and in August 1769 he obtained the rectory of Igtham, Kent, which he vacated in 1773, probably from pecuniary embarrassments; for in the list of bankrupts of that year occurs the following entry: 'Temple Henry Croker, Igtham, Kent, and Thomas Morris, of Craven's Buildings, Drury Lane, London, merchants.' Afterwards he became rector of St. John's, Capisterre, St. Christopher's, in the West Indies, where he published, under the title, 'Where am I? How came I here? What are my wants? What are my duties?' four sermons on faith being necessary to avert a national calamity, Basseterre [1790], 4to.

His other works are: 1. 'Orlando Furioso,' in Italian and English, with a portrait engraved by R. Strange, 2 vols. London, 1755, 4to. 2. 'Bower detected as an Historian, or his omissions and perversions of facts in favour of Popery demonstrated by comparing the three volumes of his History with the first volume of the French History of the Popes [by F. Brays] now translating,' London, 1758, 8vo. 3. 'The Satires of Lodovico Ariosto,' translated into English verse by the Rev. Mr. H-rt-n and T. H. Croker, with a life of the poet and notes by Croker, London, 1759, 8vo. 4. 'Experimental Magnetism; or the truth of Mr. Masson's discoveries in that branch of natural philosophy approved and ascertained,' London, 1761, 8vo. 5. 'The complete Dictionary of Arts and Sciences,' 3 vols. London, 1764–6, fol. In preparing this work he had the assistance of several other persons, but he himself wrote all the theological, philological, and critical articles.

[Welch's Alumni Westmon. ed. Phillimore, pp. 327, 337, 339; Cat. of Printed Books in Brit. Mus.; Oxford Graduates (1851), p. 162; Watt's Bibl. Brit.; Lowndes's Bibl. Man. (Bohn); Hasted's Kent (1782), ii. 249; Gent. Mag. xxxix. 415, xliii. 416.] T. C.

CROKER, THOMAS CROFTON (1798–1854), Irish antiquary, was born at Cork 15 Jan. 1798. His father, Thomas Croker, was a major in the army; his mother was widow of a Mr. Fitton and daughter of Croker Dillon of Baltidaniel, co. Cork. At sixteen Croker, who had little school education, was apprenticed to Lecky & Marchant, a Cork firm of quaker merchants. He early developed a taste for literature and antiquities, and between 1812 and 1815 rambled about the south of Ireland, collecting the songs and legends of the peasantry. A prose translation by him of an Irish 'coronach,' which he heard at Gouganebarra in 1813, appeared in the 'Morning Post' during 1815. A friend in Cork (Richard Sainthill) called Crabbe's attention to it two years later. About 1818 Croker forwarded to Moore, then engaged on his Irish melodies, 'nearly forty

ancient airs,' 'many curious fragments of ancient poetry, and some ancient traditions current' in Cork. Moore soon afterwards invited Croker to pay a first visit to England. Croker showed capacity as an artist; sent Moore sketches of Cork scenery; exhibited pen-and-ink drawings at a Cork exhibition in 1817, and etched several plates in 1820. After his father's death (22 March 1818) Croker obtained a clerkship at the admiralty in London, through the influence of John Wilson Croker [q. v.], who took an interest in his family, although he was no relation. Croker remained at the admiralty till February 1850. He introduced lithography into the office.

Croker rapidly made his way as an author. He helped Sidney Taylor to edit a short-lived weekly paper, 'The Talisman, or Literary Observer' (June to December 1820); in 1824 he issued his 'Researches in the South of Ireland,' a sumptuous quarto, describing an Irish tour of 1821, and partly illustrated by Miss Marianne Nicholson, whom Croker married in 1830. In 1825 appeared Croker's best-known book, 'The Fairy Legends and Traditions of the South of Ireland,' illustrated by W. H. Brooke. No author's name was on the title-page; for Croker, who was responsible for the bulk of it, had lost his original manuscript, and Dr. Maginn and other friends, to whom the legends were already familiar, helped to rewrite it. Sir Walter Scott was delighted with it, and praised it highly in a letter to the author, and in the notes to the 1830 edition of the Waverley novels, as well as in his 'Demonology and Witchcraft.' Both Scott and Croker have described a breakfast party at J. G. Lockhart's at which they were present (20 Oct. 1826). Maclise, Croker's fellow-townsman, illustrated the second edition of the 'Legends' in 1826. A second series, under Croker's name, appeared in 1827, and a third edition of the whole, from which Croker excluded all his friends' work, was issued in 1834; reprints are dated 1859, 1862, and 1882. The original edition was translated into German by the brothers Grimm (1826), and into French by P. A. Dufour (1828). Croker constructed a pantomime for Terry at the Adelphi out of his story of Daniel O'Rourke, which was performed at Christmas 1826 and twice printed (1826 and 1828). In 1822 R. Adolphus Lynch, an old schoolfellow, sold him some additional legends, which Croker published, with additions of his own, as 'Legends of the Lakes,' 1829. Maclise illustrated the book, an abbreviated version of which was issued as 'A Guide to the Lakes' in 1831, and as 'Killarney Legends' in 1876. In 1852 Croker wrote two stories, 'The Adventures of Barney Mahoney,' a humorous book, which soon became popular, and 'My Village *versus* Our Village.' His edition of the 'Popular Songs of Ireland' appeared in 1839, and was re-edited by Professor Henry Morley in 1885.

Croker was an active member of the Society of Antiquaries from 1827, and helped to found the Camden Society (1839), the Percy Society (1840), and the British Archæological Association (1843). He also established a convivial club, the Noviomagians, still in existence, out of members of the Society of Antiquaries, and was its permanent president. He was fellow of the Royal Antiquarian Society of Copenhagen (1833), and of the Swedish Archæological Society (1845). From 1837 to 1854 he was a registrar of the Royal Literary Fund, besides being member of many other of the learned societies of Great Britain. He was a collector of antiquities, especially of those concerning Ireland; and while living at Rosamond's Bower, Fulham, entertained most of the literary celebrities. Among his most intimate friends were Maclise, whom he helped to bring into notice, Dr. Maginn, 'Father Prout,' Thomas Wright, and Albert Denison, first Lord Londesborough. Croker died at Old Brompton 8 Aug. 1854. Lord Londesborough placed a memorial tablet in Grimston Church, West Riding of Yorkshire.

Croker's wife, Marianne, daughter of Francis Nicholson, a painter, was herself an artist of some note, and largely helped her husband in his literary work. She died 6 Oct. 1854, leaving an only son, T. F. Dillon Croker.

According to Scott, Croker was 'little as a dwarf, keen-eyed as a hawk, and of easy, prepossessing manners.' Maclise introduced him into his picture of 'Hallow Eve,' and into his 'Group of F.S.As.' A separate portrait by Maclise of Croker in early life belonged to Richard Sainthill of Cork, and another was engraved in 'Fraser's Magazine' for 1833, and in the 'Dublin University Magazine' for 1849. W. Wyon, R.A., executed a profile in wax.

Croker contributed to the magazines, and edited for Harrison Ainsworth a miscellany entitled 'The Christmas Box' in 1827, to which Scott, Lamb, Hook, and Maria Edgeworth contributed. Besides the works already enumerated, Croker wrote 'The Queen's Question Queried,' 1820; 'Historical Illustrations of Kilmallock,' 1840; a description of his residence, 1842, privately printed; catalogue of Lady Londesborough's collec-

tion of mediæval rings and ornaments, 1853; 'A Walk from London to Fulham,' 1860, originally contributed to 'Fraser's Magazine' in 1845. Croker edited 'Journal of a Tour through Ireland in 1644,' from the French of De la Boulaye de Gouz (1837); 'A Memoir of Joseph Holt' (1837); 'Narratives of the Irish Rebellions of 1641 and 1690' for the Camden Society; and for the Percy Society 'Historical Songs of Ireland temp. 1688,' 'A Kerry Pastoral,' 'The Keen of the South of Ireland' (containing the coronach originally contributed to the 'Morning Post'), 'Popular Songs illustrating the French Invasions of Ireland,' 'Autobiography of Mary, Countess of Warwick,' 'Believe as you List,' a tragedy by Massinger, and a third book of 'Britannia's Pastorals.' John Payne Collier commented severely on Croker's edition of Massinger's play in the 'Shakespeare Society Papers,' iv. Croker announced the publication of several other historical works, which never appeared.

[Dublin University Mag., August 1849, xxxiv. 203–16 (a long article, for which material was supplied by Croker himself); Memoir by his son, T. F. Dillon Croker, in Fairy Legends (1859), and with letters from literary friends in the 1862 edition of the same book; Gent. Mag. 1854, ii. 397, 452, 525; a few unimportant notices appear in Moore's Diaries and in Father Prout's Reliques.] S. L. L.

CROKESLEY, RICHARD DE (*d.* 1258), ecclesiastic and judge, was probably a native of Suffolk, whose name indicates his birthplace. He succeeded Richard de Berking as abbot of the monastery of St. Peter, Westminster, in 1246–7, and was the first archdeacon mentioned at Westminster. He was a favourite of the king, who was at that time laying out yearly considerable sums upon the abbey buildings. In 1247 he was sent with John Mansel on an embassy to Brabant to arrange a marriage between Prince Edward and the daughter of the duke. Matthew Paris tells us that he was proficient both in the canon and in the civil law, and his name appears at the head of Madox's 'List of Barons of the Exchequer' in 1250 and 1257, though without the title of treasurer. In 1250 he urged the king to abridge the privileges granted by charters of his predecessors to the city of London in the interest of the monastery of St. Peter; but the resistance opposed by the townspeople was so energetic that the king abandoned the attempt. Crokesley succeeded, however, in obtaining a transfer of some of the rights previously exercised by the monastery of St. Alban in respect of the town of Aldenham in Hertfordshire. In March 1251 he was sent to Lyons, where the pope then held his court, to arrange a meeting between the king and the pope at Pontigny in Champagne. Though the pope refused to meet the king, Crokesley lingered some time at the papal court, living splendidly and, according to Matthew Paris, contracting immense debts. Before he returned he had obtained from the pope permission to style himself his chaplain, and authority to annul an ordinance of one of his predecessors, whereby the monks of St. Peter's had acquired the right to hold separate property. The monks appealed to the king, who, offended by the assumption of the style of pope's chaplain by Crokesley, took their part. It was agreed to refer the dispute to the arbitration of Richard, earl of Cornwall, and John Mansel, provost of Beverley, and an arrangement was arrived at (May 1252), with which Crokesley was so little satisfied that he thought of appealing to the pope to set it aside. It was probably to prevent Crokesley's leaving the kingdom on this errand that the king issued a curious proclamation prohibiting the lending of money to him. The king having bound himself to despatch a force to Italy by Michaelmas 1256, and to grant the pope a subsidy for war expenses in consideration of being relieved from his obligation to take the cross, Crokesley was sent to Italy in the summer of 1256 with the papal legate, Rustand, to obtain a renewal of the bill. Before starting he took an oath before the king at Gloucester that he would not use his influence with the pope to the prejudice of his monastery, or seek to obtain an annulment of the previous compromise. His mission was successful. He was again in France in 1257 negotiating unsuccessfully for the restoration of the king's French provinces. In 1258 Henry, being in pecuniary difficulties, induced Crokesley to pledge his own credit and that of his monastery in his favour to the extent of 2,050 marks. The same year Crokesley acted as one of the arbitrators on the part of the king at the conference at Oxford. His death, which happened suddenly at Winchester in July of this year, is attributed by the chroniclers of Dunstable and Burton to poison taken while at dinner. He was buried at Westminster with great state in a small chapel near the north porch, built by himself and dedicated to St. Edmund. His body was subsequently removed to the chapel of St. Nicholas, and thence, in the reign of Henry VI, to some other part of the abbey, probably to the space underneath the high altar, where, on 12 July 1866, a skeleton, accompanied by the remains of a crozier, leaden paten, and chalice, was discovered in a Purbeck marble coffin bearing traces of previous removal. If

this was Crokesley's skeleton, he must have been a tall man, slightly lame with one leg, and subject to rheumatism. Matthew Paris describes him as 'elegans' and 'facundus,' and gives him credit for having ably administered his abbey.

[Matt. Paris's Chron. Maj. (Rolls Series), iv. 589, v. 128, 228, 231, 239, 304, 305, 520, 560, 682, 700; Madox's Exch. ii. 318–19; Rymer's Fœdera, ed. Clarke, i. 344, 350, 351, 355; Annales Monast. (Rolls Series), i. 447, 460, iii. 211; Widmore's Westminster, p. 63; Foss's Lives of the Judges.] J. M. R.

CROLL, FRANCIS (1826?–1854), line engraver, was born at Musselburgh about 1826. At a very early age his talent for drawing attracted the notice of the Scottish sculptors, Alexander and John Ritchie, who urged his friends to cultivate it. He was accordingly articled to Thomas Dobbie of Edinburgh, an excellent draughtsman and naturalist, but less known as an engraver, under whose tuition Croll made good progress in drawing, but not so much in engraving. The death of his master, however, before the completion of his apprenticeship led to his being placed for two years to study line engraving under Robert Charles Bell [q. v.], and during the same time he attended the schools of the Royal Scottish Academy, then under the direction of Sir William Allan [q. v.], from whose instruction and advice he derived much benefit. His earlier works were some plates of animals for Stephens's 'Book of the Farm,' some portraits for 'Hogg's Weekly Instructor,' and a small plate from James Drummond's picture of 'The Escape of Hamilton of Bothwellhaugh.' In 1852 he executed for the 'Art Journal' an engraving of 'The Tired Soldier,' after the picture by Frederick Goodall in the Vernon Gallery. He also engraved for the Royal Association for the Promotion of the Fine Arts in Scotland one of a series of designs by John Faed to illustrate 'The Cottar's Saturday Night' of Robert Burns. During the progress of this plate he was attacked by heart disease, and soon after its completion a career of much promise was closed by his death in Edinburgh, 12 Feb. 1854, at the early age of twenty-seven.

[Scotsman, 18 Feb. 1854; Art Journal, 1854, p. 119.] R. E. G.

CROLLY, WILLIAM, D.D. (1780–1849), catholic archbishop of Armagh, was born at Ballykilbeg, co. Down, on 8 June 1780, and received his education at a grammar school kept by Dr. Nelson, a unitarian, and Mr. Doran, a catholic. In 1801 he entered Maynooth; he was ordained priest in 1806, and for six years he was a professor in the college. In 1812 he was appointed parish priest of Belfast, a position rendered delicate by the local prejudices against catholicism. It is stated that during the first seven years of his ministry he received one thousand converts into the Roman church. On 1 May 1825 he was consecrated bishop of Down and Connor. He was translated to the archiepiscopal see of Armagh and the primacy of Ireland by propaganda on 7 April 1835. He was one of the commissioners of charitable bequests, and in accepting that office, in conjunction with Dr. Murray and Dr. Denvir, he incurred a large share of odium, from which, however, he never shrank, notwithstanding that the opposition against him was led by O'Connell in person. He died at Drogheda on 6 April 1849, and was buried in the catholic cathedral of Armagh.

His biography, by the Rev. George Crolly (Dublin, 1852, 8vo), contains numerous anecdotes illustrative of the times in which he lived.

[Shirley's Cat. of the Library at Lough Fea, p. 81; Brady's Episcopal Succession, i. 232, 274; Webb's Compendium of Irish Biography, p. 105; Gent. Mag. new ser. xxxi. 539.] T. C.

CROLY, GEORGE (1780–1860), author and divine, born at Dublin 17 Aug. 1780, received the greater part of his education at Trinity College, which he entered at the age of fifteen. He distinguished himself as a classical scholar and an extempore speaker, and after taking the usual degrees was ordained in 1804, and licensed to a curacy in the north of Ireland. The obscurity of his situation was distasteful to him, and about 1810, accompanied by his widowed mother and his sisters, he settled in London, and devoted himself chiefly to literary pursuits. He became dramatic critic to the 'New Times,' and was a leading contributor to the 'Literary Gazette' and 'Blackwood's Magazine' from their commencement. Among his numerous contributions to the latter periodical was 'The Traditions of the Rabbins,' a portion of which has been erroneously attributed to De Quincey, and still appears among his collected works. Croly's connection with the 'Literary Gazette' brought about his marriage in 1819 to Margaret Helen Begbie, with whom he had become acquainted as a fellow-contributor to the journal. Jerdan, the editor of the 'Gazette,' endeavoured to procure Croly church preferment, but his efforts failed, according to the 'Gentleman's Magazine,' from Croly being confounded with a converted Roman catholic priest of nearly the same name. Croly accordingly continued to devote himself vigorously to literature, producing

his principal poem, 'Paris in 1815,' in 1817; 'The Angel of the World' and 'May Fair' in 1820; his tragedy 'Catiline' in 1822; 'Tales of the Saint Bernard,' and his chief romance, 'Salathiel,' in 1829. His poetical works were collected in 1830. Nor did he neglect professional pursuits, publishing a commentary on the Apocalypse in 1827, and 'Divine Providence, or the Three Cycles of Revelation,' in 1834. His 'Life and Times of George the Fourth' (1830) is a work of no historical value, but creditable to his independence of spirit. In 1834 he at length received an offer of preferment from Lord Brougham, a distant connection of his wife's; but the living proposed for his acceptance, Bondleigh, on the borders of Dartmoor, was so wild and solitary that he declined it. Brougham recommended him to his successor, Lyndhurst, who in 1835 gave him the rectory of St. Stephen's, Walbrook. He soon acquired a reputation for eloquence, and attracted an intellectual congregation to the church he had found 'a stately solitude.' In 1843 and for several years following his incumbency was disturbed by parochial squabbles with the churchwarden, Alderman Michael Gibbs, who caused the accounts of nineteen years and a half to be passed at a meeting of the select vestry, from which the general body of parishioners was excluded. A tedious litigation ensued, which resulted in the substitution of an open vestry for the select, and the placing of the parish funds in the hands of trustees, as desired by Croly. His income had suffered considerably, and in 1847 he accepted the appointment of afternoon lecturer at the Foundling; but his ornate style of preaching proved unsuitable to a congregation chiefly consisting of children and servants, and he speedily withdrew, publishing the sermons he had delivered with an angry and contemptuous preface. His novel, 'Marston,' had been published in 1846, and his poem, 'The Modern Orlando,' in the same year. He also performed much work for the booksellers, and contributed largely to periodical literature, being principal leader writer to the 'Britannia' newspaper for seven years. In 1851 he lost his wife, to whom he was greatly attached. In 1857 his parishioners presented him with his bust, which was placed in the church after his decease. He died very suddenly on 24 Nov. 1860.

Croly is a characteristic example of the dominant literary school of his youth, that of Byron and Moore. The defects of this school are unreality and meretriciousness; its redeeming qualities are a certain warmth of colouring and largeness of handling, both of which Croly possessed in ample measure. His chief work, 'Salathiel,' is boldly conceived, and may still be read with pleasure for the power of the situations and the vigour of the language, although some passages are palpable imitations of De Quincey. He was less at home in modern life, yet 'Marston' is interesting as a romance, and remarkable for its sketches of public men. In all his works, whether in prose or verse, Croly displays a lively and gorgeous fancy, with a total deficiency of creative imagination, humour, and pathos. His principal poem, 'Paris in 1815,' is a successful imitation of 'Childe Harold;' 'The Modern Orlando' is a very inferior 'Don Juan;' 'Catiline' is poetical, but undramatic. Some of his minor poems, especially 'Sebastian,' are penned with an energy which almost conceals the essential commonplace of the thought. As a preacher he was rather impressive than persuasive. 'He had,' says S. C. Hall, 'a sort of rude and indeed angry eloquence that would have stood him in better stead at the bar than in the pulpit.' James Grant says that his appearance in the pulpit was commanding, his delivery earnest and animated, his voice stentorian, yet not unpleasant. He usually preached extempore. His contributions to biblical literature were unimportant. He possessed considerable learning, but so little of the critical faculty that he identified Prometheus with Cain. As a man he seems to have been contentious and supercilious, yet by no means devoid of geniality. Though illiberal on many points, he was no bigot, and the firmness of his public conduct and the independence of his private judgment do him much honour.

[Memoir by Frederick Croly, prefixed to Croly's Book of Job, 1863; Richard Herring's Personal Recollections of George Croly, 1861; Gent. Mag. 3rd ser. x. 104–7; S. C. Hall's Book of Memories, pp. 232, 233; James Grant's Metropolitan Pulpit, i. 239–56.] R. G.

CROMARTY, EARL OF. [See MACKENZIE, GEORGE, 1630–1714.]

CROMBIE, ALEXANDER, LL.D. (1762–1840), philologist and schoolmaster, was born in 1762 at Aberdeen, and educated at Marischal College, where he took the degree of M.A. in or about 1777, and received that of LL.D. about 1798. He became a licentiate of the church of Scotland, but adopted the profession of teaching. After conducting an academy for a short time in conjunction with a Mr. Hogg, he removed to London, where he kept a private school at Highgate, and occasionally officiated in the meeting-house in Southwood Lane. Removing afterwards to Greenwich, he became a highly successful teacher, and purchased a fine mansion formerly tenanted by Sir Walter James

which, with its grounds, became a very valuable property. On the death of his cousin, Mr. Alexander Crombie, advocate in Aberdeen, he succeeded by his bequest to the estate of Phesdo, in the parish of Fordoun, Kincardineshire, where he spent the last few years of his life. He died in 1840. The family is now represented by his grandson, Mr. Alexander Crombie, Thornton Castle, near Laurencekirk.

In the 'Times' of 16 June 1840 there appeared an anonymous account of Crombie, written by an old friend, John Grant, M.A., Crouch End. The writer speaks in the strongest terms of his inflexible integrity and intellectual acuteness. He says that Crombie was well known as a scholar and critic; that he had been an early friend of Priestley, Price, and Geddes; and that, while sympathising with their liberalism, he was a 'sound christian divine and a hearty despiser of the cant of spurious liberalism.' When noticing Crombie's death in the annual address to the Royal Society of Literature, Lord Ripon dwelt upon his excellence as a teacher, and as a composer of educational works, especially the 'Gymnasium.'

His works are: 1. 'A Defence of Philosophic Necessity,' 1793. 2. 'The Etymology and Syntax of the English Language Explained,' 1802 (other editions 1809, 1829, 1836). 3. 'Gymnasium sive Symbola Critica,' intended to assist the classical student in his endeavours to attain a correct Latin prose style, 2 vols. 1812; 5th edition 1834, abridged 1836. 4. 'Letters on the present state of the Agricultural Interest,' 1816. 5. A Letter to D. Ricardo, esq., containing an analysis of his pamphlet on the depreciation of bank notes, 1817. 6. Cursory observations in reply to the 'Strictures' of Rev. Mr. Gilchrist (on book No. 2), 1817. 7. 'Letters from Dr. James Gregory of Edinburgh in defence of his Essay on the difference of the relation between motion and action and that of cause and effect in physic, with replies by Rev. A. Crombie, LL.D.,' 1819. 8. 'Clavis Gymnasii, sive Exercitationes in Symbolam Criticam,' 1828. 9. 'Natural Theology, or Essays on the Existence of Deity and Providence, on the Immortality of the Soul, and a Future State,' 1829, 2 vols. 10. 'Letter to Lieut.-col. Torrens, M.P., in answer to his address to the farmers of the United Kingdom,' 1832. 11. 'The Strike, or a Dialogue between John Treadle and Andrew Ploughman,' 1834. 12. Pamphlet on the Ballot; also several other pamphlets published anonymously; articles in the 'Analytical Review;' and one article, or more, in the 'Edinburgh Review.' Crombie had three sons; the oldest of these, whose name was also Alexander, succeeded him as proprietor of the estate of Phesdo, and was in turn in 1877 succeeded by his son, the present proprietor.

[Times, 16 June 1840; copy of the notice in Gent. Mag. for 1842, corrected by Crombie's son, affixed to a copy of the Gymnasium in the possession of Mr. Alexander Crombie of Thornton Castle; The Statistical Account of Scotland—parish of Fordoun; personal information.]

W. G. B.

CROMBIE, JAMES, D.D. (1730–1790), presbyterian minister, eldest son of James Crambie (*sic*) by his wife May (Johnstoun), was born at Perth on 6 Dec. 1730. His father was a mason. In 1748 Crombie matriculated at St. Andrews, graduating A.M. in 1752. He studied for a short time at Edinburgh on leaving St. Andrews. He was licensed by Strathbogie presbytery on 8 June 1757 at Rothiemay. Here he acted as parish schoolmaster for some time. On 1 July 1760 he was presented to Lhanbryd, near Elgin, by the Earl of Moray, in whose family he had acted as tutor, and having been duly called was ordained at Lhanbryd on 11 Sept. by Elgin presbytery. He immediately applied to the Strathbogie presbytery to give ordination without charge to James Thompson, a licentiate, in order that Thompson might supply his place at Lhanbryd, and release Crombie for winter studies at Glasgow. The Strathbogie presbytery agreed, and Crombie spent the next four sessions at Glasgow, attending classes himself, and superintending the studies of his noble pupil. The minutes of the Elgin presbytery record a series of attempts to bring Crombie back to his duties at Lhanbryd, culminating in a formal censure on 1 March 1763. After this he seems to have remained quietly for some years in his country parish. In February 1768 a colleagueship in the first non-subscribing presbyterian congregation of Belfast became vacant. Doubtless on the recommendation of Principal Leechman of Glasgow, Crombie was put forward for the post. He received a call in December 1769 with a promised stipend of 80*l.*, and 10*l.* for a house. He did not, however, desert his charge at Lhanbryd until 22 Oct. 1770, when he was already settled in Belfast as colleague to James Mackay. On Mackay's death (22 Jan. 1781) he became sole pastor. The congregation, which worshipped in a dilapidated meeting-house, was declining; Crombie met a suggestion for amalgamation with a neighbouring congregation by proposing the erection of a new meeting-house. This was carried into effect in 1783; Wesley, who preached in the new building in 1789, de-

scribes it as 'the completest place of worship I have ever seen.' Crombie did not intermeddle in theological disputes, but he ably defended his coreligionists from a charge of schism, and exhibited his divergence from the puritan standpoint by advocating Sunday drill for volunteers in time of public danger. In September 1783 he was made D.D. of St. Andrews. Crombie deserves great credit for his attempt to establish in Belfast an unsectarian college, which would meet the higher educational wants of Ulster. The idea was not a new one [see CAMPBELL, WILLIAM, D.D.], nor was Crombie the first to endeavour to carry it out [see CRAWFORD, WILLIAM, D.D.] His plan differed from Crawford's by making no provision for instruction in theology, thus anticipating the modern scheme of the Queen's Colleges. The prospectus of the Belfast Academy, issued on 9 Sept. 1785, at once secured the warm support of leading men in Belfast, of all denominations. Funds were subscribed, the Killeleagh presbytery (then the most latitudinarian of those under the general synod) sending a donation of a hundred guineas. The prospectus contemplated academic courses extending over three sessions. The scheme was ambitious, and included a provision of preparatory schools. The academy was opened in February 1786; Crombie, as principal, undertaking classics, philosophy, and history. The same political complications which led to the collapse of the Strabane Academy frustrated Crombie's original design. The Belfast Academy soon lost its collegiate classes; but as a high school it maintained itself, acquired great vogue under Crombie's successor, William Bruce (1757–1841) [q. v.], and still flourishes. Crombie's labours broke his strength, and his health declined; yet he continued to discharge all his engagements with unflagging spirit. On 10 Feb. 1790 he attended a meeting of the Antrim presbytery, at which two congregations were added to its roll, and he was appointed to preside at an ordination on 4 March. On 1 March he died. He was married on 23 July 1774 to Elizabeth Simson (*d.* 1824), and left four sons and one daughter. His portrait is in the possession of a descendant in America; a small copy is in the vestry of his meeting-house, representing a face of much firmness and sweetness of expression.

He published: 1. 'An Essay on Church Consecration,' &c., Dublin, 1777, 12mo (published anonymously in February); 3rd edit. Newry, 1816, 12mo (a defence of the presbyterians, who had lent their meeting-house to the episcopalians during the rebuilding of the church, against a charge of schism). 2. 'The Propriety of Setting apart a Portion of the Sabbath for the purpose of acquiring the Knowledge and use of Arms,' &c., Belf. 1781, 8vo. (answered by Sinclare Kelburn, in 'The Morality of the Sabbath Defended,' 1781; neither publication is mentioned in Cox's 'Literature of the Sabbath Question,' 1865). 3. 'Belfast Academy,' Belf. 1786, 8vo (an enlarged issue in January of the newspaper prospectus). Also two 'Volunteer Sermons,' Belfast, 1778 and 1779, 8vo.

[Wesley's Journal (8 June 1789); Belfast News-Letter, 5 March 1790; Memoir of Crombie in Disciple (Belfast), April 1883, p. 93 sq.; extracts (furnished for that memoir) from Perth Baptismal Register (in General Register House, Edinburgh), Glasgow Matriculation Book, records of St. Andrews University, minutes of Strathbogie, Elgin, and Antrim presbyteries; also additional information from Funeral Sermon (manuscript) by James Bryson, 14 March 1790, in Antrim Presbytery Library, at Queen's College, Belfast, and from records of First Presbyterian Church, Belfast. Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 2nd ser. 1880, p. 212, gives a brief notice of Crombie, with extracts from his 'Essay.']

A. G.

CROME, EDWARD (*d.* 1562), protestant divine, was educated at Cambridge, taking the degrees of B.A. in 1503, M.A. in 1507, and D.D. in 1526. He was a fellow of Gonville Hall; but although his friend Archbishop Cranmer, also a Cambridge man, speaks of him as having been 'president of a college in Cambridge,' his name does not appear in the lists of heads. It may be that he acted as deputy to Dr. Bokenham, master of Gonville Hall, who was seventy-seven years of age when he resigned in 1536. In 1516 Crome was university preacher. He resided at Cambridge until he attracted the king's notice by his approval of Cranmer's book demonstrating the nullity of his marriage with Catherine of Arragon, and by his action as one of the delegates appointed by the university, 4 Feb. 1530, to discuss and decide the question of the same purport proposed by the king. During the following Lent he was three times commanded to preach before the king, and shortly after (24 May) was one of the representatives of his university who, together with a like number from Oxford, assisted the Archbishop of Canterbury and Bishop of Durham in drawing up a condemnation of the opinions expressed in certain English religious books, such as 'The Wicked Mammon' and 'The Obedience of a Christian Man,' which assailed the doctrines of purgatory, the merit derived from good works, invocation of saints, confession, &c.

It was probably about this time that he became parson of St. Antholin's Church in

the city of London, a rectory in the gift of the dean and chapter of St. Paul's, but owing to the destruction of the registers in the fire of 1666 it is impossible to fix the date.

While at Cambridge Crome had gained some insight into the ideas of religious reformers by attending the meetings of 'gospellers' at the White Horse in St. Benet's, and in spite of his acquiescence in the prohibition of their books, his preaching was so coloured with their views that he was convented before the Bishop of London and examined, the king himself being present. The answers he gave were in accordance with the popular articles of belief, even in such matters as purgatory and the efficacy of fasting. There is extant a copy of them with remarks apparently added by him when reading them in his church, in which he endeavoured with some success to explain away the discrepancy between the articles he was reading and his previous opinions. His confession was immediately printed by the bishops, but his old friends thought it 'a very foolish thing,' and openly said that he was lying and speaking against his conscience in preaching purgatory.

Articles were formally produced against him, Latimer, and Bilney in the convocation of March 1531, but in consequence of his previous recantation no further steps were taken against Crome. In 1534 he removed to the church of St. Mary Aldermary, which Queen Anne Boleyn procured for him by her influence with Archbishop Cranmer, the patron. He was unwilling to make the change, and did not accept it until the queen wrote an urgent letter to him on the subject. A few years later (1539) Archbishop Cranmer tried to obtain for him the deanery of Canterbury, but was not successful.

About this period Crome is frequently mentioned in connection with Latimer, Bilney, and Barnes, and he was one of the preachers appointed by Humfrey Monmouth, a leading London citizen and great favourer of the gospel, to preach his memorial sermons in the church of All Hallows Barking.

After the passing of the Act of Six Articles in 1539, in consequence of which Latimer and Shaxton, bishop of Salisbury, resigned their bishoprics and were imprisoned, Crome preached two sermons which his enemies hoped would give them a handle; but hearing of his danger he immediately went to the king and prayed him to cease his severities. No proceedings were at that time taken against him, and not long after (July 1540) a universal pardon was granted. Crome did not, however, alter his opinions and preaching, and a controversy between him and Dr. Wilson having caused some stir in the city, they were both forbidden to preach again until they had been examined by the king and council. This was done on Christmas day 1540. The articles alleged against Crome were denial of justification by works, the efficacy of masses for the dead and prayers to saints, and the non-necessity of truths not deduced from holy scripture. His answer was an argument that these articles were true and orthodox; but the king, averse to severity in his case, only ordered him to preach at St. Paul's Cross and read a recantation with a statement that he would be punished if hereafter convicted of a similar offence. This he did, but as his sermon contained but little reference to the formal recantation which he read, his license to preach was taken away. This prohibition did not endure many years, for in Lent 1546 he again got into trouble for a sermon preached at St. Thomas Acres, or Mercers' Chapel, directed against the sacrifice of the mass. Being brought before Bishop Gardiner and others of the council he was ordered as before to preach in contradiction of what he had said at St. Paul's Cross, but his sermon rather hinted that the king's recent abolition of chantries showed that he held the same opinion. This was not considered satisfactory, and he had to perform a more perfect recantation on Trinity Sunday.

During the reign of Edward VI he appears to have lived quietly, for the only notices of him are a casual mention by Hooper a short time before he was made bishop of Gloucester, that Crome was preaching against him, and a letter, referred to by Strype, from a poor scholar asking for help. After Queen Mary's accession he was again arrested for preaching without license and committed to the Fleet (13 Jan. 1554), but a year elapsed before he was brought up for trial. In January 1555 many of his friends were examined and condemned. Hooper, Rogers, Bishop Ferrars of St. David's, and others were burnt. Crome was given time to answer, and having had some practice in the art of recantation made sufficient compliance to save himself from the stake. It was proposed that he, Rogers, and Bradford should be sent to Cambridge to discuss with orthodox scholars, as Cranmer, Ridley, and Latimer had done at Oxford, but they refused, not expecting fair play. Their reasons were published in a paper which is printed by Foxe. How long he was kept in prison is doubtful. He died between 20 and 26 June 1562, and was buried in his own church, St. Mary Aldermary, on the 29th.

[Cal. of State Papers of Henry VIII, vols. iv. v. vii. viii.; Strype's Memorials, I. i. 492, ii. 369, III. i. 92, 157, 221, 330, ii. 192; Annals, I. i. 545; Strype's Cranmer, 487, 495, 566, Par-

ker Soc. 3 Zur. 208, &c. (see Gough's Index); Foxe's Acts, v. 337, 351, 835, vi. 413, 533, 536, 588, vii. 43, 499; Burnet's Hist. Ref. i. 150, 271, iii. 254, 264, 346; Wilkins's Concilia, iii. 725, 737; Machyn's Diary, 51, 80, 81, 286; Newcourt's Repertorium, i. 436; Cooper's Ath. Cant. i. 215.] C. T. M.

CROME, JOHN (1768–1821), landscape-painter, called 'Old Crome' to distinguish him from his son, John Berney (or more properly Barney) Crome [q. v.], son of a poor journeyman weaver, was born at Norwich 22 Dec. 1768, in a low public-house in the parish of St. George's, Tombland. He could hardly be said to have enjoyed the common instruction of the most ordinary schools. At the age of twelve he began life as errand-boy to Dr. Rigby, a physician in Norwich, the father of the present Lady Eastlake. The pranks he played and the punishment he received for them while with the good-natured doctor were often laughingly recounted by him in after life; but the employment was uncongenial, and in 1783 he apprenticed himself for seven years to Francis Whisler, a house, coach, and sign painter, and after his term was up worked as journeyman for Whisler, and is said to have been the first to introduce into Norwich the art of 'graining' or painting surfaces in imitation of polished wood. Among the signs he is known to have painted were 'The Two Brewers,' 'The Guardian Angel,' and 'The Sawyers.' The first and last of these (if not all three) are still in existence. His taste for landscape art showed itself during this period, and he formed an intimate friendship with another lad of similar tastes. This was Robert Ladbrooke, who also afterwards became celebrated as a landscape-painter, but who at this time was apprenticed to a printer. Crome and Ladbrooke took a garret together, employed their leisure in sketching in the fields and lanes about Norwich, and occasionally bought a print for the purpose of copying it. Their first art patrons were Smith & Jaggers, printsellers, of Norwich. Ladbrooke painted portraits at five shillings a head, and Crome painted landscapes for which he sometimes got as much as thirty shillings. This partnership lasted about two years, and then and after Crome is said to have had a very hard struggle, and to have been put to strange shifts to gain a livelihood. His efforts, however, attracted the attention of Mr. Thomas Harvey of Catton, Norfolk, who introduced him to good society as a teacher of drawing. Mr. Harvey, besides being something of an artist himself, possessed a small collection of Flemish and Dutch pictures, to which he allowed Crome access, thus, as has been well said, 'affording him an opportunity of studying the works of a group of masters who had arrived at the highest excellence under almost exactly the same conditions of climate and scenery as those in which he himself was placed.' Mr. Harvey had also some Gainsboroughs, including the famous 'Cottage Door,' which Crome copied. He found other friends in Mr. John Gurney of Earlham, Mr. Dawson Turner [q. v.], and Sir William Beechey, R.A. [q. v.] The last named, who had himself begun life as a house-painter in Norwich, gave him instruction in painting, and wrote: 'Crome, when I knew him, must have been about twenty years old, and was a very awkward, uninformed country lad, but extremely shrewd in all his remarks upon art, though he wanted words and terms to express his meaning.' According to Mrs. Opie, her husband the artist also assisted Crome in his painting, but not before 1798.

Crome and Ladbrooke married sisters of the name of Barney, and though the exact date of Crome's marriage is not known, it is certain that it was an early one, and that he supported his increasing family mainly by giving lessons in drawing. This family consisted of at least two daughters and six sons, the eldest of whom, baptised John Barney, after his father and mother, was born in 1794. One of these children died in infancy, more than one of his sons besides John followed the profession of an artist, as did his daughter Emily, but none of them attained much reputation except John. His drawing lessons brought him for a long period better remuneration than landscape-painting, and were useful in introducing him to good families in the neighbourhood. 'As a teacher,' says Dawson Turner in the memoir prefixed to the edition of Crome's etchings in 1838, 'he was eminently successful. He seldom failed to inspire into his pupils a portion of his own enthusiasm.' He used to teach in the open air, although he generally painted his pictures in his studio. Once a brother-painter met him out in the fields surrounded by a number of young people, and remarked, 'Why, I thought I had left you in the city engaged in your school.' 'I am in my school,' replied Crome, 'and teaching my scholars from the only true examples. Do you think,' pointing to a lovely distant view, 'that either you and I can do better than that?'

Thus he lived from year to year, teaching, painting, and studying always, content in the main with his local scenery and his local reputation, which increased year by year till his death. He paid an occasional visit to London, where he was always welcome in the studio and at the dinner-table of Sir

William Beechey; assisted by his friends the Gurneys and others, he made excursions in the lake counties and Wales and to the south coast, and in 1814 paid a visit to Paris *viâ* Belgium; but, as a rule, Norwich and its neighbourhood were sufficient for his art and himself. He soon gathered around him a knot of artists, amateurs, and pupils, and helped to lay the foundation of what is known as the Norwich school, a small pleiad of artists of whom the greatest were 'Old' Crome and John Sell Cotman [q. v.], but it included other admirable painters, like Vincent and Stark, Crome's pupils, Stannard, Thirtle, and the Ladbrookes. The rise and fall of this school forms a unique, brilliant, but short-lived phenomenon in the history of English art. It was unique because provincial, and its nearest parallel was, perhaps, the greater school of water-colour landscape which had its beginnings much about the same time in that band of earnest students, Turner, Girtin, Hunt, Edridge, Prout, Varley, and others, who met together under the roof of Dr. Monro, in the Adelphi, London, or at Bushey. It was in February 1803 that the first meeting of the Norwich Society took place, in a dingy building in a dingy locality called the Hole in the Wall in St. Andrew's, Norwich. Its full title was 'The Norwich Society for the purpose of an enquiry into the rise, progress, and present state of Painting, Architecture, and Sculpture, with a view to point out the best methods of study, and to attain to greater perfection in these arts.' It has been called 'a small joint-stock association, both of accomplishments and worldly goods.' Each member had to afford proofs of eligibility, was elected by ballot, and had to subscribe his proportion of the value of the general stock, his right in which was forfeited by disregard of the laws and regulations. The society met once a fortnight at 7 P.M., and studied books on art, drawings, engravings, &c. for an hour and a half, after which there was a discussion on a previously arranged subject. Each member in rotation provided bread and cheese for supper and read a paper on art. The first president of the society was W. C. Leeds, and their first exhibition was held in 1805 at the large room in Sir Benjamin Wrench's court. This court, which was on the site of the present Corn Hall, occupied a quadrangle in the parish of St. Andrew, which was wholly demolished about 1828. The exhibition comprised 223 works in oil and water colour, sculpture and engraving, over twenty of which were by Crome. The exhibitions were annual till Crome's death in 1821, and continued with some interruption till 1833. In 1816 a secession, headed by Crome's old friend Ladbrooke, took place, and a rival exhibition was held for three years (1816–18) at Theatre (or Assembly Rooms) Plain. The old society seems to have been in full vigour in 1829, when they had rooms in New Exchange Street. They held a dinner that year, in imitation of the Royal Academy; made grave speeches in which reference was made to the assistance to the funds given by the corporation of Norwich. From the account of the proceedings it would appear that they looked forward to the establishment of a regular academy at Norwich, and had no thought of that extinction so soon to follow.

In 1806 Crome first exhibited at the Royal Academy, and he continued to send pictures there occasionally till 1818. Thirteen works at the Royal Academy, all of which were landscapes with one exception, 'A Blacksmith's Shop,' and five at the British Institution constituted his entire contribution to the picture exhibitions in London, but his 'Poringland' was exhibited at the British Institution in 1824, three years after his death. To the Norwich exhibitions he contributed annually from 1805 to 1820, sending never less than ten and once as many as thirty-one pictures, and exhibiting 288 in all. Four of his pictures were included in the exhibition of 1821, which opened after his death. In 1808 he became president of the Norwich Society, R. Ladbrooke being then vice-president, but after this, except the secession of Ladbrooke and others from the society in 1816, there is no other important event to chronicle in his life, which appears to have been attended by a gradual increase of prosperity, though his income is not supposed to have risen at any time beyond about 800*l.* a year. Although his reputation was so high in his locality, it did not extend far, and though he painted and sold a great number of pictures, he seldom or never obtained more than 50*l.* even for a highly finished work. His income, however, sufficed to bring up his family in a comfortable if not luxurious fashion. From 1801 to his death he lived in a good-sized house in Gildengate Street, St. George's, Colegate. He kept two horses, which were indeed necessary for his journeys to his pupils, some of whom lived far from Norwich. He would drive from Norwich to Yarmouth in one day. He collected a large number of pictures and a valuable library of books. He was a favourite of all, and welcome not only in small, but great houses; his manners were winning, his conversation interesting and lively with jest and reminiscence. Good-tempered and jovial, he loved

his joke and his glass, and of an evening would frequent the parlour of a favourite inn in the Market Place, where he was something of an oracle, and it is said that, especially at the last, he was sometimes more convivial than was prudent.

He was in his fifty-third year and in the fulness of his power as an artist when he was seized with an attack of inflammation, which carried him off after an illness of seven days. On the morning of the day he was taken ill he stretched a canvas six feet long for what he intended to be his masterpiece, a picture of a water frolic on Wroxham Broad, for which he had already made the sketch. His last recorded speeches were worthy of himself and his art. On the day of his death he charged his eldest son, who was sitting by his bed, never to forget the dignity of art. 'John, my boy,' said he, 'paint, but paint for fame; and if your subject is only a pigsty, dignify it!' and his last words were, 'Hobbema, my dear Hobbema, how I have loved you!' He died at his house in Gildengate Street, Norwich, 22 April 1821, and was buried in St. George's Church. In the report of his funeral in the 'Norwich Mercury' it is recorded that 'the last respect was paid to his memory by a numerous attendance of artists and other gentlemen. Mr. Sharp and Mr. Vincent came from town on purpose, and Mr. Stark was also present. An immense concourse of people bore grateful testimony to the estimation in which his character was generally held.'

An exhibition of his paintings was held in Norwich in the autumnal session of 1821, when 111 of his works were gathered together, including those remaining unsold in his studio.

The art of Old Crome, though based in method upon that of the Dutch masters, and approaching in feeling sometimes to them and sometimes to Wilson, was inspired mainly by Nature and affection for the locality in which he passed his days. It was thus purely personal and national, like that of Gainsborough and that of Constable, not daring to express highly poetical emotion or to produce splendid visions of ideal beauty, like that of Turner, but thoroughly manly and unaffected, and penetrated with feeling for the beauty of what may be called the landscape of daily life. This he felt deeply and expressed with unusual success. The singleness of his aim and his constant study of nature gave freshness and vitality to all he did, and prevented ordinary and often-repeated subjects from becoming commonplace or monotonous. The life of the painter passed into his works. The low banks of the Wensum and the Yare, with their ricketty boat-houses, the leafy lanes about Norwich, the familiar Mousehold Heath, the tan-sailed barges sailing through the flats, the jetty and shore at Yarmouth sparkling in the sun, were painted by him as all men saw them, but as no one but himself could paint them. He found rather than composed his pictures, but the artistic instinct was so strong within him that his selection of subjects was always happy, and, even when most simple, attended by a success which no effort of creative imagination could excel. An instance of such fortunate finding, accompanied by wonderful sympathy of treatment, is the 'Mousehold Heath' in the National Gallery (Trafalgar Square), where a simple slope rising bare against a sky warm with illuminated clouds suffices, with a few weeds for foreground, to make a noble and poetical picture, full of the solemnity of solitude and the calm of the dying day. He painted it, he said, for 'air and space.' As a specimen of his sometimes rich and gem-like colouring the 'View of Chapel Fields, Norwich,' with its avenue of trees shot through with the slanting rays of the sun, could scarcely be surpassed. Always original, because always painting what he saw as he saw it, he was yet, perhaps, most so in his trees, which he studied with a particularity exceeding that of any artist before him, giving to each kind not only its general form and air, but its bark, its leafage, and its habit of growth. His oaks are especially fine, drawn with a comprehensive knowledge of their structure, and as if with an intimate acquaintance with every branch. It has been said that 'an oak as represented by Crome is a poem vibrating with life,' and that 'Mr. Steward's "Oak at Poringland" and Mr. Holmes's "Willow" are two among the noblest pictures of trees that the world possesses, for, with all the knowledge and all the definition, there is no precedence given to detail over large pictorial effect.' Another picture by Crome, although an early one, deserves notice from its size and beauty. This is the 'Carrow Abbey,' exhibited in 1805, and now in the possession of Mr. J. J. Colman, M.P.

An exhaustive examination of Crome's art is impossible here. Enough has been said to show that he was one of the most genuine and original, as he was undoubtedly one of the most enthusiastic of English artists, and that his name deserves to be remembered with those of Gainsborough and Constable as one of the men of genius who founded the English school of landscape. It was not till 1878 that the London public had an opportunity of doing justice to the merit of Crome and the rest of the Norwich school. Of fifty-six examples of the school shown that year,

twenty-seven were by 'Old Crome,' and among them were two fine pictures from sketches taken during his one visit to the continent. The 'Fishmarket on the Beach, Boulogne, 1814' (painted 1820), and 'Boulevard des Italiens, Paris, 1814' (both now in the possession of the trustees of the late Hudson Gurney), showed that, English as Crome was to the core, his palette took a livelier tone, in sympathy with the climate and character of the French. Both these pictures were etched with great skill and feeling by the late Edwin Edwards. Fine examples of 'Old Crome' now fetch large prices. A 'View of Cromer' was sold at Christie's in 1867 for 1,020 guineas, and in 1875, at the sale of Mr. Mendel's pictures, an upright landscape, a road scene, brought nearly 1,600*l.*

Although all Crome's artistic triumphs are in oil colours, he drew skilfully but rarely in water colour. There are three or four poor examples of his water colours in the South Kensington Museum, and one or two sketches in monochrome. Of his oil paintings the National Gallery and the South Kensington Museum contain several good specimens besides those already mentioned, and the Fitzwilliam Museum at Cambridge contains a fine 'Clump of Trees, Hautbois Common.' Many of his finest pictures are still owned by families in Norwich and its neighbourhood.

Crome must be regarded as one of the earliest painter-etchers of the English school. The art had, indeed, been practised for topographical views and as an adjunct to engraving and aquatint, but very few if any English artists before Crome used the needle for their own pleasure and to make studies from nature of a purely picturesque kind. His hard-ground etchings are large in arrangement of masses of light, and very minute in execution. No etcher has so faithfully recorded the detail of branch and leaf, but in doing this he sacrificed gradation of tone and with it atmospheric effect. His soft-ground etchings are slighter but more effective. They were essentially private plates these of Crome, and though he issued a prospectus in 1812 for their publication and got a respectable body of subscribers, he could not be persuaded to publish them. It was not till 1834, or thirteen years after his death, that thirty-one of them were published at Norwich in a volume called 'Norfolk Picturesque Scenery,' by his widow, his son J. B. Crome, Mr. B. Steel, and Mr. Freeman. A few copies, now very rare, were worked off on large folio before letters. Four years later (1838) there was a new issue of seventeen of these plates, called 'Etchings in Norfolk,' with a memoir of the artist by Dawson Turner, and a portrait engraved by Sevier after a picture by D. B. Murphy, which, with another by W. Sharpe, and a bust by F. Mazzotti, were exhibited at the Norwich Society in 1821. About 1850 the thirty-one plates were again published, by Mr. Charles Musket, and about twenty years afterwards another issue appeared with an additional soft-ground plate which had not been published before. This was called 'Thirty-two original Etchings, Views of Norfolk, by Old Crome, with portrait.' Some of the plates for the later issues were rebitten by Ninham, and others touched with the graver by W. C. Edwards. The later states of the plates are of little artistic value. There is a fine collection of Crome's etchings in the British Museum.

[Norfolk Picturesque Scenery, 1834; ibid. 1838, with Memoir by Dawson Turner; Wodderspoon's John Crome and his Works; 2nd ed. printed for private circulation by R. N. Bacon, at the Norwich Mercury Office, 1876; Life by Mrs. Charles Heaton, added to Cunningham's Lives of British Painters, 1880; Cunningham's Cabinet Library of Pictures; Chesneau's La Peinture Anglaise; Redgraves' Century of Painters; Wedmore's Studies in English Art; English Illustrated Magazine, December 1883; Magazine of Art, April 1882; Graphic, 13 Aug. 1881; Seguier's Dict. of the Works of Painters; Redgrave's Dict. of Artists (1878); Bryan's Dict. of Painters (Graves); Graves's Dict. of Artists; manuscript notes by the late Mr. Edwin Edwards, and information supplied by Mr. J. Reeve of Norwich.] C. M.

CROME, JOHN BERNAY (1794–1842), landscape-painter, the eldest son of John (Old) Crome [q. v.], was born at Norwich 14 Dec. 1794. He was christened John Barney, after his father's christian and mother's maiden name, but in the record of the baptisms of other members of his family the mother's name is sometimes spelt Berney and Bernay. He was educated at the grammar school at Norwich under Dr. Samuel Forster and the Rev. Edward Valpy. He was brought up as an artist, assisted his father in teaching, and succeeded him in his practice. He painted coast and country scenes, and attained considerable local reputation as a painter and a teacher. He was a member of the Norwich Society of Artists, and between 1806 and 1830 sent 277 of his works to their exhibitions. Between 1811 and 1843 he exhibited seven works at the Royal Academy, thirty-five at the British Institution, and fifty-five at the Society of British Artists. He made frequent visits to the continent, and the subjects of some of his pictures were taken from places in France, Holland, Belgium, and Italy. Towards the close of his

life he became celebrated for his moonlight pictures. In 1835 he left Norwich for Great Yarmouth, where he died, after much suffering, from an incurable disease, 15 Sept. 1842, aged 48. He was twice married, and left a widow but no children. His pictures are unequal in merit, but his best are so like those of his father that some of them have been exhibited and sold as such.

[Wodderspoon's John Crome and his Works, 2nd edit.; Norfolk Chronicle, 17 Sept. 1842; Norwich Mercury, same date; Redgrave's Dict.; information communicated by Mr. James Reeve of Norwich.] C. M.

CROMEK, ROBERT HARTLEY (1770–1812), engraver, was born at Hull in 1770. He abandoned law for literary and artistic pursuits. He lived for a time at Manchester and collected books. He afterwards went to London and studied engraving under Bartolozzi. He engraved some of Stothard's pictures, and made acquaintance with William Blake. He bought Blake's drawings in illustration of Blair's 'Grave' for twenty guineas (about the usual price according to Cunningham), and in 1808 published an edition of the poem with etchings after Blake by Schiavonetti. Blake expected to be employed upon the engraving himself, and was aggrieved by the transference of the work to Schiavonetti. Cromek obtained a large number of subscribers without any benefit to Blake. In 1808 Cromek visited Scotland to collect information about Burns. The result was his 'Reliques of Burns, consisting chiefly of Original Letters, Poems, and Critical Observations on Scottish Songs,' 1808. This was followed by 'Select Scottish Songs, Ancient and Modern, with Critical Observations and Biographical Notices by Robert Burns, edited by R. H. Cromek,' 1810. Cromek had made a second collecting tour in 1809, and then met Allan Cunningham [q. v.], who provided him with 'old songs' of his own manufacture. Cromek turned Cunningham's services to account, with very slight acknowledgment of their true nature, in 'Remains of Nithsdale and Galloway Song, with Historical and Traditional Notices relative to the Manners and Customs of the Peasantry,' 1810. During one of these tours Cromek, according to his biographer, picked up a volume of Chaucer, and thereupon suggested to Stothard his famous picture of the 'Canterbury Pilgrims.' This statement was intended as an answer to the far more probable story that Cromek really took the hint from a sight of Blake's design for the same subject. Blake asserted that Cromek gave him a commission for the picture. Cromek replied that Blake must have received the commission 'in a vision.' It seems that on failing to get the design on the same terms as the designs for the 'Grave' he offered Stothard 60*l.* (afterwards raised to 100*l.*) to paint the picture without explaining the previous transaction with Blake. Cromek exhibited Stothard's picture in several towns, and sold it for 300*l.* He excused himself from paying Stothard in full on the ground of money difficulties. Schiavonetti's death (7 June 1810) delayed the engraving, and Cromek was much affected by the disappointment. He showed symptoms of consumption in the winter of 1810, and died of the disease 14 March 1812, leaving a widow and two children. The 'Grave' was reissued in 1813, with lives of Cromek and Schiavonetti. Cromek's widow finally made a large sum by publishing the print after Stothard, which was completed by other engravers. Cunningham tells a story of Cromek's appropriation of an autograph letter of Ben Jonson belonging to Scott. Cromek was a shifty speculator, who incurred the odium attaching to men of business who try to make money by the help of men of genius. The fact that he ruined himself in the attempt has not procured him pardon. Yet he seems to have been a man of some taste and kindly feeling, who might have behaved more liberally if he could have afforded to keep a conscience. Cunningham, whom he introduced to Chantrey, says: 'I always think of him, if not with gratitude, with affection and esteem.'

[Life in Blair's Grave, 1813; Nichols's Illustrations, vii. 213, 215; Gilchrist's Blake (2nd ed.), i. 246, 290; Bray's Life of Stothard (1851), 130–40; Gent. Mag. February 1852 (where a letter to Blake was first printed); Hogg's Life of Allan Cunningham, 49–74, 79, 80; Cunningham's Lives of the Painters, ii. 161–3; Smith's Nollekens, ii. 474–5; Preface by Peter Cunningham to A. Cunningham's Songs, 1847.] L. S.

CROMER, GEORGE (*d.* 1542), archbishop of Armagh, was an Englishman by birth. He succeeded Kite at Armagh in 1522. (The writ to restore the temporalities was of June 1522, and was retrospective to the time of Kite's resignation; WARE, *Works on Ireland*, Harris's transl.) He was attached to the faction of Gerald, earl of Kildare, through whom he was made lord chancellor of Ireland in 1532, after the removal of Kildare's enemy, Archbishop Allen of Dublin. He exercised this high office for two years, down to the rising of Kildare and the murder of Allen. Cromer is best known for the opposition that he attempted to the introduction of the English reformation into Ireland, into which course he was led partly by his friendship with the Geraldines, and his resentment at the severi-

ties used towards them at the end of their revolt. In 1536 Henry VIII imposed all the reformatory measures, that had been passed at Westminster, upon the parliament of Dublin: such as the act of supreme head, the act for first-fruits to go to the crown, the act for suppressing certain monasteries, and others (*Irish State Papers*, p. 526; Cox, *Hibern. Anglicana*, p. 248; Dixon, *Ch. of Engl.* ii. 181). At the same time a number of commissioners appeared, and the English reformation was actively enforced, especially by Browne, the new archbishop of Dublin. Cromer, as primate of Ireland, did what he could to oppose these proceedings. Summoning a meeting of some of his suffragans and clergy, he represented the impiety of acknowledging the king as supreme head of the church; exhorted them to adhere to the apostolic chair; and convinced them that Ireland was the peculiar property of the holy see, from which alone the English kings held their dominion or lordship over it, by the argument that it was anciently called the Holy Island (Leland, ii. 161). Soon afterwards Archbishop Browne informed the powerful minister Cromwell that Cromer was intriguing with the Duke of Norfolk, one of the heads of the old learning in England, to prevent the reformation in Ireland. 'George, my brother of Armagh, doth underhand occasion quarrels, and is not active to execute his highness's orders in his diocese. The Duke of Norfolk is by Armagh, and the clergy desired to assist them, nor to suffer his highness to alter church rules here in Ireland' (Cox, p. 257). He also warned him that Cromer had entered into communication with Rome. The latter had indeed despatched emissaries thither, to advertise the pope of the king's recent proceedings; and had received from the holy father a private commission, prohibiting the people from owning the king for supreme head, and pronouncing a curse on those who should not confess to their confessors within forty days that they had done amiss in so doing (Cox, *ib.*, Browne to Crumwel, May 1538). Little came of this, and Cromer seems to have ceased to attract attention.

[Authorities cited, ad loc.] R. W. D.

CROMLEHOLME, SAMUEL (1618–1672), head-master of St. Paul's School, born in 1618 in Wiltshire, was the son of the Rev. Richard Cromleholme, who was rector of Quedgeley, Gloucestershire, from July 1624. He was admitted to Corpus Christi College, Oxford, 13 Nov. 1635, at the age of seventeen, and took the degrees of B.A. and M.A. in due course. He became master of the Mercers' Chapel school, London, and in 1647 was appointed sur-master of St. Paul's School, where he found a friend in the Rev. John Langley, the head-master, through whose recommendation he got the mastership of the Dorchester grammar school on 10 Oct. 1651. On 14 Sept. 1657 he succeeded Langley, who on his deathbed had recommended him as head-master of St. Paul's School. Pepys was intimate with him, and held him in honour for his learning, but in one place calls him a 'conceited pedagogue' for being 'so dogmatical in all he does and says.' He was a good linguist, and hence earned the name of πολύγλωττος. At the burning of the school in the great fire of 1666 he lost a valuable library, the best private collection in London it was reputed, and its loss was thought to have hastened his death, which took place on 21 July 1672. His remains were buried in the Guildhall chapel, and his funeral sermon was preached by Dr. John Wells of St. Botolph's, Aldersgate. His wife, Mary Cromleholme, survived him, but he left no children.

[Gardiner's Admission Registers of St. Paul's School, 1884, p. 49; Knight's Life of Colet, 1823, p. 325; Hutchins's Dorset, 1863, ii. 368; Obituary of Richard Smyth (Camd. Soc.), p. 96; Pepys's Diary, ed. Mynors Bright, 1875, i. 24, 38, 391, ii. 10, 46, 139, 205, iii. 125, iv. 94; Bagford's account of London Libraries in W. J. Thoms's Mem. of W. Oldys, 1862, p. 74; and in Notes and Queries, 1861, 2nd ser. xi. 403; information from Mr. J. W. Bone and others.] C. W. S.

CROMMELIN, SAMUEL - LOUIS (1652–1727), director of Irish linen enterprise, was born in May 1652 at Armandcourt, near St. Quentin, Picardy, where his ancestry had long been landowners and flax-growers. His father, Louis Crommelin (married in 1648 to Marie Mettayer), was sufficiently wealthy to leave 10,000*l.* to each of his four sons, Samuel-Louis, Samuel, William, and Alexander. Louis Crommelin, who, on his father's death, appears to have dropped the prefix Samuel, gave employment to many hands in flax-spinning and linen-weaving. The family was protestant, and the revocation of the edict of Nantes in 1685 proved the ruin of their business. Crommelin for some years endeavoured to hold his ground; he had reconciled himself to the Roman catholic church in 1683, but becoming again a protestant, his estates were forfeited to the crown and his buildings wrecked. With his son and two daughters (his wife Anne was dead) he made his way to Amsterdam. Here he became partner in a banking firm, and was joined by his brothers Samuel and William.

Many exiled Huguenot linen-workers had

been encouraged to settle at Lisburn (formerly Lisnagarvey), a cathedral town on the confines of counties Antrim and Down, where already there was some manufacture of linen. In 1696 the English parliament passed an act (7 and 8 Will. III, cap. 39) for inviting foreign protestants to settle in Ireland, and admitting all products of hemp and flax duty free from Ireland to England. The Irish parliament in November 1697 passed an act for fostering the linen manufacture. William III, in reply to an address from the English commons on 9 June 1698, expressed his determination, while discouraging the Irish woollen trade, to do all in his power to encourage the linen manufactures of Ireland. With this view the king made a communication to Crommelin, desiring him to institute an inquiry into the condition of the French colony at Lisburn, and to report upon the terms on which he would agree to act as director of the linen manufacture. Crommelin arrived at Lisburn in the autumn of 1698. He embodied his ideas respecting the best mode of improving the linen industry in a memorial dated 16 April 1699, and addressed to the commissioners of the treasury. The treasury, in concert with the commissioners of trade and plantations, recommended the adoption of Crommelin's proposals, and effect was at once given to them by a royal patent. Crommelin, who was made 'overseer of the royal linen manufacture of Ireland,' advanced 10,000*l.* to carry out the necessary works, the treasury paying him eight per cent. on this sum for ten years. He was to have 200*l.* a year as director, and 120*l.* a year for each of three assistants. A grant of 60*l.* was added towards the stipend of a French minister, and early in 1701 Charles Lavalade (whose sister had married Alexander Crommelin) became the pastor of the colony. The death of William III in 1702 imperilled the rising enterprise, but the royal patent and grants were renewed under Anne.

Crommelin began by ordering three hundred looms (afterwards increased to a thousand) from Flanders and Holland. Till his death a premium of 5*l.* was granted for every loom kept going. The old Irish spinning-wheel he considered superior to any in use abroad; but he employed skilled workmen to still further improve it. His reed maker was Henry Mark du Pré (*d.* 1750), one of the best makers of Cambray. Baron Conway gave a site for weaving workshops, and in addition to the Huguenot weavers Irish apprentices were taken. Dutchmen were engaged to teach flax-growing to farmers, and to superintend bleaching operations. It is not without some reason that Crommelin has been credited with originating, as regards Ulster, a system of technical education for the textile art. The effect was to supply the markets of Dublin and London with linens and cambrics of a quality previously procurable only by importation from abroad. Crommelin was effectively assisted by his three brothers. In 1705 a factory was opened at Kilkenny, under the management of William Crommelin. In 1707 the thanks of the Irish parliament were voted to Crommelin. The minutes of the linen board, a body of trustees appointed (13 Oct. 1711) by the Irish government for the extension of the linen manufacture, bear frequent testimony to the 'invaluable service' of Crommelin. He pursued his work bravely, though a heavy private sorrow fell upon him in the death of his only son, Louis, born at St. Quentin, who died at Lisburn on 1 July 1711, aged 28. By the death of this son a pension of 200*l.* a year was lost. It had been offered to Crommelin, but at his desire was given to his son. On 24 Feb. 1716 the linen board recommended that a pension of 400*l.* be granted him by the government. In December 1717 Crommelin extended his operations by promoting settlements for the manufacture of hempen sailcloth at Rathkeale, Cork, Waterford, and later at Rathbride (1725). His energy ceased only with his life; he died at Lisburn on 14 July 1727, aged 75, and is buried, with other Huguenots, in the eastern corner of the graveyard of the cathedral church. He left a daughter, married to Captain de Bernière. The Crommelin family is extinct in the main line, but the name survives, having been adopted by a branch of the family of de la Cherois, closely connected by marriage with the Crommelins.

Crommelin published an 'Essay towards the Improving of the Hempen and Flaxen Manufactories in the Kingdom of Ireland,' Dublin, 1705, 4to, containing many particulars of historical as well as scientific interest.

[Ulster Journal of Archæology, 1853, pp. 209 sq., 286 sq. (article on the 'Huguenot Colony at Lisburn,' by Dr. Purdon), 1856, p. 206 sq. (article 'The Settlement in Waterford,' by Rev. T. Gimlette); La France Protestante, 2nd edit. by Bordier, 1884 (article 'Crommelin'); Northern Whig, 12 July 1885 (article on 'Louis Crommelin' [by Hugh M'Call, Lisburn], requiring some correction); English Commons' Journals, xii. 338 sq.; Report from the Select Committee on the Linen Trade in Ireland, 6 June 1825; communication from Mr. M'Call.] A. G.

CROMPTON, SIR CHARLES JOHN (1797–1865), justice of the queen's bench, born at Derby on 12 June 1797, was the third son of Dr. Peter Crompton, whose father was

a banker there. The Cromptons came of a Yorkshire puritan stock, connected with the Cheshire family of the regicide Bradshaw. Dr. Peter Crompton succeeded to an elder brother's inheritance, and at an early age married his second cousin Mary, daughter of John Crompton of Chorley Hall, Lancashire, a lady much admired by the poet Coleridge and often mentioned in his correspondence. Shortly after his third son's birth, Dr. Crompton removed from Derby to Eton House, near Liverpool, and there passed the rest of his days as a country gentleman, physicking the poor gratis and being noted for advanced liberal opinions at a time when it was not very safe to hold them. His son Charles (who never used his second name, John), having graduated with distinction at Trinity College, Dublin, was entered at the Inner Temple in 1817, after a short time spent in a Liverpool solicitor's office. He learned the art of special pleading (in which he became later a great adept) from Littledale and Patteson, and, being called to the bar in 1821, went the northern circuit. Practice came to him, if not very quickly, on the whole steadily, and he acquired in time the reputation of a learned and thoroughly sound lawyer, becoming an authority especially in mercantile cases and in questions arising out of the Municipal Corporation Reform Act. He became tubman and then postman in the exchequer, counsel for the board of stamps and taxes, reporter of exchequer decisions from 1830 to 1836 (first with Jervis, afterwards with Meeson and Roscoe), assessor of the court of passage in Liverpool from 1836, a member of the commission of inquiry into the court of chancery in 1851, and then, without having taken silk, was raised to the bench in February 1852 by Lord Truro, and knighted. A strong liberal in politics, like his father, he stood for parliament at Preston in 1832, and Newport (Isle of Wight) in 1847, but in both cases unsuccessfully. He proved an excellent judge, especially in banco, and was the author of many decisions still quoted. When he died, on 30 Oct. 1865, he was followed to his resting-place in Willesden churchyard with unusual marks of respect and affection from his professional brethren. He had a character as open and winning as it was upright and high-principled, with a lively humour that in youth was apt to brim over and later was sometimes rather caustic but which grew mellow with age. Through life he was an omnivorous reader, and amid the greatest press of work he always found time for the pursuits and interests of a highly cultivated mind. He married Caroline, fourth daughter of Thomas Fletcher, a Liverpool merchant, in 1832, and left four sons and three daughters.

[Foss's Lives of the Judges; Law Magazine, vol. xxiii. No. 45, art. 1, by Sir L. Peel; information from the family.] G. C. R.

CROMPTON, HUGH (*fl.* 1657), poet, was, according to his friend Winstanley, 'born a Gentleman and bred up a Scholar.' He probably belonged to the Lancashire family of Crompton. But his father's means failed, and he had to earn his own livelihood, 'which his learning had made him capable to do.' Misfortune still dogged him, and he employed his enforced leisure in writing poetry. Before 1687 he emigrated to Ireland. The date of his death is uncertain. His published works, which are very rarely met with, are: 1. 'Poems by Hugh Crompton, the Son of Bacchus and Godson of Apollo. Being a fardle of Fancies or a medley of Musick, stood in four ounces of the Oyl of Epigrams,' London, 1657, dedicated to the author's 'Friend and Kinsman Colonell Tho. Compton.' 2. 'Pierides, or the Muses Mount,' London, 1658 ?, dedicated to Mary, duchess of Richmond and Lennox. Many of Crompton's poems are fluently and briskly written; a few are obvious imitations of Waller, and others are unpleasantly coarse. Granger mentions a portrait of Crompton at the age of eighteen which was engraved by A. Hertocks. A second engraved portrait is prefixed to the 'Pierides.'

[Winstanley's Lives of the English Poets, 191; Granger's Biog. Hist. iii. 100; Cousins's Collectanea, iv. 521–6; Park's Restituta, i. 272, iii. 167.] S. L. L.

CROMPTON, JOHN (1611–1669), nonconformist divine, younger son of Abraham Crompton of Brightmet, a hamlet in the parish of Bolton, Lancashire, was born in 1611. He received his academical education at Emmanuel College, Cambridge, where he proceeded M.A. After leaving the university he became lecturer at All Saints, Derby. In 1637, when a pestilence visited the town, and every one fled that could, Crompton remained at his post, and did what he could to allay the terror and confusion. From Derby he removed to Brailsford, a rectory seven miles distant, where he paid the fifth of the whole profits. He also gave the profits of Osmaston chapelry, which belonged to the rectory, reckoned at 40*l.* a year, to a clergyman of his own choosing, that he might attend wholly to his parishioners at Brailsford. When Booth rose in Lancashire, and White at Nottingham, for the king, Crompton went with his neighbours, with such arms

as they could get, to assist at Derby. The attempt failing, he and some of his friends were placed for a while under strict surveillance by the parliament. At the Restoration Crompton was forced to give up his rectory, though a certificate testifying his worth and loyalty was signed by many influential inhabitants of Derby and adjacent places. He then retired to Arnold, a small vicarage near Nottingham, from which he was soon ejected by the Act of Uniformity. He continued, however, to rent the vicarage house at Arnold till the Five Mile Act removed him to Mapperley in Derbyshire, where he preached as he had opportunity. He died on 9 Jan. 1669, and was buried at West Hallam. His funeral sermon was preached by Robert Horn, the rector, who, dying himself some six weeks later, desired to be laid in the same grave. Crompton had, with other issue, two sons, Abraham, of Derby, who died in 1734, and Samuel, pastor of a dissenting congregation at Doncaster.

[Calamy's Nonconf. Memorial (Palmer), iii. 86–8; Burke's Landed Gentry, 6th ed., 1882, i. 395; Glover's Derbyshire, pt. i. vol. ii. p. 495.]

G. G.

CROMPTON, RICHARD (*fl.* 1573–1599), lawyer, was of a family settled at Bedford Grange in the parish of Leigh, Lancashire, and was educated at Brasenose College, Oxford, but did not proceed to a degree. He became a member and bencher of the Middle Temple, 'a barrister and councillor of note,' as stated by Wood; was summer reader in 1573 and Lent reader in 1578; and 'might have been called to the coif, had he not preferred his private studies and repose before public employment and riches.' In 1583 he edited and enlarged Sir A. Fitzherbert's 'Office et Aucthoritie de Justices de Peace' (R. Tottill, 8vo). This was reprinted in 1584 and 1593 by the same printer, in 1594 by C. Yetsweirt, and in 1606 and 1617 by the Stationers' Company. In 1587 he published 'A Short Declaration of the Ende of Traytors and False Conspirators against the State, and the Duetie of Subjects to their Souereigne Governour' (J. Charlewood, 4to), dedicated to Archbishop Whitgift. In 1594 appeared his chief work, 'L'Authoritie et Jurisdiction des Courts de la Maiestie de la Roygne' (C. Yetsweirt, 4to). In his dedication to Sir John Puckering the author states that this treatise was written after his retirement into the country and as a solace for the leisure hours of his old age. It was reprinted by J. More in 1637, and is commended in North's 'Discourse on the Study of the Law.' A selection of 'Star-chamber Cases' was made from this work and published in 1630 and 1641. His last work was issued in 1599, entitled 'The Mansion of Magnanimitie: wherein is shewed the most high and honourable Acts of Sundrie English Kings, Princes, Dukes . . . performed in defence of their Princes and Countrie' (W. Ponsonby, 4to). Another edition was printed by M. Lownes in 1608. William Crompton (1599?–1642) [q. v.], the puritan minister of Barnstaple, was his younger son.

[Wood's Athenæ Oxon., ed. Bliss, i. 634; Ormerod's Parentalia, Additions, 1856, p. 4; Brit. Mus. Cat. of Early English Books, i. 427, ii. 630; Ames's Typogr. Antiq. (Herbert), 1785, ii. 824, 1099, 1131, 1276; W. C. Hazlitt's Handbook, 1867, p. 130; Hazlitt's Collections and Notes, 1876, p. 109.]

C. W. S.

CROMPTON, SAMUEL (1753–1827), inventor of the spinning mule, was born at Firwood, near Bolton, on 3 Dec. 1753. His father occupied a small farm, to the cultivation of which he added domestic yarn-spinning and handloom-weaving for the Bolton market. Crompton's father died when he was a boy of five, and when the family were domiciled in some rooms of an ancient mansion near Firwood (Hall-in-the-Wood), of which his parents seem to have been appointed caretakers. His mother was a superior woman, but of a stern disposition. She sent him to a good day-school in the neighbourhood, where he made fair progress in arithmetic, algebra, and geometry. From an early age he spun yarn, which he wove into quilting, his mother insisting on a daily task being done. Her harshness was aggravated by the imperfections of the spinning-jenny [see HARGREAVES, JAMES] with which he produced his yarn, and much of his time was spent in mending its ever-breaking ends. He grew up unsocial and irritable; his only solace was playing on a fiddle constructed by himself. The annoyance caused him by the imperfections of his spinning-jenny led him to attempt the construction of a new spinning machine for his own use. From his twenty-second to his twenty-seventh year he was occupied with this project, adding to his scanty stock of tools from his earnings as a fiddler at the Bolton theatre. To secure secrecy and spare time, he worked at the new machine during the night. The consequent sounds and lights made the neighbours believe the place was haunted. In 1779 his machine was completed, at the cost of years of labour and of every shilling he had in the world. Rude as it was, it solved Crompton's problem. It produced yarn equable and slight enough to be used for the manufacture of delicate mus-

lins, then chiefly imported from India at a great cost. The new machine was called at first, from his birthplace, the Hall-in-the-Wood wheel, or sometimes the muslin-wheel, but afterwards by the name under which it is still known, the mule, from its combination of the principle of Arkwright's rollers with that of Hargreaves's spinning-jenny. Crompton made a valuable addition, which was entirely his own invention. This was his spindle-carriage, through the action of which there was no strain on the thread before it was completed. The carriage with the spindles could, by the movement of the hand and knee, recede just as the rollers delivered out the elongated thread in a soft state, so that it would allow of a considerable stretch before the thread had to encounter the stress of winding on the spindle (KENNEDY, p. 327). By this gradual extension of the roving it was drawn out much finer than by the water-frame or the jenny, the twist and weft spun on which were used chiefly for strong goods (GUEST, p. 32; see also his drawing of the mule, plate 12 of appendix). The mule was the first machine to reproduce the action of the left arm and finger and thumb of the spinner on the ordinary spinning-wheel, which consisted in holding and elongating the sliver as the spindle twisted it into yarn (WOODCROFT, p. 13).

Confident in his machine, Crompton married, in February 1780, the daughter of a decayed West India merchant, who had first attracted his attention by her skill in hand-spinning, and who after marriage assisted him in spinning with the mule, to which he exclusively devoted himself. A demand arose for as much of his yarn as he could supply, and at his own price. Curiosity sent numbers of people to the Hall to endeavour to discover his secret, and there is a tradition that Arkwright himself came over from Cromford, and during Crompton's temporary absence contrived to find his way into the Hall-in-the-Wood. Crompton seems to have been rendered half-distracted by the prying to which he was subjected. 'A few months,' he says, 'reduced me to the cruel necessity, either of destroying my machine altogether, or giving it up to the public. To destroy it I could not think of, to give up that for which I had laboured so long was cruel. I had no patent, nor the means of purchasing one. In preference to destroying it I gave it to the public.' Crompton might have at least attempted to procure, like Arkwright, the aid of capitalists. But fortified in his resolution by the advice of a Bolton manufacturer, he made over his invention to the public, in return for a document possessing no legal validity, in which eighty firms and individual manufacturers agreed to pay him sums subscribed by them, amounting in all to 67*l.* 6*s.* 6*d.* With his surrender of the mule the subscription ceased, and Crompton was soured and made almost misanthropic for life. Constructing a new machine with the proceeds of the subscription, and removing to a small farm at Oldhams, near Bolton, he refused a most promising offer from Mr., afterwards the first Sir Robert Peel, to enter his establishment. At Oldhams he went on with his mule-spinning, and became an employer of labour. He afterwards reverted to his own and that of his family, being tired of 'teaching green hands,' who were eagerly sought for by others, because taught by him. In one of his moods of exasperation at this time he destroyed his spinning-machines and a carding-machine of his own invention, saying, 'They shall not have this too.' Subsequently he resumed both spinning and weaving, with a family growing up about him, and in 1791 he removed to Bolton, where his sensitive pride still stood in the way of success. At last, in 1800, when the mule had largely displaced Hargreaves's spinning-jenny, superseded Arkwright's water-frame, and created a prosperous manufacture of British muslin, a subscription was raised for Crompton by some Manchester sympathisers, foremost among them Mr. John Kennedy [q. v.], his earliest biographer, and one of the historians of the cotton manufacture. Owing to the unfavourable circumstances of the time, only a sum between 400*l.* and 500*l.* was raised, and with this Crompton increased slightly his small manufacturing plant. Upon a parliamentary grant of 10,000*l.* being made to Cartwright in 1809 as a reward for his invention of the power-loom [see CARTWRIGHT, EDMUND], Crompton in 1811 visited the manufacturing districts, to ascertain the use made of the mule, as a preliminary to claiming a national reward. At Glasgow, where the Scotch muslin trade had been created by the mule, he was invited to a public dinner; 'but rather than face up,' he says, 'I first hid myself, and then fairly bolted from the city.' He found that at that time the number of spindles used on Hargreaves's spinning-jenny was 155,880, upon Arkwright's water-frame 310,516, and upon the mule 4,600,000. After his return home Crompton proceeded to London, with influential support from Manchester, to urge his claim. A select committee of the House of Commons reported in his favour, and in 1812 he received a grant of 5,000*l.*, from which had to be deducted the cost of his tour and of his sojourn in London. With what remained of

the grant Crompton started in the bleaching trade at Over Darwen, and afterwards became a partner in a firm of cotton merchants and spinners, succeeding in neither enterprise. In 1824 some Bolton friends raised, without his knowledge, a subscription, with which an annuity of 63*l.* was purchased for him. During the closing years of his life, with increasing cares and sorrows, he became, it is hinted, less abstemious than previously. He died at Bolton on 26 June 1827. Through the exertions of his latest and best biographer, Mr. French, 200*l.* was raised, with which a monument was erected over his grave in the parish churchyard of Bolton, a town the industry of which has been largely developed by his mule, especially in its modern self-acting form. Another subscription of 2,000*l.* was raised for the execution of a copper-bronze statue of Crompton by Calder Marshall, with bas-reliefs of Hall-in-the-Wood, and of the inventor working at his machine, which was formally presented to the Bolton town council on 24 Sept. 1862. Beside the statue sat John Crompton, aged 72, the inventor's only surviving son, to whom a few weeks afterwards Lord Palmerston, then prime minister, sent a gratuity of 50*l.*

[French's Life and Times of Crompton, 2nd edit. 1860; Kennedy's Memoir of Crompton, with a Description of his Machine called the Mule, and of the subsequent improvement of the machine by others, in Memoirs of the Lit. and Phil. Soc. of Manchester, 2nd ser., vol. v. (1831); Guest's History of the Cotton Manufacture, 1823; Woodcroft's Inventors of Machines for the Manufacture of Textile Fabrics, 1863; Quarterly Review, January 1860, art. 'Cotton-spinning Machines;' Espinasse's Lancashire Worthies, 2nd ser. 1877.] F. E.

CROMPTON, WILLIAM (1599?–1642), puritan divine, a younger son of Richard Crompton, counsellor-at-law [q. v.], was born about 1599 in the parish of Leigh, Lancashire, and educated at the Leigh grammar school and at Brasenose College, Oxford, where he entered as commoner on 10 April 1617, aged eighteen years. He took his B.A. degree on 20 Nov. 1620, and M.A. on 10 July 1623, and in the following year was 'preacher of God's word' at Little Kimble, Buckinghamshire, when he wrote his first work, 'Saint Austins Religion: wherein is manifestly proued out of the Workes of that Learned Father . . . that he dissented from Poperie and agreed with the Religion of the Protestants,' London, 4to. This was reissued in 1625 with an additional treatise (entered at Stationers' Hall 3 Aug. 1624) entitled 'Saint Austins Summes: or the Summe of Saint Austins Religion . . . wherein the Reader may plainly and evidently see this conclusion proved that S. Austin . . . agreed with the Church of England in all the maine Poynts of Faith and Doctrine. In Answer to Mr. John Breereley, Priest' [i.e. James Anderton, q. v.] The latter work, after being 'purged of its errors' by Dr. Daniel Featley [q. v.], was licensed by him, but the king (James I) found fault with certain passages, and both author and licenser were called before his majesty. The interview, which ended in the king being satisfied with the orthodoxy of the treatise and in his rewarding the author with 'forty pieces of gold,' is narrated by Featley in his 'Cygnea Cantio: or Learned Decisions, and most prudent and pious directions for Students in Divinitie; delivered by our late Soveraigne of Happie Memorie, King James, at Whitehall a few weekes before his Death,' London, 1629, 4to. A different account of the matter is given in Archbishop Laud's 'Diary' (edited by Wharton, 1695, p. 14), from which it would appear that the archbishop himself revised Crompton's papers and, by the king's command, 'corrected them as they might pass in the doctrine of the Church of England.'

Crompton's tutor in his theological studies and instructor in his anti-papal views was Dr. Richard Pilkington, rector of Hambleden and of Little Kimble, Buckinghamshire, whose daughter he married. He became acquainted with Dr. George Hakewill, rector of Heanton Punchardon, Devonshire, by whom he was induced to remove to Barnstaple. He was lecturer there under Martin Blake, the vicar, from 1628 to 1640, and was held in great esteem by the 'puritanical' people of that place, although his teaching was obnoxious to the 'orthodox.' At length, through jealousy of the vicar or other cause, he was obliged to leave Barnstaple, and, according to Calamy, it was observed that that town afterwards 'dwindled both in riches and piety.' While residing at Barnstaple he published: 1. 'A Lasting Jewell for Religious Women . . . a sermon . . . at the Funeral of Mistress Mary Crosse,' London, 1630, 4to. 2. 'A Wedding-ring, fitted to the finger of every paire that have or shall meete in the fear of God,' London, 1632, 4to. This sermon, which is dedicated to William Hakewill, the lawyer, was reprinted in 'Conjugal Duty, set forth in a collection of ingenious and Delightful Wedding Sermons,' 1732. 3. 'An Explication of those Principles of Christian Religion exprest or implyed in the Catechism of our Church of England . . .,' London, 1633, 12mo.

He was afterwards pastor of the church of St. Mary Magdalene, Launceston. Anthony à Wood states that he 'continued there about

four years,' but this seems too long a period, as in the Barnstaple municipal accounts there is an entry so late as 1640 of the payment of a gratuity of 8*l.* towards his house rent. He died at Launceston in January 1641–2, and was buried in the churchyard of St. Mary Magdalene on the 5th of that month. His funeral sermon was preached by George Hughes, B.D., of Tavistock, and published, with additions, under the title of 'The Art of Embalming Dead Saints,' &c. Lond. 1642, 4to.

He was father of William Crompton, nonconformist minister and author [q. v.], born at Little Kimble 13 Aug. 1633.

[Wood's Athenæ Oxon. (Bliss), iii. 23; Fasti Oxon. i. 392, 411; Calamy's Account, 1713, ii. 247; Chanter's Memorials of Ch. of St. Peter, Barnstaple, 1882, p. 103; Brit. Mus. Cat. of Early English Books, i. 65, 428; Arber's Transcript of Stationers' Register, iv. 121, 225, 268, 298; Boase and Courtney's Bibliotheca Cornub. i. 99, iii. 1142; information kindly communicated by Rev. J. Ingle Dredge of Buckland Brewer, Devonshire.] C. W. S.

CROMPTON, WILLIAM (1633–1696), nonconformist divine, eldest son of William Crompton, incumbent of St. Mary Magdalene, Launceston, Cornwall, was born at Little Kimble, Buckinghamshire, on 13 Aug. 1633; was admitted into Merchant Taylors' School in 1647; and became a student of Christ Church, Oxford, by the authority of the parliament visitors, in 1648. He took his degrees in arts and was presented to the living of Collumpton, Devonshire, from which at the Restoration he was ejected for nonconformity. Afterwards 'he lived there, and sometimes at Exeter, carrying on in those places and elsewhere a constant course of preaching in conventicles.' He died in 1696.

Among his works are: 1. 'An useful Tractate to further Christians of these Dangerous and Backsliding Times in the practice of the most needful Duty of Prayer,' London, 1659, 8vo. 2. 'A Remedy against Idolatry: or, a Pastor's Farewell to a beloved Flock, in some Preservatives against Creature-worship,' London, 1667, 8vo. 3. 'Brief Survey of the Old Religion,' London, 1672, 8vo. 4. 'The Foundation of God, and the immutability thereof, laid for the salvation of his elect.'

[Wood's Athenæ Oxon. (Bliss), iv. 626; Robinson's Register of Merchant Taylors' School, i. 180; Cat. of Printed Books in Brit. Mus.; Calamy's Abridgment of Baxter (1713), ii. 247; Palmer's Nonconformist's Memorial (1802), ii. 13.] T. C.

CROMWELL, EDWARD, third **Baron Cromwell** (1559?–1607), politician, born about 1559, was the son of Henry, second lord Cromwell, by his wife Mary, daughter of John Paulet, second marquis of Winchester. His grandfather, Gregory, son of the famous Thomas Cromwell, Henry VIII's minister [q. v.], was created Baron Cromwell on 18 Dec. 1540. Cromwell spent some time at Jesus College, Cambridge, as the pupil of Richard Bancroft [q. v.], afterwards archbishop, but did not matriculate. He was created M.A. in 1593. In 1591 he acted as colonel in the English army under Essex, sent to aid Henri IV in Normandy (*Camden Miscellany*, i. 'Siege of Rouen,' p. 10), and on his father's death in 1592 succeeded to his peerage. Cromwell served as a volunteer in the naval expedition against Spain of 1597, 'sued hard . . . for the government of the Brill' in 1598, and accompanied Essex to Ireland in 1599 in the vain hope of becoming marshal of the army there. In August 1599 it was reported that he had defeated a rebel force of six thousand men, but at the end of the month he was in London again. After the futile attempt of Essex in January 1600–1601 to raise an insurrection in London, Cromwell was arrested and sent to the Tower. He and Lord Sandys were brought for trial to Westminster Hall on 5 March. Cromwell confessed his guilt, was ordered to pay a fine of 6,000*l.*, and was released and pardoned on 9 July 1601. On James I's accession he was sworn of the privy council, but soon afterwards disposed of his English property to Charles Blount, lord Mountjoy, and settled in Ireland. On 13 Sept. 1605 Cromwell made an agreement with an Irish chief, Phelim McCartan, to receive a large part of the McCartan's territory in county Down on condition of educating and providing for the chief's son. On 4 Oct. following McCartan and Cromwell by arrangement resigned their estates to the king, who formally regranted them to the owners, and Cromwell was at the same time made governor of Lecale. He died in September 1607, and was buried in Down Cathedral. Sir Arthur Chichester, when writing of his death to the council, 29 Sept. 1607, states he regrets his loss, both for his majesty's service and for the poor estate wherein he left his wife and children.' Cromwell married twice. By his first wife, who was named Umpton, he had a daughter, Elizabeth; and by his second wife, Frances, daughter of William Rugge of Felmingham, Norfolk, a son, Thomas, and two daughters, Frances and Anne.

Thomas, fourth **Baron Cromwell,** whom Chichester describes in youth as 'very towardly and of good hope,' was created Viscount Lecale (22 Nov. 1624) and Earl of

Ardglass (1645) in the Irish peerage. He was a staunch royalist, and died in 1653.

Edward Cromwell's mother married, after her first husband's death, Richard Wingfield, marshal of Ireland, first viscount Powerscourt.

[Cooper's Athenæ Cantab. ii. 473; Burke's Extinct Peerage; Chamberlain's Letters, temp. Eliz. (Camd. Soc.); Sir Robert Cecil's Letters (Camd. Soc.); Devereux's Lives of the Earls of Essex, vol. ii.; Cal. State Papers (Domestic and Irish, 1603–8).] S. L. L.

CROMWELL, HENRY (1628–1674), fourth son of Oliver Cromwell, was born at Huntingdon on 20 Jan. 1628 (Noble, i. 197). Henry Cromwell entered the parliamentary army towards the close of the first civil war, and was in 1647 either a captain in Harrison's regiment or the commander of Fairfax's lifeguard (*Cromwelliana*, p. 36). Heath and Wood identify him with the commandant of the life-guard (*Flagellum*, p. 57; Wood, *Fasti*, 1649). In the summer of 1648 Henry Cromwell appears to have been serving under his father in the north of England (*Memoirs of Captain Hodgson*, p. 31, ed. Turner). In February 1650 he had attained the rank of colonel, and followed his father to Ireland with reinforcements. He and Lord Broghill defeated Lord Inchiquin near Limerick in April 1650 (Whitelocke, *Memorials*, f. 432; *Cromwelliana*, p. 75). On 22 Feb. 1654 Henry Cromwell entered at Gray's Inn. In 1653 Cromwell was nominated one of the representatives of Ireland in the Barebones parliament (*Parliamentary History*, xx. 179). After the dissolution of that parliament and the establishment of the protectorate, his father despatched him to Ireland on a mission of inquiry to discover the feelings of the Irish officers towards the new government, and to counteract the influence of the anabaptists (March 1654, Thurloe, ii. 162). He reported that the army in general, with the exception of the anabaptists, were well satisfied with the recent change, and recommended that Ludlow, of whose venomous discontent and reproachful utterances he complains, should be replaced as lieutenant-general by Desborough. Fleetwood, though a staunch supporter of the protectorate, he regarded as too deeply involved with the anabaptist party to be safely continued in Ireland, and advised his recall to England after a time, and the appointment of Desborough to act as his deputy (*ib.* ii. 149). Before leaving Ireland he held a discussion with Ludlow on the lawfulness of the protectorate, which the latter has recorded at length in his 'Memoirs' (p. 187, ed. 1751). In August 1654 a new Irish council was commissioned, and the council of state voted that Cromwell should be appointed commander of the Irish army and a member of the new council (21–2 Aug. 1654, *Cal. State Papers*, Dom. pp. 321–8). This appointment seems to have been made at the request of Lord Broghill and other Irish gentlemen (*ib.* 382; Thurloe, iii. 29). In spite of this pressure it was not till 25 Dec. 1654 that Cromwell became a member of the Irish council, though the date of his commission as major-general of the forces in Ireland was 24 Aug. 1654 (O. Cromwell, *Life of O. Cromwell*, p. 693; 14*th Rep. of the Deputy-Keeper of Irish Records*, p. 28). The cause of this delay was probably Cromwell's reluctance to advance his sons (see Carlyle, *Cromwell*, Letter cxcix.) Whatever the Protector's intentions may have been, and there are several references in the letters of Thurloe and Henry Cromwell which prove that this reluctance was real, Fleetwood was recalled to England very soon after the coming of Henry Cromwell to Ireland. He landed in Ireland in July 1655, and Fleetwood left in September (*Mercurius Politicus*, 5494, 5620). The latter still retained his title of lord-lieutenant, so that Cromwell was merely his deputy—the position which he had intended Desborough to fill. The object of the change in the government of Ireland was to substitute a settled civil government for the rule of a clique of officers, and to put an end to the influence of the anabaptists, who had hitherto monopolised the direction of the government. The policy of Cromwell towards the native Irish was very little milder than that of his predecessor. His earliest letters show him zealously engaged in shipping young women and boys to populate Jamaica. He suggested to Thurloe the exportation of fifteen hundred or two thousand young boys of twelve or fourteen years of age (Thurloe, iv. 23, 40). He does not seem to have sought to mitigate the rigour of the transplantation, or to have considered it either unjust or impolitic. On the other hand his religious views were more liberal, and he remonstrated against the oath of abjuration imposed on the Irish catholics in 1657 (*ib.* vi. 527). What distinguished Cromwell's administration from that of Fleetwood was the different policy adopted by him towards the English colony in Ireland. Instead of conducting the government in the interests of the soldiery, and in accordance with their views, he consulted the interests of the old settlers, 'the ancient protestant inhabitants of Ireland,' and was repaid by their confidence and admiration. A letter addressed to the Protector by Vincent Gookin, at a time when there was some

danger of Cromwell's resignation or removal, shows the feelings with which this party regarded his rule (*ib.* v. 646). The presbyterians and the more moderate sects of independents, hitherto oppressed by the predominance enjoyed by the anabaptists, expressed a like satisfaction with his government (Nickolls, *Letters to O. Cromwell*, 137; Thurloe, iv. 286). With the anabaptist leaders Cromwell had, in January 1656, an interview, in which he very plainly stated his intentions towards them. 'I told them plainly that they might expect equal liberty in their spiritual and civil concernments with any others; and . . . that I held myself obliged in duty to protect them from being imposed upon by any; as also to keep them from doing the like to others. Liberty and countenance they might expect from me, but to rule me, or to rule with me, I should not approve of' (Thurloe, iv. 433). This line of conduct he faithfully followed in spite of many provocations. His adversaries were powerful in England, and continually at the ear of the Protector; but Oliver, though chary of praise, and not giving his son all the public support he expected, approved of his conduct in this matter. At the same time he warned him against being 'over jealous,' and 'making it a business to be too hard' for those who contested with him (Carlyle, *Cromwell*, Letters cvii. cviii.) In truth Henry's great weakness lay in the fact that he was too sensitive and irritable. His letters are a long series of complaints, and he continually talks of resigning his office. One of the first of his troubles was the mutinous condition of Ludlow's regiment, which he took the precaution of disbanding as soon as possible (Thurloe, iii. 715, iv. 74). Then, without Cromwell's knowledge, petitions were got up by his partisans for his appointment to Fleetwood's post, which afforded Hewson and other anabaptists the opportunity of public protests on behalf of their old commander, in which they identified the deputy's supporters with the enemies of the godly interest (*ib.* iv. 276, 348). In November 1656 two generals and a couple of colonels simultaneously threw up their commissions on account of their dissatisfaction with Henry's policy (*ib.* v. 370). Just as he was congratulating himself that the opposition of the anabaptists was finally crushed, he was involved in fresh perplexities by the intrigues and resignation of Steele, the Irish chancellor (*ib.* vii. 199). After the second foundation of the protectorate by the 'Petition and Advice,' Cromwell was at length appointed lord-lieutenant by commission dated 16 Nov. 1657 (*14th Rep. of Deputy-Keeper of Irish Records*, p. 29; Thurloe, vi. 446, 632). His new rank gave him more dignity and more responsibility, but did not increase his power or put an end to his difficulties. His promotion was accompanied by the appointment of a new Irish council, 'the major part of whom,' wrote Henry to his brother Richard, 'were men of a professed spirit of contradiction to whatsoever I would have, and took counsel together how to lay wait for me without a cause' (Thurloe, vii. 400). His popularity was shown by a vote of parliament on 8 June 1657, settling upon him lands to the value of 1,500*l.* a year, which he refused on the ground of the poverty of Ireland and the indebtedness of England (Burton, *Diary*, ii. 197–224). At the time of his appointment the pay of the Irish army was eight months in arrear, and 180,000*l.*, owing from the English exchequer, was necessary to clear the engagements of the Irish government (*ib.* vi. 649, 657). The difficulty of obtaining this money, as also the appointment of the hostile councillors, he attributed to his adversaries in the Protector's council. 'Those who were against my coming to this employment, by keeping back our monies have an after game to play, for it is impossible for me to continue in this place upon so huge disadvantages' (*ib.* vi. 651, 665). He was also charged to disband a large part of the Irish army, but not allowed to have a voice in the management of disbanding. He endeavoured to devise means of raising the money to pay them in Ireland, but found the country was too poor, and the taxes far heavier than in England (*ib.* vi. 684, vii. 72). By using the utmost economy he wrote that 196,000*l.* might suffice for the present, but all he seems to have obtained was the promise of 30,000*l.* (*ib.* vi. 683, vii. 100). To have succeeded under such unfavourable circumstances in maintaining tranquillity and apparent contentment is no small proof of Cromwell's ability as a ruler. 'The hypocrisy of men may be deep,' he wrote in April 1658, 'but really any indifferent spectator would gather, from the seeming unanimity and affection of the people of Ireland, that his highness's interest is irresistible here' (*ib.* vii. 101). The adversaries who rendered the task of governing Ireland so burdensome appear to have been the leaders of the military party who surrounded the Protector. Henry Cromwell frequently refers to them in terms of dislike and distrust, especially in his letters to Thurloe during 1657 and 1658. He considered them as opposed to any legal settlement and desirous to perpetuate their own arbitrary power (*ib.* vi. 93). On the question of the acceptance of the crown offered to his father in 1657 his own views were almost exactly the same as those of the Protector himself. From the first Henry held the constitution sketched

in the articles of the 'Petition and Advice' to be 'a most excellent structure,' and was taken by the prospect of obtaining a parliamentary basis for the protectorate. But the title of king, 'a gaudy feather in the hat of authority,' he held a thing of too slight importance to be the subject of earnest contention. Both directly and through Thurloe he urged his father to refuse the title, but to endeavour to obtain the new constitutional settlement offered him by parliament with it (Burton, vi. 93, 182, 222). The sudden dissolution of parliament in February 1658 was a great blow to his hopes of settlement, and he expressed his fears lest the Protector should be induced again to resort to non-legal or extra-legal ways of raising money. Now Lambert was removed, the odium of such things would fall nearer his highness. Errors in raising money were the most compendious ways to cause a general discontent (*ib.* vi. 820). He advised the calling of a new parliament as soon as possible, but it should be preceded by the remodelling of the army and the cashiering of turbulent officers (*ib.* vi. 820, 857). He opposed the proposal to tax the cavalier party promiscuously, but approved the imposition of a test on all members of the approaching parliament (*ib.* vii. 218). His great aim was to found the protectorate on as broad a basis as possible, to free it from the control of the military leaders, and to rally to its support as many of the royalists and old parliamentarians as possible. He knew that the maintenance of the existing state of affairs depended solely on the life of the Protector. The news of his father's illness and the uncertainty as to his successor redoubled Cromwell's fears. The announcement that the Protector had before dying nominated Richard Cromwell was very welcome to Henry. 'I was relieved by it,' he wrote to Richard, 'not only upon the public consideration, but even upon the account of the goodness of God to our poor family, who hath preserved us from the contempt of the enemy' (*ib.* vii. 400). There is no sign that Henry ever sought or desired the succession himself. As the Protector's death had determined his existing commission as lord deputy, he now received a new one, but with the higher title of lieutenant and governor-general (6 Nov. 1658, *14th Rep. of Deputy-Keeper of Irish Records*, p. 28). It was with great reluctance that Cromwell was persuaded to accept the renewal of his commission. He was anxious to come over to England, not only for the benefit of his own health, but (after he had agreed to continue in the government of Ireland) in order to confer with Richard and his friends in England on the principles of Irish policy, and on the prospects and plans of the new government in England (Thurloe, vii. 400, 423, 453). But both Thurloe and Lord Broghill strongly urged him not to come. The former wrote that his continuance in Ireland, and at the head of so good an army, was one of the greatest safeguards of his brother's rule in England, and Broghill added, 'Neither Ireland nor Harry Cromwell are safe if separated' (*ib.* vii. 510, 528). At Dublin, therefore, he remained watching with anxiety the gathering of the storm in England, and hoping that parliament would bring some remedy to the distempers of the army (*ib.* vii. 453). The meetings of the officers and the manifesto published by them roused him to vehement expostulation on 20 Oct. 1658 with Fleetwood, whom they had petitioned the Protector to appoint commander-in-chief. He was wroth at the slight to his brother, but still more at the aspersions cast on his father's memory, and, above all things, distressed by the prospect of renewed civil war (*ib.* vii. 455). For the next few months Cromwell's letters are unusually few and short, caused in part by his attacks of illness, in part by the fact that he knew his letters were not secure (*ib.* vii. 665). His numerous correspondents in England kept him well informed of the progress of events there, but he bitterly complains that for some time before the dissolution of the parliament he had received no letters from the Protector. In answer to the letter of the English army leaders which announced the fall of his brother's government, he sent an ambiguous reply assuring them of the peaceable disposition of the Irish army, and commissioning three officers to represent their views in England (*ib.* vii. 674, 23 May 1659). It is plain that he regarded his brother still as the legitimate governor, and was prepared to act for his restoration if so commanded. During this period of suspense the hopes of the royalists rose high, and more than one overture was made to Henry on behalf of Charles II. Lord Falconbridge and possibly Lord Broghill seem to have been the agents employed in this negotiation (*Clarendon State Papers*, iii. 500, 589; Thurloe, vii. 686). But nothing was more opposed to the views of Henry than to promote the restoration of the Stuarts. 'My opinion,' he wrote on 21 March 1659, 'is that any extreme is more tolerable than returning to Charles Stuart. Other disasters are temporary and may be mended; those not' (Thurloe, vii. 635). The principles he had expressed in his reproof to Fleetwood forbade him to use his army for personal ends, or seek to impose its will on the nation. Accordingly, after vainly awaiting the expected instructions from Richard, and

receiving from others credible notice of his brother's acquiescence in the late revolution, Henry on 15 June forwarded his own submission to the new government (*ib.* vii. 684). Before receiving this letter parliament on 7 June had ordered him to deliver up the government of Ireland and return to England. Obeying their orders he reached England about the end of June, gave an account of his conduct there to the council of state on 6 July, and then retired to Cambridgeshire (*Mercurius Politicus*, 1659, pp. 560, 576, 583). For the remainder of his life Cromwell lived in obscurity. He lost, in consequence of the Restoration, lands in England to the value of 2,000*l.* a year, probably his share of the forfeited estates which had been conferred on his father (*Calendar of State Papers*, Dom. 1660, p. 519). With the pay he had received during his service in Ireland he had purchased an estate worth between six and seven hundred a year (Thurloe, vi. 773, vii. 15), which he succeeded in retaining. In his petition to Charles II for that object, Cromwell urged that his actions had been dictated by natural duty to his father, not by any malice against the king. He pleaded the merits of his government of Ireland, and the favour he had shown the royalists during the time of his power (*Calendar of State Papers*, Dom. 1660, p. 519). Clarendon, Ormonde, and many other royalists exerted their influence in his favour (O. Cromwell, *Memoirs of O. Cromwell*, p. 718; Thurloe, i. 763; Prendergast, *Cromwellian Settlement of Ireland*, p. 137, 2nd ed.) Accordingly the lands of Cromwell in Meath and Connaught were confirmed to his trustees by a special proviso of the Act of Settlement (*Collection of all the Statutes now in use in the Kingdom of Ireland*, 1678, p. 588); but his family seems to have lost them in the next generation. They are said to have been illegally dispossessed by some of the Clanrickarde family, the ancient owners of the land bought by Henry Cromwell's arrears (O. Cromwell, *Memoirs of O. Cromwell*, p. 725). During the latter years of his life Cromwell resided at Spinney Abbey in Cambridgeshire, which he purchased in 1661 (*ib.* p. 725). The king seems to have been satisfied of his peaceableness, for though more than once denounced by informers, he was never disquieted on that account. Noble collects several anecdotes of doubtful authority concerning the relations of Charles II and Cromwell. He died on 23 March 1673-4 in the forty-seventh year of his age, and was buried at Wicken Church in Cambridgeshire. His wife, Elizabeth, daughter of Sir Francis Russell of Chippenham, whom he had married on 10 May 1653 (Faulkener, *History of Kensington*, p. 360), died on 7 April 1687. By her he left five sons and two daughters, the history of whose descendants is elaborately traced by Noble and Waylen (Noble, i. 218, ii. 403). His second son, Henry Cromwell, married Hannah Hewling, sister of the two Hewlings executed in 1686 for their share in Monmouth's rebellion, and died in 1711, a major in Fielding's regiment (Waylen, p. 33).

[Noble's Memoirs of the Protectoral House of Cromwell, 1787; Waylen's House of Cromwell and Story of Dunkirk; Thurloe State Papers (to this collection William Cromwell, the grandson of Henry Cromwell, contributed a great number of his grandfather's letters); O. Cromwell's Memoirs of the Protector, O. Cromwell, and his sons Richard and Henry, 1820; Cal. State Papers Dom.; Cromwelliana; Ludlow's Memoirs, ed. 1751; Parliamentary, or Constitutional History of England, 1751–62; Nickolls's Original Letters addressed to O. Cromwell, 1741; Carlyle's Life of Cromwell.] C. H. F.

CROMWELL, OLIVER (1599–1658), the Protector, second son of Robert Cromwell and Elizabeth Steward, was born at Huntingdon on 25 April 1599, baptised on the 29th of the same month, and named Oliver after his uncle, Sir Oliver Cromwell of Hinchinbrook. His father was the second son of Sir Henry Cromwell of Hinchinbrook, and grandson of a certain Richard Williams, who rose to fortune by the protection of Thomas Cromwell, earl of Essex, and adopted the name of his patron. Morgan Williams, the father of Richard Williams, was a Welshman from Glamorganshire, who married Katherine, the elder sister of Thomas Cromwell, and appears in the records of the manor of Wimbledon as an ale-brewer and innkeeper residing at Putney (Phillips, *The Cromwells of Putney*; *The Antiquary*, ii. 164; Noble, *House of Cromwell*, i. 1, 82). In his letters Richard styles himself the 'most bounden nephew' of Thomas Cromwell. In the will of the latter he is styled 'nephew' (which may perhaps be taken to define the exact degree of relationship) and 'cousin,' which was probably used to express kinship by blood in general. Elizabeth Steward, the mother of Oliver, was the daughter of William Steward, whose family had for several generations farmed the tithes of the abbey of Ely. It has been asserted that these Stewards were a branch of the royal house of Scotland, but they can be traced no further than a family named Styward, and settled in Norfolk (Rye, *The Steward Genealogy and Cromwell's Royal Descent; The Genealogist*, 1885, p. 34). The early life of Oliver Cromwell has been the subject of many fables, which have been carefully collected and sifted by Mr. Sanford

(*Studies and Illustrations of the Great Rebellion*, pp. 174–268).

Cromwell received his education at the free school attached to the hospital of St. John, Huntingdon, during the mastership of Dr. Thomas Beard. At the age of seventeen, on 23 April 1616, he matriculated at Sidney Sussex College, Cambridge, one of the colleges complained of by Laud in 1628 as a nursery of puritanism. Royalist writers assert that both at school and the university he 'made no proficiency in any kind of learning' (Dugdale). But Edmund Waller testifies that he was 'well read in Greek and Roman story,' and when protector he frequently talked with foreign ambassadors in Latin. The statement of Bates is doubtless true that 'he was quickly satiated with study, taking more delight in horse and field exercise,' or, as Heath expresses it, 'was more famous for his exercises in the fields than in the schools, being one of the chief matchmakers and players at football, cudgels, or any other boisterous sport or game' (*Flagellum*, p. 8). The graver charges of early debauchery which they bring against him may safely be dismissed. On the death of his father in June 1617, Cromwell seems to have left the university and betaken himself to London to obtain the general knowledge of law which every country gentleman required. According to Heath he became a member of Lincoln's Inn, but his name does not appear in the books of any of the Inns of Court. In London, at St. Giles's Church, Cripplegate, he married, on 22 Aug. 1620, Elizabeth, daughter of Sir James Bourchier. Sir James is described as 'of Tower Hill, London,' was one of a family of city merchants, and possessed property near Felstead in Essex. It is noticeable that in a settlement drawn up immediately after the marriage, the bridegroom is described as 'Oliver Cromwell, *alias* Williams' (Noble, i. 123–4). After his marriage Cromwell took up his residence at Huntingdon, and occupied himself with the management of his paternal estate. Robert Cromwell, by his will, had left two-thirds of his property to his widow for twenty-one years for the benefit of his daughters, so that the actual income of his eldest son cannot have been large. The fortunes of the Cromwell family were now declining, for Sir Oliver Cromwell, burdened with debts, was forced in 1627 to sell Hinchinbrook to Sir Sydney Montague, and the Montagues succeeded to the local influence once enjoyed by the Cromwells (*ib.* i. 43). It is therefore probable that the election of the younger Oliver as member for Huntingdon in 1628 was due as much to personal qualities as to any family interest.

In parliament Cromwell's only reported speech was delivered on behalf of the free preaching of puritan doctrine, and against the silence which the king sought to impose on religious controversy (11 Feb. 1629). The Bishop of Winchester, he complained, had sent for Dr. Beard, prohibited him from controverting the popish tenets preached by Dr. Alabaster at Paul's Cross, and reprehended him for disobeying the prohibition (Gardiner, *History of England*, vii. 55). Of Cromwell's action in public matters during the eleven years' intermission of parliaments there is only one authentic fact recorded. In 1630 the borough of Huntingdon obtained a new charter, which vested the government of the town and the management of the town property in the hands of the mayor and twelve aldermen. Cromwell was named one of the three justices of the peace for the borough, and gave his consent to the proposed change (Duke of Manchester, *Court and Society from Elizabeth to Anne*, i. 338). Afterwards, however, he raised the objection that the new charter enabled the aldermen to deal with the common property as they pleased, to the detriment of the poorer members of the community, and used strong language on the subject to Robert Barnard, mayor of the town and chief instigator of the change. On the complaint of the latter, his adversary was summoned to appear before the council, and the dispute was there referred to the arbitration of the Earl of Manchester. Cromwell owned that he had spoken in 'heat and passion,' and apologised to Barnard, but Manchester sustained Cromwell's objections and ordered that the charter should be altered in three particulars to meet the risk which he had pointed out (preface to *Cal. State Papers*, Dom. 1629–31, p. viii). A later legend, based chiefly on a passage in the memoir of Sir Philip Warwick (p. 250), represents Cromwell as successfully opposing the king on the question of the drainage of the fens, but it is not supported by any contemporary evidence. If Cromwell took any part in the dispute between the king and the undertakers, which occurred in 1636, he probably, as at Huntingdon, defended the rights of the poor commoners, and therefore sided for the moment with the king and against the undertakers (Gardiner, *History of England*, viii. 297). The nickname of 'Lord of the Fens,' which has been supposed to refer to this incident, is first given to Cromwell by a royalist newspaper (*Mercurius Aulicus*, 6 Nov. 1643), in a series of comments on the names of the persons composing the council for the government of the foreign plantations of England appointed by parliament on 2 Nov. 1643.

In the same way the legend which represents Cromwell as attempting to emigrate to America and stopped by an order in council cannot be true as it is usually related, though it is by no means improbable that Cromwell may have thought of emigrating. According to Clarendon, he told him in 1641 that if the Remonstrance had not passed 'he would have sold all he had the next morning, and never have seen England more' (*Rebellion*, iv. 52). In May 1631 Cromwell disposed of the greater part of his property at Huntingdon, and with the sum of 1,800*l.* which he thus realised rented some grazing lands at St. Ives. In 1636, on the death of his uncle, Sir Thomas Steward, who made him his heir, he removed to Ely, and succeeded his uncle as farmer of the cathedral tithes.

During this period an important change seems to have taken place in Cromwell's character. His first letter, like his first speech, shows him solicitous for the teaching of puritan theology, and watching with anxiety the development of Laud's ecclesiastical policy. From the first he seems to have been a puritan in doctrine and profession, but by 1638 he had become something more. After a long period of religious depression, which caused one physician to describe him as 'valde melancholicus,' and another as 'splenetic and full of fancies,' he had, as he expressed it, been 'given to see light.' Looking back on his past life, he accused himself of having 'lived in and loved darkness,' of having been 'the chief of sinners.' Some biographers have supposed these words to refer to early excesses. They describe rather the mental struggles by which a formal Calvinist became a perfect enthusiast. They should be compared with the similar utterances of Bunyan or 'the exceeding self-debasing words, annihilating and judging himself,' which Cromwell spoke during his last illness. In the letter to Mrs. St. John in which Cromwell thus revealed himself he expressed the desire to show by his acts his thankfulness for this spiritual change. 'If here I may honour my God either by doing or suffering, I shall be most glad. Truly no poor creature hath more cause to put himself forth in the cause of God than I. I have had plentiful wages beforehand' (Carlyle, Letter ii.) In the two parliaments called in 1640 Cromwell was one of the members for the town of Cambridge (O. Cromwell, *Life of O. Cromwell*, p. 263). His connection with Hampden and St. John secured him a certain intimacy with the leaders of the advanced party in the Long parliament, and both in the House of Commons itself and in the committees he was very active. During the first session Cromwell was 'specially appointed to eighteen committees, exclusive of various appointments amongst the knights and burgesses generally of the eastern counties' (Sanford, 306). On 9 Nov., three days after business began, he presented the petition of John Lilburn, who had been imprisoned for selling Prynne's pamphlets. It was on this occasion that Sir Philip Warwick first saw Cromwell, and noted that in spite of his being 'very ordinarily apparelled' he was 'very much hearkened unto.' 'His stature,' says Warwick, 'was of good size, his countenance swollen and reddish, his voice sharp and untuneable, and his eloquence full of fervour' (*Memoirs*, 247). On another committee, appointed to consider the grants made from the queen's jointure, the question of the enclosure of the soke of Somersham in Huntingdonshire arose, and Cromwell zealously defended the rights of the commoners against the encloser, the Earl of Manchester, and against the House of Lords, who supported his action (Sanford, 370). Cromwell's name is also associated with two important public bills. On 30 Dec. 1640 he moved the second reading of Strode's bill for reviving the old law of Edward III for annual parliaments. He spoke earnestly for the reception of the London petition against episcopacy, and was one of the originators of the 'Root and Branch' Bill introduced by Dering on 21 May 1641 (Dering, *Speeches*, p. 62). In the second session Cromwell brought forward motions to prevent the bishops from voting on the question of their own exclusion from the House of Lords, and for the removal of the Earl of Bristol from the king's councils. Still more prominent was he when the parliament began to lay hands on the executive power. On 6 Nov. 1641 he moved to entrust Essex with the command of the trainbands south of Trent until parliament should take further order. On 14 Jan. 1642 he proposed the appointment of a committee to put the kingdom in a posture of defence (Gardiner, *History of England*, x. 41, 59, 119; Sanford, 474). The journals of the House of Commons during the early summer of 1642 are full of notices attesting the activity of Cromwell in taking practical measures for the defence of England and Ireland. Though he was not rich, he subscribed 600*l.* for the recovery of Ireland, and 500*l.* for the defence of the parliament (Rushworth, iv. 564). On 15 July the commons ordered that he should be repaid 100*l.* which he had expended in arming the county of Cambridge, and on the 15th of the following month Sir Philip Stapleton reported to them that Cromwell had seized the magazine in the castle at Cambridge, and

hindered the carrying of the university plate to the king. Ably seconded by Valentine Walton, husband of his sister Margaret, and John Desborough, who had married his sister Jane, Cromwell effectually secured Cambridgeshire for the parliament.

As soon as Essex's army took the field, Cromwell joined it as captain of a troop of horse, and his eldest surviving son, Oliver, served in it also as cornet in the troop of Lord St. John. At the battle of Edgehill Cromwell's troop formed part of Essex's own regiment and, under the command of Sir Philip Stapleton, helped to turn the fortune of the day. Fiennes in his account mentions Captain Cromwell in the list of officers who 'never stirred from their troops, but they and their troops fought to the last minute' (Fiennes, *True and Exact Relation*, &c., 1642). In December the formation of the eastern association and the similar association of the midland counties recalled Cromwell from the army of Essex to his own country. In the first of these associations he was a member of the committee for Cambridge, in the latter one of the committee for Huntingdon. Seizing the royalist sheriff of Hertfordshire and disarming the royalists of Huntingdonshire on his way, he established himself at Cambridge at the end of January 1643, and made that place his headquarters for the rest of the spring. We hear of him busily engaged in fortifying Cambridge and collecting men to resist a threatened inroad by Lord Capel. But his most important business was the conversion of his own troop of horse into a regiment. A letter written in January 1643 seems to show that he was still only a captain at that date (Carlyle, Letter iv.), and he is first styled 'colonel' in a newspaper of 2 March 1643 (*Cromwelliana*, 2). By September 1643 his single troop of sixty men had increased to ten troops, and it rose to fourteen double troops before the formation of the 'New Model' (Husband, *Ordinances*, f. 1646, p. 331; *Reliquiæ Baxterianæ*, 98). His soldiers were men of the same spirit as himself. From the very beginning of the war Cromwell had noted the inferiority of the parliamentary cavalry, and in a memorable conversation set forth to Hampden the necessity of raising men of religion to oppose men of honour. 'You must get men of a spirit that is likely to go on as far as gentlemen will go, or you will be beaten still' (Speech xi.) Other commanders besides Cromwell attempted to fill their regiments with pious men, but he alone succeeded (Gardiner, *History of the Great Civil War*, i. 180). In September he was able to write to St. John and describe his regiment as 'a lovely company,' 'no anabaptists, but honest, sober christians.' The officers were selected with the same care as the men. 'If you choose godly, honest men to be captains of horse, honest men will follow them,' wrote Cromwell to the committee of Suffolk. 'I had rather have a plain russet-coated captain that knows what he fights for and loves what he knows, than what you call a gentleman and nothing else. . . . It had been well that men of honour and birth had entered into these employments, but seeing it was necessary the work should go on, better plain men than none' (Carlyle, Letters xvi. xviii.)

So far as it lay in Cromwell's own power the work did go on, in spite of every difficulty. On 14 March he suppressed a rising at Lowestoft, at the beginning of April disarmed the Huntingdonshire royalists, and on the 28th of the same month retook Crowland. At Grantham on 13 May he defeated with twelve troops double that number of royalists (Letter x.), and before the end of May was at Nottingham engaged on 'the great design' of marching into Yorkshire to join the Fairfaxes. The plan failed through the disagreements of the local commanders and the treachery of Captain John Hotham, whose intrigues Cromwell detected and whose arrest he helped to secure (Gardiner, *History of the Great Civil War*, i. 187; *Life of Colonel Hutchinson*, ed. 1885, i. 220, 363). The repeated failure of the local authorities to provide for the payment of his forces added to Cromwell's difficulties. 'Lay not too much,' he wrote to one of the defaulters, 'on the back of a poor gentleman who desires, without much noise, to lay down his life and bleed the last drop to serve the cause and you' (Carlyle, Letter xi.) Obliged to return to the defence of the associated counties themselves, Cromwell recaptured Stamford, stormed Burleigh House (24 July), and took a leading part in the victory of Gainsborough (28 July). He it was who, with his disciplined troopers, routed Charles Cavendish and his reserve when they seemed about to turn the fortune of the fight, and covered the retreat of the parliamentarians when the main body of Newcastle's army came up (*ib.* Letter xii. app. 5). On the same day that Cromwell thus distinguished himself he was appointed by the House of Commons governor of the Isle of Ely, and a fortnight later became one of the four colonels of horse in the new army to be raised by the Earl of Manchester (Husband, *Ordinances*, 10 Aug. 1643). Though not yet bearing the title of lieutenant-general, he was practically Manchester's second in command; and while

the earl himself besieged Lynn with the foot, Cromwell and the cavalry were despatched into Lincolnshire to assist Lord Willoughby in the defence of the small portion of that county still under the rule of the parliament. The victory of Winceby on 11 Oct. 1643, gained by the combined forces of Lord Willoughby, Sir Thomas Fairfax, and the Earl of Manchester, was followed by the reconquest of the entire county. In the battle Cromwell led the van in person, and narrowly escaped with his life. 'Colonel Cromwell,' says a contemporary narrative, 'charged at some distance before his regiment, when his horse was killed under him. He recovered himself, however, from under his horse, but afterwards was again knocked down, yet by God's good providence he got up again' (*Fairfax Correspondence*, iii. 64). Lincolnshire was won, but Cromwell saw clearly that it could not be held unless a change took place in the conduct of the local forces and the character of the local commander. From his fellow-officers as from his subordinates he exacted efficiency and devotion to the cause. He had not hesitated to accuse Hotham of treachery, and he did not shrink now from charging Lord Willoughby with misconduct, and brought forward in parliament a series of complaints against him which led to his resignation of his post (22 Jan. 1644; Sanford, 580). About the same time, though the exact date is not known, Cromwell received his formal commission as lieutenant-general in the Earl of Manchester's army, and he was also appointed one of the committee of both kingdoms (9 Feb. 1644). The former appointment obliged him to register his acceptance of the 'solemn league and covenant' (5 Feb.), which he appears to have delayed as long as possible (Gardiner, *History of the Great Civil War*, i. 365). The spring of 1644 was as full of action as that of 1643. On 4 March Cromwell captured Hilsden House in Buckinghamshire (Sanford, app. B). At the beginning of May he took part in the siege of Lincoln, and while Manchester's foot stormed the walls of the city Cromwell and the horse repulsed Goring's attempt to come to its relief (6 May 1644; Rushworth, v. 621). The army of the eastern association then proceeded to join the two armies under Fairfax and Leven, which were besieging York. Cromwell's only account of Marston Moor is contained in a letter which he wrote to Valentine Walton to condole with him on the death of young Walton in that battle (Carlyle, Letter xxi.) Cromwell was in command of the left wing of the parliamentary army, consisting of his own troopers from the eastern association and three regiments of Scotch horse under David Leslie, who numbered twenty-two out of the seventy troops of which his force consisted. These he mentions somewhat contemptuously as 'a few Scots in our rear,' and makes no mention of their share in securing the victory; but it should be remembered that he expressly says he does not undertake to relate the particulars of the battle, and sums up the whole in four sentences. Scout-master Watson, who terms Cromwell 'the chief agent in the victory,' thus describes the beginning of the fight: 'Lieutenant-general Cromwell's division of three hundred horse, in which himself was in person, charged the front division of Prince Rupert's, in which himself was in person. Cromwell's own division had a hard pull of it; for they were charged by Rupert's bravest men both in front and flank. They stood at the sword's point a pretty while, hacking one another, but at last he brake through them, scattering them like a little dust' (*A more exact Relation of the late Battle near York*, 1644). In this struggle Cromwell received a slight wound in the neck, and his onset was for a moment checked; but the charge was admirably supported by David Leslie, and Rupert's men made no second stand. Leaving Leslie to attack the infantry of the royalist centre, Cromwell pressed behind them, and, pushing to the extreme east of the royalist position, occupied the ground originally held by Goring. As Goring's cavalry returned from the pursuit of Sir Thomas Fairfax's division, they were charged and routed by Cromwell, and the victory was completed by the destruction of the royalist foot. How much of the merit of the success was due to Cromwell was a question that was violently disputed. 'The independents,' complained Baillie, 'sent up Major Harrison to trumpet over all the city their own praises, making believe that Cromwell alone, with his unspeakably valorous regiments, had done all that service.' He asserted that, on the contrary, David Leslie was throughout the real leader, and even repeated a story that Cromwell was not so much as present at the decisive charge (*Letters*, ii. 203, 209, 218). Denzil Holles, writing in 1648, went still further, and, on the authority only of Major-general Crawford, charged Cromwell with personal cowardice during the battle (*Memoirs*, 15). Soldiers like David Leslie and Rupert, however, recognised him as the best leader of cavalry in the parliamentary army. When Leslie and Cromwell's forces joined at the end of May 1644, Leslie waived in his favour the command to which he was entitled, and 'would have Lieutenant-general Cromwell chief' (*Parliament Scout*, 30 May–6 June). 'Is Cromwell there?'

asked Rupert eagerly of a prisoner whom chance threw into his hands an hour or two before Marston Moor, and a couple of months after the battle a parliamentary newspaper mentions Cromwell by the nickname of 'Ironside; for that title was given him by Prince Rupert after his defeat near York' (*Mercurius Civicus*, 16–26 Sept. 1644; GARDINER, *Great Civil War*, i. 449). The name Ironside or Ironsides speedily became popular with the army, and was in later times extended from the commander to his troopers.

But Cromwell was now something more than a mere military leader. The last few months had made him the head of a political party also. As early as April 1644 Baillie distinguishes him by the title of 'the great independent' (BAILLIE, *Letters*, ii. 153). In his government of the Isle of Ely Cromwell, while he suppressed the choral service of the cathedral as 'unedifying and offensive' (CARLYLE, Letter xix.), had allowed his soldiers and their ministers the largest license of preaching and worship. 'It is become a mere Amsterdam,' complained an incensed presbyterian (*Manchester's Quarrel with Cromwell*, 73).

In Manchester's councils also Cromwell had used the great influence his position gave him on behalf of the independents. 'Manchester himself,' writes Baillie, 'a sweet, meek man, permitted his lieutenant-general Cromwell to guide all the army at his pleasure; the man is a very wise and active head, universally well beloved, as religious and stout; being a known independent, the most of the soldiers who loved new ways put themselves under his command' (*Letters*, ii. 229). Even Cromwell's influence was hardly sufficient to protect them. In December 1643 a presbyterian colonel at Lincoln imprisoned a number of Cromwell's troopers for attending a conventicle. In March 1644 Major-general Crawford cashiered a lieutenant-colonel on the ground that he was an anabaptist. 'Admit he be,' wrote Cromwell, 'shall that render him incapable to serve the public? Sir, the state in choosing men to serve it takes no notice of their opinions; if they be willing faithfully to serve it, that satisfies' (CARLYLE, Letter xx.) Manchester's army was split into two factions—the presbyterians headed by Crawford, the independents headed by Cromwell, struggling with each other for the guidance of their commander. A political difference between Cromwell and Manchester seems to have decided the contest in favour of Crawford. In June, while the combined armies were besieging York, Vane appeared in the camp on a secret mission from the committee of both kingdoms to gain the consent of the generals to a plan for the actual or virtual deposition of Charles as the necessary preliminary of a satisfactory settlement. All three refused, but Leven and the Scots are mentioned as specially hostile to the proposal. 'Though no actual evidence exists on the subject, it is in the highest degree probable that Cromwell was won over to Vane's side, and that his quarrel with the Scots and with Manchester as the supporter of the Scots dates from these discussions outside the walls of York' (GARDINER, *History of the Great Civil War*, i. 432). Manchester's inactivity during the two months which followed the capture of York still further alienated Cromwell from him. Believing that if Crawford's evil influence were removed Manchester's inactivity and the dissensions of the army would be ended, he demanded Crawford's removal. Manchester and his two subordinates came to London in September 1644 to lay the case before the committee of both kingdoms. At first Cromwell peremptorily demanded Crawford's dismissal, and threatened that his colonels would lay down their arms if this were refused; but he speedily recognised that he had gone too far, and changed his tactics. Abandoning the personal attack on Crawford, he devoted himself to the attainment of the aims which had caused the quarrel. From Manchester he obtained a declaration of his resolution to push on with all speed against the common enemy. From the House of Commons he secured the appointment of a committee 'to consider the means of uniting presbyterians and independents, and, in case that cannot be done, to endeavour the finding out some way how far tender consciences, who cannot in all things submit to the common rule which shall be established, may be borne with according to the word and as may stand with the public peace' (13 Sept. 1644; GARDINER, *History of the Great Civil War*, i. 482). This, though hardly, as Baillie terms it, 'really an act of parliament for the toleration of the sectaries,' was the most important step towards toleration taken since the war began.

At the second battle of Newbury in the following month Cromwell was one of the commanders of the division which was sent to storm Prince Maurice's entrenchments at Speen, on the west of the king's position, while Manchester was to attack it on its northern face at Shaw House. But Manchester delayed his attack till an hour and a half after the other force was engaged, wasted the results of their successes, and effected nothing himself. The same slowness or incapacity marked his movements before and after the battle, and Cromwell, putting to-

gether his actions and his sayings, came to believe that 'these miscarriages were caused not by accident or carelessness only, but through backwardness to all action, and that backwardness grounded . . . on some principle of unwillingness to have the war prosecuted to a full victory.' On 25 Nov. he laid before the House of Commons a charge to that effect, supporting it by an account of Manchester's operations from the battle of Marston Moor to the relief of Donnington Castle (RUSHWORTH, v. 732; *Manchester's Quarrel with Cromwell*, 78). Manchester replied by a narrative vindicating his generalship (RUSHWORTH, v. 733–6), and by bringing before the lords a countercharge against Cromwell for offensive and incendiary language on various occasions. His expressions were sometimes against the nobility; he said that he hoped to live to see never a nobleman in England. He had expressed himself with contempt of the assembly of divines, and said that they persecuted honester men than themselves. His animosity against the Scots was such that he told Manchester that 'in the way they now carried themselves pressing for their discipline, he could as soon draw his sword against them as against any in the king's army.' Finally he had avowed that he desired to have none but independents in the army of the eastern association, 'that in case there should be propositions for peace, or any conclusion of a peace such as might not stand with those ends that honest men should aim at, this army might prevent such a mischief' (*Camden Miscellany*, viii.) These sayings should not be considered as the malignant exaggerations of an enemy; there can be little doubt that they represent genuine specimens of the plain speaking in which Cromwell was wont to indulge.

The publication of Cromwell's sayings was at the moment an effective answer to his narrative of Manchester's conduct. It enlisted on his side the Scots, the presbyterians, and the House of Lords. The Scots and the English presbyterians immediately took counsel together on the possibility of indicting Cromwell as an 'incendiary' who strove to break the union of the two nations (WHITELOCKE, *Memorials*, f. 116). 'We must crave reason of that darling of the sectaries and obtain his removal from the army,' wrote Baillie to Scotland (*Letters*, ii. 245). Just as the commons had appointed a committee to inquire into Manchester's conduct, so the lords appointed one to inquire into that of Cromwell, and a quarrel between the two houses on the question of privilege was on the point of breaking out. Once more Cromwell drew back, for to press his accusation was to risk not only himself but also his cause. As in the case of Crawford, he abandoned his attack on the individual to concentrate his efforts on the attainment of the principle. The idea of the necessity of a professional army under a professional general had already occurred to others. The first suggestion of the New Model is to be traced in a letter of Sir William Waller to Essex (GARDINER, *History of the Great Civil War*, i. 454). Only a few days earlier the House of Commons had referred to the committee of both kingdoms 'upon the consideration of the state and condition of the armies, as now disposed and commanded, to consider of a frame or model of the whole militia and present it to the house, as may put the forces into such posture as may be most advantageous for the service of the public' (*Commons' Journals*, 23 Nov. 1644).

Seizing the opportunity thus afforded, Cromwell on 9 Dec. urged the House of Commons to consider rather the remedies than the causes of recent miscarriages. He reduced the charge against Manchester from intentional backwardness to accidental oversights, which could rarely be avoided in military affairs, on which he begged the house not to insist. The one thing needful was to save a bleeding, almost dying, kingdom by a more speedy, vigorous, and effectual prosecution of the war, which was to be obtained by removing members of both houses from command, and by putting the army 'into another method.' 'I hope,' he concluded, 'that no members of either house will scruple to deny themselves and their own private interests for the public good' (RUSHWORTH, vi. 6). These words struck the keynote of the debate which closed with the vote that no member of either house should hold military command during the rest of the war.

Before the Self-denying Ordinance had struggled through the upper house, but after the lords had accepted the bill for new modelling the army, Cromwell was again in the field. Under Waller's command he was ordered into the west (27 Feb. 1645) to relieve Taunton, succeeded in temporarily effecting that object, and captured a regiment of the king's horse in Wiltshire (*Commons' Journals*; VICARS, *Burning Bush*, 123). Waller has left an interesting account of Cromwell's behaviour as a subordinate. 'At this time he had never shown extraordinary parts, nor do I think he did himself believe that he had them; for although he was blunt he did not bear himself with pride or disdain. As an officer he was obedient, and did never dispute my orders or argue upon them' (*Recollections*).

Immediately on Cromwell's return to the headquarters of the army at Windsor (22 April), Fairfax, at the order of the committee of both kingdoms, despatched him into Oxfordshire to interrupt the king's preparations for taking the field (Sprigge, *Anglia Rediviva*, p. 11, ed. 1854). His success was rapid and complete. On 24 April he defeated a brigade of horse at Islip and took two hundred prisoners, captured Bletchingdon House the same night, gained another victory at Bampton in the Bush on the 26th, and failed only before the walls of Farringdon (30 April). The king was obliged to summon Goring's cavalry from the west to cover his removal from Oxford. Cromwell and Richard Brown were ordered to follow the king's motions, but recalled in a few days to take part in the siege of Oxford. Free from their pursuit, the king stormed Leicester and threatened to break into the eastern association. At once Cromwell, with but three troops of horse, was sent to the point of danger, with instructions to secure Ely and raise the local levies (Rushworth, vi. 34).

According to the Self-denying Ordinance Cromwell's employment in the army should ere this have ended, for the date fixed for the expiration of commissions held by members of parliament was 13 May. But when the time came Cromwell was in pursuit of the king, and on 10 May his commission was extended for forty days longer. On 5 June a petition from the city of London to the lords demanded that Cromwell should be sent to command the associated counties, and on 8 June Fairfax and his officers sent a letter to the commons asking that Cromwell might be continued in command of the horse, 'being as great a body as ever the parliament had together in one army, and yet having no general officer to command them.' It can hardly have been by accident that those who nominated the officers of the New Model had left vacant that post of lieutenant-general which the council of war thus proposed to fill. The House of Commons took the hint, and ordered that Cromwell should command the horse during such a time as the house should dispense with his attendance (10 June), and the lords were obliged reluctantly to concur, though they took care to limit the period of his employment to three months. It was afterwards again prolonged for terms of four and six months successively (*Journals of the House of Commons*, 18 June, 8 Aug., 17 Oct. 1645, 26 Jan. 1646).

In obedience to the summons of Fairfax Cromwell returned from the eastern counties, and rejoined the army the day before the battle of Naseby (Rushworth, vi. 21). In that battle Cromwell commanded in person the right wing, and Fairfax entrusted to his charge the ordering of the cavalry throughout the whole army. Before his task was completed the royalists advanced to the attack. In a letter written about a month later, Cromwell says: 'When I saw the enemy draw up and march in gallant order towards us, and we a company of poor ignorant men to seek how to order our battle, the general having commissioned me to order all the horse, I could not, riding alone about my business, but smile out to God, in praises, in assurance of victory, because God would by things that are not bring to nought things that are' (Carlyle, app. 9). The parliamentary right routed the division opposed to it, and Cromwell, leaving a detachment to prevent the broken troops from rallying, fell on the king's foot in the centre and completed their defeat. He followed the chase of the flying cavaliers as far as the suburbs of Leicester. At the victory of Langport also, on 10 July 1645, Cromwell was conspicuous both in the battle and the pursuit, and he took part in the sieges of Bridgewater, Sherborne, and Bristol. After the surrender of the last place, he was detached by Fairfax in order to secure the communications between London and the west, and captured in succession Devizes (23 Sept.), Winchester (5 Oct.), Basing (14 Oct.), and Langford House (17 Oct. 1645). At the end of October he rejoined Fairfax at Crediton, and remained with the army during the whole of the winter.

On 9 Jan. he opened the campaign of 1646 by the surprise of Lord Wentworth at Bovey Tracy, and shared in the battle of Torrington (16 Feb.) and the siege of Exeter. Then, at Fairfax's request, Cromwell undertook to go to London, in order to give the parliament an account of the state of the west of England. On 23 April he received the thanks of the House of Commons for his services; rewards of another nature they had already conferred upon him. On 1 Dec. 1645, the commons, in drawing up the peace propositions to be offered to the king, had resolved that an estate of 2,500*l.* a year should be conferred on Cromwell, and that the king should be requested to make him a baron. After the failure of the negotiations, an ordinance of parliament had settled upon him lands to the value named, taken chiefly from the property of the Marquis of Worcester (*Parliamentary History*, xiv. 139, 252; *Thurloe Papers*, i. 75).

Cromwell returned to the army in time to assist in the negotiations for the surrender of Oxford. The leniency of the terms granted

to the royalists both here and at Exeter, 'base, scurvy propositions' as Baillie describes them, is attributed by him to the influence of Cromwell, and to a design to set the army free to oppose the Scots if it should be necessary (Baillie, ii. 376). It is certain that Cromwell's influence was constantly used to procure the fair and moderate treatment of the conquered party, and he more than once urged on the parliament the necessity of punctually carrying out the Oxford articles and preserving 'the faith of the army.' With the fall of Oxford the war was practically over, and Cromwell returned to his parliamentary duties. His family removed from Ely and followed him to London, with the exception of his eldest daughter Bridget, who had married Ireton a few days before the surrender of Oxford (15 June 1646). During the last eighteen months parliament had voted all the essentials for a presbyterian church, and the question of the amount of toleration to be legally granted to dissentients was more urgent than ever. Cromwell had not ceased to remind parliament of the necessity of establishing the toleration promised in the vote of September 1644. 'Honest men served you faithfully in this action,' he wrote after Naseby; 'I beseech you not to discourage them. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience and you for the liberty he fights for' (Letter xxix.) Again, after the capture of Bristol, writing by the special commission of Fairfax and the council of war, he warned the house: 'For being united in forms commonly called uniformity, every christian will for peace sake study and do as far as conscience will permit. . . . In things of the mind we look for no compulsion but that of light and reason.' The presbyterian party in the commons turned a deaf ear to these reminders, and suppressed these passages in the letters published by its order. When Cromwell returned to his seat in the House of Commons, the question of toleration was still undecided; the recruiting of the parliament by fresh elections inclined the balance against the presbyterians, but the flight of the king to the Scots gave them again the ascendency. Of Cromwell's views and actions during the latter half of 1646 and the spring of 1647 we have extremely little information.

Two letters to Fairfax show the anxiety with which he regarded the king's negotiations with the Scots and the satisfaction with which he hailed the conclusion of the arrangement by which he was handed over to the commissioners of parliament. With even greater anxiety he watched the increasing dissensions within the parliament, and the growing hostility of the city to the army. 'We are full of faction and worse,' he writes in August 1646; and in March 1647, 'There want not in all places those who have so much malice against the army as besots them. Never were the spirits of men more embittered than now' (Letters xxxviii. xliii.) Cromwell's attitude at the commencement of the quarrel between the army and the parliament has been distorted by fable and misrepresentation. Thoroughly convinced of the justice of the army's claims, he restrained the soldiers as long as possible, because he saw more clearly than they did the danger of a breach with the only constitutional authority the war had left standing. He risked his influence with them by his perseverance in this course of action. 'I have looked upon you,' wrote Lilburn to Cromwell on 25 March 1647, 'as the most absolute singlehearted great man in England, untainted and unbiassed with ends of your own. . . . Your actions and carriages for many months together have struck me into an amaze. I am informed this day by an officer, and was informed by another knowing man yesterday, that you will not suffer the army to petition till they have laid down their arms, because you have engaged to the house that they shall lay them down whenever the house shall command.' This conduct Lilburn proceeds to attribute to the influence of Cromwell's parliamentary associates, 'the politic men,' 'the sons of Machiavel,' 'Vane and St. John' (Lilburn, *Jonah's Cry*, p. 3; a similar account of Cromwell's behaviour at this juncture is given by John Wildman in a tract called *Putney Projects* published in November 1647). Angered by the reserve of their superiors, the agitators of eight regiments addressed a letter to Fairfax, Cromwell, and Skippon, adjuring them in the strongest language to plead the cause of the soldiers in parliament (*Declarations, &c. of the Army*, 4to, 1647, p. 5). Skippon laid his copy of the letter before the House of Commons, and the house, now thoroughly alarmed, sent down Cromwell, Skippon, and other officers to examine into the grievances of the army (Rushworth, vi. 474). But the concessions which parliament offered were too small and too late, and the failure of Cromwell's mission gave colour to the theory of his double dealing, which his opponents were only too ready to accept. There seems to be no reason to doubt the truth of the common story that they were on the point of arresting him, when he suddenly left London and joined the army (3 June 1647).

Whether before leaving Cromwell planned the seizure of the king by Joyce is a more doubtful question. Hollis definitely asserts that Joyce received his orders to secure the king's person at a meeting at Cromwell's house on 30 May (Hollis; Maseres, *Tracts*, i. 246). Major Huntingdon makes a similar statement, with the addition that Joyce's orders were only to secure the king at Holmby, not to take him thence, and that Cromwell said that if this had not been done the king would have been fetched away by order of parliament, or carried to London by his presbyterian keepers (Maseres, *Tracts*, i. 399). Although the evidence of Huntingdon is not free from suspicion, this statement is to some extent supported by independent contemporary evidence, and is in harmony with the circumstances of the case and the character of Cromwell. So long as it was possible he had striven to restrain the army and to mediate between it and the parliament; when that was no longer possible he took its part with vigour and decision. The effect of Cromwell's presence at the army was immediately perceptible. Discipline and subordination were restored, and the authority of the officers superseded that of the agitators. As early as 1 July Lilburn wrote to Cromwell complaining: 'You have robbed by your unjust subtlety and shifting tricks the honest and gallant agitators of all their power and authority, and solely placed it in a thing called a council of war' (*Jonah's Cry*, p. 9). In the council itself Fairfax was a cipher, as he himself admits, and the influence of Cromwell predominant; his adversaries spoke of him as 'the principal wheel,' the 'primum mobile' which moved the whole machine (*A Copy of a Letter to be sent to Lieutenant-general Cromwell from the well affected Party in the City*, 1647). Hitherto the manifestos of the army had set forth simply their grievance as soldiers; now they began to insist on their claim as citizens to demand a settlement of the peace of the kingdom and the liberties of the subject. In the letter to the city of 10 June, which Carlyle judges by the evidence of its style to be of Cromwell's own writing, the willingness of the army to subordinate the question of their pay to the question of the settlement of the kingdom is very plainly stated, and special stress is also laid on the demand for toleration (Rushworth, vi. 554). Cromwell shared the general opinion of the army that a settlement could best be obtained by negotiation with the king. Whatever the world might judge of them, he said to Berkeley, they would be found no seekers of themselves, further than to have leave to live as subjects ought to do, and to preserve their consciences, and they thought that no men could enjoy their lives and estates quietly without the king had his rights (Maseres, *Tracts*, i. 360). Accordingly he exerted all his influence to render the propositions of the army acceptable to the king; and, when Charles made objections to the first draft of those proposals, introduced important alterations in the scheme for the settlement of the kingdom, which was finally made public on 1 Aug. In this Cromwell acted with the assent of the council of war; but the extreme party in the army held him specially responsible for this policy, and accused him of 'prostituting the liberties and persons of all the people at the foot of the king's interest' (Wildman, *Putney Projects*). The same willingness to accept a compromise showed itself in the line of conduct adopted towards the parliament after the entry of the army into London. Cromwell and the council of war were satisfied with the retirement of the eleven accused members, and did not insist on their prosecution or on the complete 'purging' of the House of Commons, as many of their followers in the army desired (*ib.*) The king did not accept the proposals of the army, and definitely refused those offered him by the parliament (9 Sept. 1647). A considerable party opposed the making of any further application to the king, but after three days' discussion (21–3 Sept.) Cromwell and Ireton succeeded in carrying a vote that fresh terms should be offered to him (Masson, *Life of Milton*, iii. 565; *Hist. MSS. Comm.* 5th Rep. 179). Cromwell's most important intervention in the debates on the new propositions took place on the question of the duration of the presbyterian church settlement. The army leaders had expressed, in their declaration to the city, their willingness to accept the establishment of presbyterianism, and, in their proposals to the king, to submit to the retention of episcopacy; in each case they had required legal security for the toleration of dissent. What Cromwell sought now was to limit the duration of the presbyterian settlement, and, failing to fix the term at three or seven years, he succeeded in fixing as its limit the end of the parliament next after that then sitting (13 Oct., *Commons' Journals*). Before the new proposals could be presented to the king, the flight of the latter to the Isle of Wight took place (11 Nov.) The charge that the king's flight was contrived by Cromwell in order to forward his own ambitious designs is frequently made by contemporaries. It is expressed in the well-known lines of Marvell, which describe how—

Twining subtle fears with hope,
He wove a net of such a scope
That Charles himself might chase
To Carisbrook's narrow case,
That thence the royal actor borne
The tragic scaffold might adorn.
(Marvell, *Works*, ed. Grosart, i. 163.)

But the testimony of Sir John Berkeley shows clearly that the persons who worked on the king's fears were the Scotch envoys; they instigated the flight, and reaped the fruit of it in the agreement they concluded with the king on 26 Dec. 1647. Moreover, so long as the king remained at Hampton Court he was in the charge of Colonel Whalley, Cromwell's cousin, and throughout one of his most trusted adherents. At Carisbrook, on the other hand, the king was in the charge of Robert Hammond, a connection of Cromwell by his marriage with a daughter of John Hampden, but a man as to whose action under the great temptation of the king's appeal to him Cromwell was painfully uncertain (Carlyle, Letter lii.) At the time the king's flight greatly increased the difficulties of Cromwell's position. His policy for the last few months had been based on the assumption that it was possible to arrive at a permanent settlement by treaty with the king. To secure that end he had made concessions and compromises which had created a widespread feeling of dissatisfaction and distrust in the ranks of the army. Rumours had been persistently circulated by royalist intriguers that Cromwell was to be made Earl of Essex, and to receive the order of the Garter, as the price of the king's restoration, and among the levellers these slanders had been generally believed. In consequence, his influence in the army had greatly decreased, and even his life was threatened (Berkeley, *Memoirs*; Maseres, *Tracts*, i. 371).

The change in Cromwell's policy which now took place has been explained by the theory that he was afraid of assassination, and by the story of an intercepted letter from the king to the queen (Carte, *Ormonde*, bk. v. § 18). It was due rather to the fact that the king's flight, and the revelations of his intrigues with the Scots which followed, showed Cromwell on what a rotten foundation he had based his policy.

For the moment the most pressing business was the restoration of discipline in the army. In three great reviews Fairfax and Cromwell reduced the waverers to obedience (15–18 Nov. 1647), and the general entered into a solemn engagement with the soldiers for the redress of their military grievances and the reform of parliament, while the soldiers engaged to obey the orders of the general and the council of war (*Old Parliamentary History*, xvi. 340). Cromwell especially distinguished himself by quelling the mutiny of Colonel Lilburn's regiment in the rendezvous at Ware; one of the mutineers was tried on the field and shot, and others arrested and reserved for future punishment (15 Nov.; Ludlow, *Memoirs*, ed. 1751, p. 86). On the 19th Cromwell was able to report to the commons that the army was in a very good condition, and received the thanks of the house for his services (Rushworth, vii. 880).

During December a series of meetings of the council of the army took place at Windsor, in which dissensions were composed, reconciliations effected, and the re-establishment of union sealed by a great fast day, when Cromwell and Ireton 'prayed very fervently and very pathetically' (23 Dec. 1647; *Cromwelliana*, p. 37). As the authorised spokesman of the army, Cromwell took a leading part in the debate on the king's rejection of the four bills which the parliament had presented to him as their ultimatum (3 Jan. 1648). 'The army now expected,' he said, 'that parliament should govern and defend the kingdom by their own power and resolution, and not teach the people any longer to expect safety and government from an obstinate man whose heart God had hardened' (Walker, *History of Independency*, ed. 1661, pt. i. p. 71). He added that in such a policy the army would stand by the parliament against all opposition, but if the parliament neglected to provide for their own safety and that of the kingdom the army would be forced to seek its own preservation by other means. Under the influence of this speech, and a similar one from Ireton, parliament voted that no further addresses should be made to the king, and excluded the representatives of Scotland from the committee of both kingdoms. The conviction that this course alone afforded security to the cause for which he had fought was the motive which led Cromwell thus to advocate a final rupture with the king. Had he been already aiming at supreme power, he would hardly have chosen the very moment when events had opened the widest field to ambition to begin negotiations for the marriage of his eldest son with the daughter of a private gentleman (Carlyle, Letters liii. lv.) The contribution of a thousand a year for the recovery of Ireland from the lands which parliament had just settled on him, and the renunciation of the arrears due to him by the state, are smaller proofs of his disinterestedness (21 March 1648; *Commons' Journals*, v. 513).

Cromwell's chief occupation during the months of March and April 1648 was to

prepare for the impending war by uniting all sections of the popular party. For that purpose he moved and spoke in the House of Commons, and endeavoured to arrange an agreement with the city (Walker, p. 83). With the same object he procured conferences between the leaders of the independent and presbyterian parties, and between the 'grandees' and the 'commonwealthsmen' (Ludlow, *Memoirs*, p. 92). The commonwealthsmen declared openly for a republic, but Cromwell declined to pledge himself; not, as he explained to Ludlow, because he did not think it desirable, but because he did not think it feasible. What troubled him still more than the failure of these conferences was the distrust with which so many of his old friends had come to regard him. On 19 Jan. 1648 John Lilburn, at the bar of the House of Commons, had accused him of apostasy, and denounced his underhand dealings with the king (Rushworth, vii. 969; Lilburn, *An Impeachment of High Treason against Oliver Cromwell*). These charges bore fruit in the jealousy and suspicion of which he so bitterly complained to Ludlow, and must have confirmed him in the resolve to make no terms with the king (Ludlow, *Memoirs*, p. 95). The outbreak of a second civil war in consequence of the king's alliance with the presbyterians converted this resolve into a determination to punish the king for his faithlessness. In the three days' prayer-meeting which took place at Windsor in April 1648 Cromwell took a leading part. The army leaders reviewed their past political action and decided that 'those cursed carnal conferences with the king' were the cause of their present perplexities. They resolved 'that it was their duty, if ever the Lord brought them back in peace, to call Charles Stuart, that man of blood, to account for all the blood he had shed and the mischief he had done' (Allen, *Faithful Memorial*, &c.; *Somers Tracts*, vi. 501). A few days later (1 May 1648) Cromwell was despatched by Fairfax to subdue the insurrection in Wales; on 11 May he captured the town of Chepstow, and, leaving a regiment to besiege the castle, established himself before Pembroke on 21 May. For six weeks Pembroke held out, and it was not till the beginning of August that he was able to join the little corps with which Lambert disputed the advance of the great Scotch army under Hamilton. Marching across the Yorkshire hills, and down the valley of the Ribble, Cromwell fell on the flank of the Scots as they marched carelessly through Lancashire, and in a three days' battle routed them, with the loss of more than half their number (17–19 Aug.) Then he turned north to recover the border fortresses, expel Hamilton's rearguard from English soil, and take measures for the prevention of future invasions. In this task he was much aided by an internal revolution in Scotland which placed the Argyll party in power. To assist them Cromwell marched into Scotland, and obtained without difficulty the restoration of Carlisle and Berwick, and the exclusion from power of those who had taken part in the late invasion (October 1648). Then he returned to Yorkshire to besiege Pontefract. Like the army which he commanded, Cromwell came back highly exasperated against all who had taken part in this second war. 'This,' he said, 'is a more prodigious treason than any that had been perfected before; because the former quarrel was that Englishmen might rule over one another; this to vassalise us to a foreign nation. And their fault that appeared in this summer's business is certainly double to theirs who were in the first, because it is the repetition of the same offence against all the witnesses that God has borne' (Carlyle, Letter lxxxii.) 'Take courage,' he wrote to the parliament after Preston, 'to do the work of the Lord in fulfilling the end of your magistracy, in seeking the peace and welfare of the land—that all that will live peaceably may have countenance from you, and that they that are incapable and will not leave troubling the land may speedily be destroyed out of the land' (*ib.* lxiv.) But several weeks before this letter was written parliament had reopened negotiations with the king, and when Cromwell re-entered England the treaty of Newport was in progress. Moreover, the House of Lords had favourably received, and recorded for future use, a series of charges against Cromwell, which a late subordinate of his had laid before them (*Lords' Journals*, 2 Aug. 1648; *Major Huntingdon's Reasons for laying down his Commission*). His recent victories had now removed the personal danger, but there still remained the danger of seeing those victories made useless by the surrender of all he had fought for. In his letter to Hammond, Cromwell describes the Newport treaty as 'this ruining hypocritical agreement,' and asks if 'the whole fruit of the war is not like to be frustrated, and all most like to turn to what it was, and worse' (Carlyle, Letter lxxxv.) He refers to it again in a later speech as 'the treaty that was endeavoured with the king whereby they would have put into his hands all that we had engaged for, and all our security should have been a little bit of paper' (*ib.* Speech i.) Accordingly, Cromwell expressed his entire concurrence with the

petitions of the northern army against the treaty, which he forwarded to Fairfax, and approved the stronger measures adopted by the southern army (Rushworth, vii. 1399). 'We have read your declaration here,' he wrote to Fairfax, 'and see in it nothing but what is honest and becoming honest men to say and offer' (*Engl. Historical Review*, ii. 149). To Hammond he wrote that the northern army could have wished that the southern army would have delayed their remonstrance till after the treaty had been completed, but seeing that it had been presented they thought it right to support it (Carlyle, Letter lxxxv.)

The arguments by which Cromwell justified the action of the army in putting force upon the parliament are fully stated in the long letter in which he attempted to convince the wavering Hammond. 'Fleshly reasonings' convinced him that if resistance was lawful at all, it was as lawful to oppose the parliament as the king, 'one name of authority as well as another,' since it was the cause alone which made the quarrel just. But he laid more stress on higher considerations, on those 'outward dispensations' of which he elsewhere owns he was inclined to make too much (*ib.* Letter lxvii.) Every battle was, in his eyes, an 'appeal to God'—indeed he many times uses that phrase as a synonym for fighting—and each victory was a judgment of God in his favour. 'Providences so constant, clear, and unclouded' as his successes could not have been designed to end in the sacrifice of God's people and God's cause. In the army's determination to intervene to prevent this he imagined that he saw 'God disposing their hearts,' as in the war He had 'framed their actions.' 'I verily think, and am persuaded, they are things which God puts into our hearts,' and he was convinced not merely of the lawfulness but of the duty of obeying this belief (Letters lxxxiii–lxxxv.)

The southern army took the lead in its acts as it had done in its petitions, nor did Cromwell arrive in London until Pride had already begun the work of purging the House of Commons (6 Dec.) He showed his approval of that act by taking his seat in the house the next day, and was then thanked by it for his 'very great and eminently faithful services' (*Commons' Journals*, 7 Dec. 1648). What share he took in the proceedings of the next few days is uncertain, but he seems to have been more active outside parliament than within it. With Whitelocke and other lawyers he discussed in several conferences the future settlement of the kingdom, and with the council of war revised the constitutional proposals known as the Agreement of the People (Whitelocke, ff. 362–4; Lilburn, *Legal and Fundamental Liberties*, p. 38). Walker represents Cromwell as saying, when the trial of the king was first moved in the commons, that if any man had designed this he should think him the greatest traitor in the world, but since Providence and necessity had cast them upon it he should pray God to bless their counsel (Walker, *History of Independency*, ii. 54).

When the trial was once commenced, no one was more active in its prosecution. The stories told at the trial of the regicides are hardly trustworthy, but Algernon Sidney states in one of his letters that, having himself urged that neither the high court of justice nor any other court would try the king, he was answered by Cromwell, 'I tell you we will cut off his head with the crown upon it' (Blencowe, *Sidney Papers*, p. 237). Burnet describes Cromwell as arguing with the Scotch commissioners on the justice of the king's trial, showing from Mariana and Buchanan that kings ought to be punished for breach of their trusts, proving that it was in accordance with the spirit of the covenant, and getting the better of them with their own weapons and upon their own principles (Burnet, *Own Time*, i. 72, ed. 1823). On one occasion only does Cromwell himself afterwards refer to the king's execution, and he then speaks of it in a strain of stern satisfaction. 'The civil authority, or that part of it which remained faithful to their trust and true to the ends of the covenant, did, in answer to their consciences, turn out a tyrant, in a way which the christians in aftertimes will mention with honour, and all tyrants in the world look at with fear' (Carlyle, Letter cxlviii.) Yet, though untroubled by scruples himself, Cromwell was willing to make allowances for those of others, and anxious to rally the doubters to the support of the new government. As temporary president of the council of state he appears to have originated the modification of the 'engagement' by which those who refused to approve of the king's sentence were enabled to sit side by side with those who had taken part in it (*Parliamentary History*, xix. 38). It was more difficult to secure the support of the extreme section of his own followers. For Lilburn and a great party in the army the scheme of constitutional reform set forth in the agreement of the people was not sufficiently democratic, nor were they content to await its gradual realisation. They published a programme of their own under the same name, demanded the immediate execution of its provisions, and prepared to impose it by arms. They printed a series of virulent attacks on Crom-

well and the council of state, in which the council was described as the mere creature of Cromwell, his viceroy until he chose to assume his kingship, and Cromwell himself as a tyrant, an apostate, and a hypocrite. 'You shall scarce speak to Cromwell about anything but he will lay his hand on his breast, elevate his eyes, and call God to record. He will weep, howl, and repent even while he doth smite you under the fifth rib' ('The Hunting of the Foxes by Five Small Beagles,' *Somers Tracts*, vi. 49). Though he might despise insults, Cromwell could not despise the dangers with which this agitation threatened the Commonwealth. 'You have no other way to treat these people,' said he to the council, 'but to break them in pieces; if you do not break them, they will break you' (Lilburn, *The Picture of the Council of State*, p. 15). His advice was followed, the leaders of the levellers were arrested, and the mutiny in the army swiftly and vigorously suppressed by himself and Fairfax (May 1649). Apart from the paramount necessity of preventing a new war, Cromwell had no sympathy with either the social or political aims of the levellers. He was tenaciously attached to the existing social order. 'For the orders of men, and ranks of men, did not that levelling principle tend to the reducing of all to an equality? What was the purport of it but to make the tenant as liberal a fortune as the landlord, which I think, if obtained, would not have lasted long?' (Carlyle, Speech ii.) Not less did he differ from them on the constitutional question. They sought to limit the powers of the government and demanded the largest liberty for the individual. He sought to change the aims of the government, but to retain all its authority. So in the very first days of the Commonwealth those profound differences of opinion appeared which separated Cromwell from many of his former adherents in the army and caused him so many difficulties during the protectorate. Nearly two months before the outbreak of the levellers took place Cromwell had been selected by the council of state to command in Ireland (15 March 1649). He was entrusted for three years with the combined powers of lord-lieutenant and commander-in-chief, and granted a salary of 8,000*l.* a year in the latter capacity in addition to his salary as lord-lieutenant, making in all about 13,000*l.* (preface to *Cal. State Papers*, Dom. 1649–50, p. xlv).

His army was to consist of twelve thousand men, and their equipment and support was provided for on the same liberal scale. Cromwell landed at Dublin on 15 Aug. 1649, and signalised his arrival by a searching purgation of the Irish army and by the publication of two proclamations which marked the beginning of a new era in the Irish wars. One of them was levelled against profane swearing (23 Aug.), the other prohibited plunder and promised the people protection and a free market in his camp (24 Aug.) From Dublin he marched to Drogheda, which was stormed on 10 Sept., and the garrison of two thousand five hundred put to the sword. The few score who received quarter were shipped to Barbadoes to labour in the sugar plantations. In the same way the storming of Wexford on 11 Oct. was marked by the slaughter of two thousand of its defenders. Warned by their fate, Ross surrendered after two days' attack (19 Oct.), but the approach of winter and the increase of sickness in his army obliged Cromwell to raise the siege of Waterford (2 Dec. 1649). During this period his lieutenants had been equally successful. One, Colonel Venables, relieved Londonderry and regained the court towns of Ulster (September 1649). Another, Lord Broghil, received the submission of Cork and other Munster ports, whose protestant garrisons his intrigues had induced to revolt (November 1649). Nevertheless the greater part of Ireland was still unconquered. 'Though God hath blessed you,' wrote Cromwell to the speaker, 'with a great longitude of land along the shore, yet hath it but little depth into the country' (Gilbert, *Contemporary History of Affairs in Ireland*, ii. 468).

The second campaign, which began at the end of January 1650, was devoted to the reduction of the inland fortresses. Cashel, Cahir, and several smaller places fell in February, Kilkenny capitulated on 27 March, and Clonmel surrendered on 18 May after a stubborn and bloody resistance. The rapidity of Cromwell's conquests was due in part to the dissensions of the Irish leaders and the growing breach between Ormonde's protestant and catholic adherents. It was due still more to the excellence of his army, his own skill as a leader, and the firm and consistent policy which he adopted. What that policy was Cromwell's letters, and above all his answer to the Clonmacnoise declaration of the Irish clergy, very clearly show. He came to Ireland not only to reconquer it, but also 'to ask an account of the innocent blood that had been shed,' and to punish 'the most barbarous massacre that ever the sun beheld.' These reasons justified in his eyes the severity exercised at Drogheda and Wexford. Of the slaughter at Drogheda he wrote: 'I am persuaded that this is a righteous judgment of God upon these barbarous wretches who have

imbrued their hands in so much innocent blood, and that it will tend to prevent the effusion of blood for the future, which are the satisfactory grounds of such actions, which otherwise cannot but work remorse and regret' (Carlyle, Letter cv.) At Wexford the massacre which took place was accidental and unintentional, for Cromwell wished to preserve the town; but he was far from regretting the accident. 'God, by an unexpected providence, in his righteous justice brought a just judgment upon them, causing them to become a prey to the soldiers who in their piracies had made preys of so many families, and with their bloods to answer the cruelties which they had exercised upon the lives of divers poor protestants' (Letter cvii.) Relentless though Cromwell was, he abhorred the indiscriminating barbarities practised by so many English commanders in Ireland. For soldiers who had put him to a storm, renegades who had once served the parliament, or priests taken in the captured towns, he had no mercy. But no other general was so careful to protect peaceable peasants or noncombatants from plunder or violence. 'Give us an instance,' he challenged the catholic clergy, 'of one man, since my coming into Ireland, not in arms, massacred, destroyed, or banished, concerning the massacre or the destruction of whom justice has not been done or endeavoured to be done.' In the manifesto which called forth the answer, the Irish prelates had admitted 'the more moderate usage' of 'the common people' by Cromwell, but urged them not to be deceived by this show of clemency. What terms those Irish who submitted were to expect the same declaration plainly stated. Cromwell thoroughly approved the parliament's policy of land forfeiture. Those who had been or were now in arms were to suffer for it in their estates, as parliament should determine, according to their actions. The leaders and chief contrivers of the rebellion were to be reserved for exemplary justice. Those who had taken no part in the rebellion were promised equal justice with the English, equal taxation, and equal protection from the law. On the question of religion the declaration was equally explicit. Cromwell held that the catholic doctrine was poisonous and antichristian; that the catholic clergy were the chief promoters of the rebellion; and that the catholic religion had no legal right to exist in Ireland. In conformity with these principles, the exercise of the catholic worship was not to be suffered, and the laws against it strictly enforced against all offenders. Liberty of conscience in the narrowest sense of the term was left to the people. 'I meddle not with any man's conscience. . . . As for the people, what thoughts they have in matters of religion in their own breasts I cannot reach, but shall think it my duty, if they walk honestly and peaceably, not to cause them in the least to suffer for the same.' Cromwell trusted that these measures would be followed in time by the conversion of the Irish. 'We find the people,' he wrote to John Sadler, 'very greedy after the word, and flocking to christian meetings, much of that prejudice which lies upon people in England being a stranger to their minds. I mind you the rather of this because it is a sweet symptom, if not an earnest of the good we expect' (Carlyle, app. 17).

His second remedy for the condition of Ireland was the establishment of a free and impartial administration of justice. 'We have a great opportunity to set up a way of doing justice amongst these poor people, which, for the uprightness and cheapness of it, may exceedingly gain upon them . . . who have been accustomed to as much injustice, tyranny, and oppression from their landlords, the great men, and those that should have done them right as any people in that which we call Christendom. If justice were freely and impartially administered here, the foregoing darkness and corruption would make it look so much the more glorious and beautiful, and draw more hearts after it' (*ib.*)

From the colonisation of Ireland with fresh settlers from England Cromwell also hoped much. In announcing the reduction of Wexford he pointed out to the parliament the advantages it offered for the establishment of a new colony (*ib.* Letter cvii.) He also wrote to New England to invite 'godly people and ministers' to transplant themselves to Ireland, and found many who were willing to accept his proposal (Nickolls, *Letters addressed to Cromwell*, p. 44). But there is no suggestion in his letters of the wholesale transplantation of the Irish to Connaught which afterwards took place, for it had not yet been decided on by parliament. In other respects the policy announced by Cromwell was in all essentials the policy ultimately adopted by parliament.

Immediately after the capture of Clonmel Cromwell returned to England, having been recalled by parliament on 8 Jan. 1650, to take part in the impending war with Scotland. Parliament wished to utilise the services both of Cromwell and Fairfax, and voted on 12 June that the latter should command, with Cromwell as his lieutenant-general. But Fairfax retracted his consent and laid down his commission, and on 26 June Cromwell was appointed captain-general and commander-in-

chief of all the forces of the Commonwealth. Fairfax's resignation was caused by unwillingness to attack the Scots unless they actually invaded England. Cromwell, on the other hand, held that it was just and necessary to forestall their invasion. The energy with which he endeavoured to convert Fairfax to these views is the best refutation of the theory that Cromwell intrigued to obtain his post. Whitelocke and Ludlow, who record his arguments, were both at the time convinced of his sincerity. It was not till long afterwards that they came to doubt it (Ludlow, *Memoirs*, 122; Whitelocke, *Memorials*, f. 460). 'I have not sought these things; truly I have been called unto them by the Lord,' was Cromwell's own account of his promotion (Letter cxxxiv.) Less than a month after his appointment Cromwell entered Scotland with sixteen thousand men (22 July 1650). He found David Leslie entrenched in a strong position near Edinburgh, and spent a month in fruitless attempts to draw him from it. On 30 Aug. the council of war decided to retreat to Dunbar and fortify that place, to await there the arrival of provisions and reinforcements. Leslie pursued, and succeeded in seizing the passes beyond Dunbar and the hills behind it. The Scots boasted that they had Cromwell in a worse pound than the king had Essex in Cornwall. Cromwell himself, in a letter written the day before the battle, admitted the greatness of the danger. 'We are upon an engagement very difficult. The enemy hath blocked up our way at the pass at Copperspath, through which we cannot get without almost a miracle. He lieth so upon the hills that we know not how to come that way without great difficulty; and our lying here daily consumeth our men, who fall sick beyond imagination' (Letter cxxxix.) On the evening of the day on which these words were written the Scots began to move down from the hill to the narrow space at its foot with the intention of attacking. Cromwell saw the opportunity their movement gave him, and the advantage of seizing the offensive himself. Early on the morning of 3 Sept. he fell on their exposed right wing with an overwhelming force, and after a sharp struggle threw their whole army into confusion. 'The sun rising upon the sea,' says one of Cromwell's captains, 'I heard Noll say, "Now let God arise, and let his enemies be scattered;" and he following us as we slowly marched, I heard him say, "I profess they run," and then was the Scots army all in disorder, and running both right wing and left and main battle. They routed one another after we had done their work on their right wing' (*Memoirs of Captain Hodgson*, p. 148). Three thousand men fell in the battle, and ten thousand were taken prisoners. Edinburgh, Leith, and the eastern portion of the Scottish lowlands passed into Cromwell's hands. But he made no attempt to press his victory to the utmost, and seemed more solicitous to improve it by argument than by arms. From the moment the Scotch war began Cromwell's strongest wish had been to come to some agreement with the Scots. 'Since we came to Scotland,' wrote Cromwell in his Dunbar despatch, 'it hath been our desire and longing to have avoided blood in this business, by reason that God hath a people here fearing his name, though deceived.'

With this object he had begun the campaign by a series of declarations and letters protesting his affection to the Scots, and endeavouring to convince them of their error in adopting the Stuart cause. In spite of the ill success of his overtures, he was urged to persist in them by many leading independents. Ireton wrote from Ireland expressing to Cromwell the fear that he had not been sufficiently forbearing and longsuffering with the Scots. St. John reminded him that while the Irish were a people of atheists and papists, to be ruled with a rod of iron, the Scots were many of them truly children of God. 'We must still endeavour to heap coals of fire on their heads, and carry it with as much mercy and moderation towards them as may consist with safety' (Nickolls, *Letters addressed to Cromwell*, pp. 25–73). In accordance with these views, which were also his own, Cromwell now began a new series of expostulations, directed particularly against the Scotch clergy and their claims to guide public policy. He charged them with pretending a reformation and laying the foundation of it in getting to themselves worldly power; with perverting the covenant, which in the main intention was spiritual, to serve politics and carnal ends; with claiming to be the infallible expositors of the covenant and the scriptures. His own theory of the position of the clergy he summed up in half a dozen words: 'We look at ministers as helpers of, not lords over, God's people.'

In equally vigorous language he refuted their claim to suppress dissent in order to suppress error. 'Your pretended fear lest error should step in is like the man who would keep all wine out of the country lest men should be drunk. It will be found an unjust and unwise jealousy to deprive a man of his natural liberty upon a supposition he may abuse it. When he doth abuse it, judge' (Letter cxlviii.)

Once more he stated the conditions on

which peace might be obtained. 'Give the state of England,' he wrote to the committee of estates, 'that satisfaction and security for their peaceable and quiet living beside you which may in justice be demanded from a nation who have, as you, taken their enemy into their bosom whilst he was in hostility against them' (Letter cl.) Nor did these declarations entirely fail of their effect. A serious division began among the Scots, and the rigid covenanters of the west separated themselves from the mixed army under Leslie's command. For the moment they repelled Cromwell's advances and attempted to carry on the war independently. But their army was routed by Lambert on 1 Dec. 1650, and as Edinburgh Castle surrendered a few days later (19 Dec.), all the south of Scotland was subdued by the close of 1650. During the spring of 1651 operations were delayed by the dangerous illness of Cromwell. An intermittent fever brought on by exposure attacked him in February; more than once his life was in danger; three successive relapses took place, and parliament urged him to remove to England until he recovered strength. In June Cromwell was again well enough to take the field, and found Leslie strongly entrenched near Stirling. Unable to attack successfully in front, Cromwell threw Lambert's division across the Firth of Forth into Fifeshire, and followed himself with the bulk of the army a week later. Perth was captured on 2 Aug., Leslie's supplies were cut off, and his defences were taken in the rear. The road to England was thus left open to Charles, and Cromwell was well aware that he would be blamed for not having prevented the invasion which took place. But he explained that his movement was decided rather by necessity than choice. Another winter's war would have ruined the English army and emptied the treasury of the republic. The plan he had adopted was the only way to dislodge the enemy from their position and prevent the prolongation of the war. Except with a commanding army on both sides of the Forth, it would have been impossible at once to invade Fife and bar the road to England (Letter clxxx.) Sending his cavalry before to impede the king's march, Cromwell hurried after him with the foot through central England, summoning all the militia of the southern and midland counties to meet him. With their aid he was able to surround Worcester with an army of thirty thousand men and attack the royalists with an overpowering force on both sides of the Severn. As usual Cromwell freely exposed himself in the battle. He was the first man to cross the Teme and bring support to Fleetwood's hard-pressed troops. When victory was assured he rode in person to offer quarter to the enemy's foot in the Fort Royal, and was received by a volley which he luckily escaped. In his letter before the battle he had encouraged the parliament to hope for a victory like that of Preston, but none so complete as this had marked the course of the civil wars. 'The dimensions of this mercy,' wrote Cromwell to the speaker, 'are above my thought; it is, for aught I know, a crowning mercy' (Letter clxxxiii.) Parliament recognised the completeness of the victory by voting the general lands to the value of 4,000*l.* a year, and by granting him Hampton Court as a country residence (6, 11 Sept. 1651). Hostile observers have professed to trace henceforth in Cromwell's conduct the signs of his approaching usurpation. Ludlow sees a sinister meaning in the words of his letter to Lenthal. Whitelocke, who notes the 'seeming' humility of Cromwell's bearing after Worcester, records expressions which appeared to reveal his secret ambition. In the conferences on the settlement of the kingdom in December 1651 he let fall the opinion that a settlement with somewhat of monarchical power in it would be best. 'What if a man should take upon him to be king?' was his significant question in the following November (Whitelocke, *Memorials*, pp. 517, 549). But these recollections were not written till long after the events to which they refer, and Cromwell's immediate actions showed no trace of personal motives. There is no reason for doubting his statement that he begged in vain to be relieved from his command and allowed to retire into private life (Speech iii.) But the parliament could not afford to dispense with his services, and outside the parliament all looked to him and his influence for the accomplishment of the promised reforms.

'Great things God has done by you in war, and good things men expect from you in peace,' wrote Erbery to Cromwell, 'to break in pieces the oppressor, to ease the oppressed of their burdens, to release the prisoners out of bonds, and to relieve poor families with bread' (Nickolls, *Letters addressed to Cromwell*, p. 88).

All these things and more Cromwell had urged on the parliament in his despatches from Scotland (Carlyle, Letters cxl. clxxv.), and his return to his place in the house was followed by a marked increase in its legislative activity. Parliament took up once more the question of putting a limit to its own sittings, but could not be persuaded to fix the date of dissolution earlier than November 1654. His influence was more successfully exerted in the Act of Pardon and Oblivion

passed in February 1652 with the hope of reconciling the conquered royalists to the new government (Ludlow, *Memoirs*, p. 171). He was appointed a member of the committee to select commissioners for the reform of the law, and of that charged to consider the laws touching the relief of the poor. In the still more important committee for the propagation of the gospel Cromwell headed the section which advocated complete toleration. 'I had rather,' he said in one of its debates, 'that Mahometanism were permitted amongst us than that one of God's children should be persecuted.' It was as a member of that committee that Milton appealed to Cromwell against the new foes who threatened to bind the soul in secular chains, and called upon him to save free conscience from hirelings (Masson, *Life of Milton*, iv. 394, 440).

In a few months, however, the impetus thus given to reform was spent. The Dutch war led parliament to raise money from the royalists in the old fashion, and confiscation began again. The work of law reform stood stock still, and neither the propagation of the gospel nor liberty of conscience was provided for (Carlyle, Speech i.) To Cromwell and his officers it seemed that the duty of setting these things right rested on themselves. In 1652, as in 1647, they held that their successes had called them to govern and take care of the commonwealth and made them the guardians of the land (*Reliquiæ Baxterianæ*, p. 99).

Now they had also the additional responsibility of the promises made in the army manifestos of 1647–9. 'So,' says Cromwell, 'finding the people dissatisfied in every corner of the nation, and laying at our doors the non-performance of those things which had been promised and were of duty to be performed, we did think ourselves concerned if we would keep up the reputation of honest men in the world' (Speech i.) One sign of this rising feeling was the army petition of 12 Aug. 1652. Another was the series of conferences between the officers of the army and the members of the parliament which began in October 1652. But these conferences produced no result save that the bill for a new representative was pressed forward with renewed zeal. It was not simply the faults and shortcomings of the Long parliament, but a fundamental difference between soldiers and parliamentarians concerning the future constitution of the state, which led to the final breach. The original plan of the parliamentary leaders had been to perpetuate the existence of the present parliament by following the precedent of 1646 and electing new members in the place of those dead or excluded. The resistance of Cromwell forced them to abandon this plan, and they then adopted a scheme which provided for a continuous succession of parliaments, each lasting two years, and one immediately succeeding another. From the army point of view there was little to choose between a perpetual parliament and perpetual parliaments. Each alike meant a legislative power always sitting and arbitrarily usurping the functions of the judicial and executive powers (Speeches iii. xiii.) Four years ago, in the 'agreement of the people,' the army had demanded constitutional securities against the arbitrary power of parliament, and they were not willing now to accept a settlement which prolonged that power and embodied none of those guarantees. A minor objection was that, by the provision in the bill relating to the qualifications of electors, neutrals and deserters of the cause would have been enabled to vote (Speech i.) In a final conference the officers urged these objections, and proposed that parliament should select a small body of men of approved fidelity and commit to them the trust of settling the nation. According to the statement of the officers they obtained a promise from the representative of the parliament that the progress of the bill should be stopped till this expedient had been considered. But the next morning news was brought to Cromwell that the third reading of the bill was being hurried through the house. Ere this the officers had reluctantly come to the conclusion that it was their duty to resort to force rather than submit to the passing of this measure (*ib.*) Now this breach of faith seemed to render any compromise impossible. Cromwell hastened to Westminster, and after listening for a few minutes to the debates rose and addressed them. 'At the first and for a good while he spake in commendation of the parliament for their pains and care of the public good; afterwards he changed his style, told them of their injustice, delays of justice, self-interest, and other faults.' From the faults of the parliament as a body he proceeded to the faults of the individuals, giving them sharp language but not mentioning their names. Finally he called in five or six files of musketeers, pointed to the speaker and bade them fetch him down, pointed to the mace and bade them take away these baubles. As the members were going out he called to Vane by name, telling him that he might have prevented this extraordinary course, but he was a juggler and had not so much as common honesty (*Sidney Papers*, ed. Blencowe, p. 140; other accounts are: Ludlow, *Memoirs*, p. 174; Whitelocke, *Memorials*, p. 554; Letter from Bordeaux to Servien,

Guizot, i. 492; Bernhardi's Despatch to the Genoese Government, *Prayer*, p. 85).

At the moment Cromwell's conduct in putting an end to the sitting of the Long parliament met with general approval. Some of the royalists cherished the belief that Cromwell would recall Charles II and content himself with a dukedom and the viceroyalty of Ireland (*Clarendon State Papers*, ii. 208). Others expected him immediately to assume the crown himself, and an enthusiastic partisan set up in the Exchange the picture of Cromwell crowned, with the lines underneath:—

Ascend three thrones, great Captain and divine,
I' th' will of God, old Lion, they are thine, &c.
(*Tanner MSS.* lii. 9.)

Cromwell's own view was that he, as general of the forces of the three kingdoms duly appointed by act of parliament, was the only constituted authority remaining. His authority he regarded as boundless, but purely provisional. It was necessary for the army leaders to show that they had not turned out the Long parliament for their own ends, 'not to grasp at the power ourselves, or to keep it in military hands, no, not for a day.' The cause of the convocation of the Little parliament was 'the integrity of concluding to divest the sword of all power in the civil administration' (Carlyle, Speech i.) The writ by which the members of that assembly were summoned clearly defined the nature of their qualifications and the source of their authority. They were summoned in the name of 'Oliver Cromwell, captain-general and commander-in-chief,' 'nominated by myself and my council of officers,' as 'persons fearing God and of approved fidelity and honesty.' In the speech with which Cromwell made over the supreme authority to this assembly, he expressed the exaggerated hopes with which he regarded it. The great issue of the war had been the calling of God's people to the government. Godly men had fought the people out of their bondage under the regal power, godly men were now called to rule them (Speech i.) Looking back on this constitutional experiment four years later, Cromwell confessed that the issue was not answerable to the simplicity and honesty of the design, and termed it a story of his weakness and folly (Speech xiii.) The reforming zeal of the Little parliament seemed likely to end in 'the confusion of all things.' The policy adopted by it on the ecclesiastical question was fundamentally opposed to the opinions of Cromwell on that point. Cromwell was anxious for the maintenance of a national church, and held the propagation of religion the most important duty of the state; a settled ministry and a settled support for them were therefore essential parts of his scheme.

But the votes of the Little parliament, their abolition of the rights of patrons, and their rejection of the scheme laid before them for the appointment and maintenance of the clergy threatened the very existence of a national church. The conservative section of the republican party and the conservative portion of the assembly itself turned their eyes to Cromwell to deliver them from revolution. On the motion of a staunch Cromwellian, the conservative minority in the Little parliament resolved to render up their powers again to the general from whom they had received them; a certain number of waverers followed their example, and the sittings of the remainder were put an end to by a file of musketeers. 'I did not know one tittle of that resignation,' Cromwell told the parliament of 1654, 'until they all came and brought it, and delivered it into my hands' (Speech iii.) Cromwell was thus replaced in the position which he had occupied before the meeting of the Little parliament. 'My power was again by this resignation as boundless and unlimited as before; all things being subjected to arbitrariness, and myself a person having power over the three nations without bound or limit set' (*ib.*) In this emergency the council of officers drew up the constitution known as the 'instrument of government,' and urged Cromwell to undertake the government under its provisions. The title of king seems from subsequent references to have been offered him (Milton, *Defensio Secunda*, Prose Works, i. 288, ed. 1853; Burton, *Diary*, i. 382), but he refused it, and was installed as protector 16 Dec. 1653.

The peculiarity of the new constitution lay in the attempted separation of the executive and legislative powers. The executive power was placed in the hands of the protector, assisted and controlled by a council of state. The power of legislation and taxation was placed in the hands of a parliament whose acts became law without the assent of the Protector, provided they were not contrary to the provisions of the constitution. In the mutual independence of parliament and protector, and the arrangement which made the Protector in some sense the guardian of the constitution against the parliament, lay the seeds of future difficulties. During the abeyance of parliament the Protector and council were empowered to make ordinances which had the force of law until parliament otherwise ordered, and Cromwell made a

liberal use of this power. This was the creative period of his government. All the leading principles of the Protector's domestic policy are to be found in the collection of ordinances issued by him between December 1653 and September 1654, and all the more important of the eighty-two ordinances published in it were ratified by parliament in 1656. The union of the three kingdoms which Cromwell's arms had begun his laws now completed. One series of ordinances reorganised the administration of justice in Scotland, abolished feudal courts and feudal servitudes, and settled the details of that incorporation of Scotland with England which had been planned by the Long parliament. Scotland, impoverished by long wars, began now to revive under the influence of free trade and good government, and Cromwell dwelt with pride on the 'thriving condition' of the meaner sort and 'the middle sort of people' in that country under his rule (Speech xiii.) Other ordinances regulated the interests of the adventurers for Irish lands, extended the privileges of the new colonists, and determined the representation of Ireland in the British parliament. In England itself Cromwell's chief care was the reorganisation of the church. The efficiency of the clergy was secured by the establishment of committees to eject the unfit from their livings, and the institution of a central board of triers to examine into the fitness of all new candidates for benefices. Other ordinances provided for the visitation of the universities, the better support of ministers, and the propagation of the gospel in Wales. Of the triers Cromwell boldly asserted 'there hath not been such service to England since the christian religion was perfect in England.' He was proud also of the comprehensiveness of his church: 'Of the three sorts of godly men, presbyterians, baptists, and independents, though a man be of any of these three judgments, if he have the root of the matter in him he may be admitted' (*ib.*) Another great object of Cromwell's legislation, and an object in which he was thoroughly at one with the whole of the puritan party, was the reformation of manners. 'Make it a shame to see men bold in sin and profaneness,' he said to his second parliament. 'These things do respect the souls of men, and the spirits which are the men. The mind is the man; if that be kept pure, a man signifies somewhat; if not, I would very fain see what difference there is betwixt him and a beast. He hath only some activity to do more mischief' (Speech v.) Ordinances against duelling, cock-fighting, horse-racing, and swearing showed Cromwell's zeal for social reform.

At the same time Cromwell attempted the reform of the law. The court of chancery was reorganised and its fees much reduced; a scheme was devised for the relief of poor debtors, and a committee appointed to consider 'how the laws might be made plain, and short, and less chargeable to the people.' The administration of justice was improved by the appointment of new judges 'of known integrity and ability,' one of whom was Matthew Hale. The revision of the severe criminal code, 'wicked and abominable laws' as Cromwell termed them, he did not at present undertake, but recommended it urgently to parliament in 1657. Another reform, however, which is frequently attributed to Cromwell—the reform of the system of parliamentary representation—was not his work at all. It was embodied in the 'instrument of government,' and the credit of it is due to the council of officers who drew up that document. It had been demanded in all the great manifestos of the army since 1647, had been worked out by Ireton in the 'agreement of the people,' and further elaborated by the Long parliament during its last sittings.

During the same few months a complete change took place in the position of England in Europe. Even before the expulsion of the Long parliament Cromwell had been an important factor in European politics. His return from Ireland was regarded as the prelude to some great enterprise in Europe, and that not only in Marvell's verses, but in the secret reports of Mazarin's agents (Guizot, *Cromwell*, i. 237; Marvell, *Poems*, ed. Grosart, p. 161).

His victories in Scotland secured the recognition of the republic by foreign states. 'The wise and faithful conduct of affairs where you are,' wrote Bradshaw to Cromwell, 'gives life and repute to all other actions and attempts on the Commonwealth's behalf' (Nickolls, *Letters addressed to Cromwell*, p. 39). According to De Retz, Cromwell entered into communication with him through Vane directly after the battle of Worcester (*Memoirs*, pt. ii. cap. xxi.) In the spring of 1652 Cromwell was engaged in some mysterious negotiations for the acquisition of Dunkirk (Chéruel, *Histoire de France sous le Ministère de Mazarin*, i. 57; *Revue historique*, iv. 314). The agents of Condé and the *frondeurs* of Bordeaux made special application to Cromwell, as well as to the council of state, and the envoys of Mazarin were personally accredited to Cromwell as well as to council and parliament (1652; Guizot, *Cromwell*, i. 264–6). The state in which Cromwell found the foreign relations of England in 1653 is described by him in his

second speech. There were wars with Portugal and Holland, and open hostility with France and Denmark. The nation was fast sinking beneath the burden of taxation and the cessation of trade. In spite of the pressure of those who urged that perseverance in the war would bring Holland to complete submission, Cromwell signed on 5 April 1654 a peace with the States-General which provided security for English commerce and satisfaction for the losses of English merchants in the east. The Dutch conceded the supremacy of the English flag, and submitted to the Navigation Act. By a private engagement with the province of Holland, the permanent exclusion of the princes of the house of Orange from authority was secured, and the English republic was thus freed from the danger of royalist attacks from that quarter. A few days later a commercial treaty with Sweden was concluded, which included also a prohibition of protection and favour to the enemies of either that might be developed into a political alliance. By the ambassador Cromwell sent to Christina a portrait of himself with dedicatory verses by Marvell, and Whitelocke found the queen full of admiration for the Protector, rating him greater than Condé, and comparing him to her own ancestor, Gustavus Vasa (Whitelocke, *Embassy to Sweden*, i. 247, 285; Marvell, *Poems*, ed. Grosart, p. 416). A treaty with Denmark, opening the Sound to the English on the same terms as the Dutch, and indemnifying their merchants for their losses during the late war, was the natural corollary of the treaty with the United Provinces (14 Sept. 1654).

Lastly, the long disputes with Portugal were closed by a treaty which not only extended the large trading privileges enjoyed by the English in Portugal, but secured special advantages to English shipping, and the free exercise of their religion to English merchants (10 March 1653; Schäfer, *Geschichte von Portugal*, iv. 571). All four of these treaties were distinguished by the care exhibited in them for the interests of English commerce. But Cromwell valued the three with the protestant states still more, as stepping-stones to the great league of all protestant states which he hoped to see formed. In his negotiations with the Dutch envoys he had brought the scheme prominently forward. At the meeting of his first parliament he had dwelt on the security these treaties afforded to the protestant interest in Europe. 'I wish,' he added, 'that it may be written on our hearts to be zealous for that interest' (Geddes, *John de Witt*, pp. 338, 362; Carlyle, Speech ii.)

The fulfilment of these hopes, the success of Cromwell's foreign policy, and the permanence of his domestic reforms, all alike depended on the acceptance of his government by the nation. It was necessary that a parliament should confirm the authority which the army had conferred upon Cromwell, and it was doubtful whether any parliament would accept the limitations of its sovereignty which the council of officers had devised. The first parliament elected according to the 'instrument of government' met in September 1654. From the beginning of its debates that assembly, inspired by the old leaders of the Long parliament, refused to admit the validity of a constitutional settlement imposed by the army. It was willing to accept the government of a single person, but insisted on the subordination of that person to parliament. 'The government,' ran the formula of the opposition, 'shall be in the parliament of the people of England, and a single person qualified with such instructions as the parliament shall think fit' (Burton, *Diary*, i. xxv). The co-ordinate and independent power attributed to the protector by the 'instrument of government' was thus denied, and Cromwell thought necessary to intervene to protect his own authority and the authority of the constitution itself. He granted their claim to revise the constitution, but only with respect to non-essentials. 'Circumstantials' they might alter, 'fundamentals' they must accept. Those fundamentals he summed up in four points: government by a single person and parliament, the division of the power of the sword between a single person and parliament, the limitation of the duration of parliaments, and liberty of conscience. Finally, he announced his resolution to maintain the existing settlement against all opposition. 'The wilful throwing away of this government, so owned by God, so approved by men . . . I can sooner be willing to be rolled into my grave and buried with infamy than I can give my consent unto' (Carlyle, Speech iii., 12 Sept. 1654). Ninety members were excluded from the house for refusing to sign an engagement to be faithful to the Commonwealth and the Lord Protector, and not to alter the government as settled in a single person and a parliament. But those who remained did not consider that their acceptance of this principle bound them to accept the rest of the constitution. They proceeded to revise one after another all the articles of the 'instrument of government,' and trenched on more than one of the provisions which Cromwell had defined as fundamentals. They restricted the Protector's

authority over the army and his veto over legislation, they minimised the amount of religious toleration guaranteed by the constitution, and delayed, in order to prolong their own existence, the vote of supplies for the army and navy. 'It seemed,' complained Cromwell, 'as if they had rather designed to lay grounds for a quarrel than to give the people settlement.' All the opponents of the government were encouraged by these transactions to believe that there would be no settlement, and cavaliers and levellers were plotting to put the nation again in blood and confusion. Cromwell seized the first opportunity the constitution gave him to put an end to their sittings (22 Jan. 1655; *ib.* iv.)

The plots of which the Protector had spoken were real and dangerous, but the vigilance of his police nipped them in the bud. The leaders of the military malcontents were arrested, and all danger of a rising of levellers and Fifth-monarchy men came to an end. Deterred by the discovery of their designs, the chiefs of the royalists refused to head the general movement which was to have taken place in February 1655, and the isolated rising which actually took place in March was easily suppressed. A few of the leaders were executed, and some scores of their followers were sent to the West Indies to work in the sugar plantations. So easy was the government's triumph that it has been seriously argued that the rising was concerted by Cromwell himself in order to justify the arbitrary measures which he had before decided to adopt (*Quarterly Review*, April 1886). This is merely an ingenious paradox, but the fact remains that the measures of repression seem to have been stronger than the actual danger of the situation required. The country was parcelled out into twelve divisions, each under the government of a major-general (October 1655). The major-general had under his command the local militia, and additional troops maintained by a tax of ten per cent. on the incomes of the royalists. His instructions charged him with the care of public security, with the maintenance of an elaborate political police, and with the enforcement of all the laws relating to public morals (*Parliamentary History*, xx. 461). The suggestion of this scheme appears to have come from the military party in Cromwell's council, but he adopted it as his own, and proceeded to carry it out with his usual energy.

His first object was to provide for the peace of the nation by strengthening the army and police. 'If there were need of greater forces to carry on this work, it was a most righteous thing to put the charge upon that party which was the cause of it' (Speech v.)

He sought both to deter the royalists from future appeals to arms and to punish them for continuing to plot against the government after the passing of an amnesty (*Declaration of his Highness . . . shewing the reasons of his late Proceedings for securing the Peace of the Commonwealth*, 1655; *Parliamentary History*, xx. 434). He hoped by the agency of the major-generals to carry out the social reformation which the ordinary local authorities could not be trusted to effect. In his defence of the major-generals to his second parliament Cromwell declared that the institution had been more effectual to the discountenancing of vice and the settling of religion than anything done for the last fifty years (Speech v.)

Another reason helped to cause the further development of military government. A legal resistance more dangerous than royalist plots threatened to sap the foundations of the protectorate. The validity of the ordinances of the Protector and his council was called in question. Whitelocke and Widdrington resigned the great seal from scruples about executing the ordinance regulating the court of chancery (Whitelocke, *Memorials*, ff. 621–627). Judges Newdigate and Thorpe refused to act on the commission established, according to the ordinance on treasons, for the trial of the Yorkshire insurrectionists. A merchant named Cony refused to pay duties not imposed by parliament, and Chief-justice Rolle resigned from unwillingness or incapacity to maintain the legality of the customs ordinance.

Cromwell sent Cony's lawyers to the Tower, replaced the doubting judges by men of fewer scruples, and enforced the payment of taxes by the agency of the major-generals. Necessity justified this in his own eyes, and he believed that it would justify him in the eyes of the nation. 'The people,' he had said, when he dissolved his last parliament, 'will prefer their safety to their passions, and their real security to forms, when necessity calls for supplies' (Carlyle, Speech iv.) If this argument did not convince, he relied on force. ''Tis against the voice of the nation, there will be nine in ten against you,' Calamy is represented as once saying to Cromwell. 'Very well,' said Cromwell, 'but what if I should disarm the nine, and put a sword in the tenth man's hand; would not that do the business?' (Banks, *Critical Review of the Life of Oliver Cromwell*, 1747, p. 149).

Apologists for Cromwell's rule boasted the freedom of conscience enjoyed under it (Moore, *Protection Proclaimed*, 1656). In that respect also political necessities led him to diminish the amount of liberty which had

existed under his earlier government. On 24 Nov. 1655 a proclamation was issued prohibiting the use of the prayer-book, and imposing numerous disabilities on the ejected Anglican clergy. Several anabaptist preachers were thrown into prison for attacking the government in their sermons. 'Our practice,' said Cromwell in his defence, 'hath been to let all this nation see that whatever pretensions to religion would continue quiet and peaceable, they should enjoy conscience and liberty to themselves, but not to make religion a pretence for blood and arms' (Carlyle, Speech v.) The sincerity of Cromwell's desire to respect freedom of conscience showed itself in the protection he extended to many persons outside the pale of legal toleration. Biddle the Socinian was indeed imprisoned, but saved from the severer penalties to which parliament had doomed him. Fox and other quakers were rescued by the Protector more than once from the severity of subordinate officials. The Jews, whose readmission to England Cromwell, after long discussion, felt unable to propose, were permitted privately to settle in London and to establish a synagogue there (*Harleian Miscellany*, vii. 617; Ellis, *Original Letters*, 2nd ser. iv. 3). In answer to an appeal from Mazarin, he avowed his inability to make any public provision for the catholics, but expressed his belief that under his rule they had less reason to complain as to rigour on men's consciences than under the parliament. 'I have plucked many,' he continued, 'out of the raging fire of persecution which did tyrannise over their consciences, and encroached by an arbitrariness of power upon their estates' (Carlyle, Letter ccxvi.) With all its defects and restrictions the amount of religious liberty maintained by the Protector was far in advance of average public opinion even among his own party. The misfortune was that it depended, like the rest of his government, solely on the will of the strong man armed.

During this period of arbitrary rule the development of Cromwell's foreign policy was marked by his championship of the Vaudois and his rupture with Spain. In the closing months of 1654, while it was yet doubtful whether the Protector would ally himself with France or Spain, he had despatched two great fleets, one commanded by Blake, the other by Penn. Blake's fleet made English trade secure and the English flag respected throughout the Mediterranean. In April 1655 he bombarded Tunis and forced the dey to release all his English prisoners. The massacre of the Vaudois in the same April roused the sympathy and indignation of Cromwell. He declared that the misfortunes of the poor people of the Piedmontese valleys lay as near to his heart as if it had concerned the dearest relations he had in the world. He headed with a contribution of 2,000*l.* the national subscription raised for the sufferers. By the pen of Milton he called for the interference of all the protestant powers of Europe. He sent a special ambassador to bespeak the intervention of Louis XIV, and another to remonstrate with the Duke of Savoy. He urged the protestant cantons of Switzerland to attack Savoy, and even meditated using Blake's fleet to capture Nice or Villafranca. But the protestant cantons were too cautious to accept his overtures for combined action. Mazarin, anxious to prevent a European war, and eager to secure the friendship of England, obliged the Duke of Savoy to patch up an accommodation with his protestant subjects (18 Aug. 1655). The treaty of Pignerol frustrated Cromwell's wide-reaching plans for a league of all protestant states to defend their oppressed co-religionists, and also forwarded the treaty with France which Cromwell's breach with Spain had made a necessity (Morland, *Churches of Piemont*; Guizot, *Cromwell*, ii. 223, 233; Stern, *Cromwell und die Evangelische Kantone der Schweiz*). The causes of the war were the exclusiveness of Spanish colonial policy and the uncompromising character of Spanish catholicism. English traders in the American seas and English colonists in the West Indies were continually victims of Spain's treacherous hostility. English merchants in Spanish ports were continually maltreated by the inquisition on account of their religion. For these injuries redress had been persistently denied, and Cromwell's demand for freedom of trade and freedom of religion for English merchants was indignantly refused. Another series of considerations combined with these to turn Cromwell against Spain. From the time of Queen Elizabeth Spain had been the traditional enemy of England and the traditional ally of English malcontents. Now, as then, Spain was the head of the catholic party in Europe. No honest or honourable peace was attainable with Spain, and even if a treaty were made it would be subject to the pope's veto, and valid only so long as the pope said amen to it (Carlyle, Speech v. 17 Sept. 1656, *Declaration of the Lord Protector showing the reasonableness of the cause of this Republic against the Spaniards*). The same mixture of religious and political motives appears in Cromwell's letters to the English commanders in the West Indies. In one letter he bids the admiral in command at Jamaica remember 'that the Lord Himself

hath a controversy with your enemies, even with that Roman Babylon of which the Spaniard is the great underpropper. In that respect we fight the Lord's battles' (Letter cciv.) In another he urges the seizure of Providence or any other island off the Spanish main, 'for it is much designed among us to strive with the Spaniard for the mastery of all those seas' (Letter ccvi.)

At the time when Penn's expedition was despatched, Cromwell hoped to confine hostilities to the new world, in the Elizabethan fashion, and believed that he would be able to maintain an independent position in the European struggle between France and Spain. But the disgraceful failure at San Domingo and the retaliatory measures of Spain led to the extension of the war to Europe and obliged Cromwell to accept the offered alliance of France. The first step to the closer alliance which finally took place was the treaty of 24 Oct. 1655. It was a commercial treaty, which also bound each party not to assist the enemies of the other, and contained a secret article promising the expulsion from French territory of Charles II and nineteen other persons (Chéruel, *Histoire de France sous le Ministère de Mazarin*, ii. 392; *Clarendon State Papers*, iii. 287). This was followed in June 1656 by a commercial treaty with Sweden, the most important clause of which was one binding Sweden not to supply Spain with naval stores during the present war. Cromwell was anxious to develope this into a general league of all protestant powers, and earnestly endeavoured to reconcile Sweden and the States-General for that purpose (Masson, *Life of Milton*, v. 270–2; Carlson, *Geschichte Schwedens*, iv. 77, 82).

In order to raise money to carry on the war with Spain, Cromwell reluctantly assembled a second parliament (September 1656). But even a parliament from which all open opponents were excluded was far from being in complete agreement with the Protector's policy. The votes against James Naylor showed how little most puritans shared his hostility to persecution. The refusal to legalise the position of the major-generals proved how repugnant even to his supporters was the military side of his rule. At the same time acts annulling the claims of the Stuarts, making plots against the Protector high treason, and appointing special tribunals for their punishment, proved their attachment to Cromwell's person (Scobell, *Acts*, ii. 371–5). Foreign successes and domestic conspiracy combined to suggest the idea of making Cromwell king. Waller proposed it in his verses on the capture of the Spanish treasure ships in September 1656 (*Poems*, ed. 1711, p. 198).

Let the rich ore be forthwith melted down
And made more rich by making him a crown;
With ermine clad and purple, let him hold
A royal sceptre, made of Spanish gold.

In the discussion of Sindercombe's conspiracy in parliament one member declared that it would tend very much to the preservation of himself and us that his highness would be pleased to take upon him the government according to the ancient constitution (19 Jan. 1657; Burton, i. 363).

In February 1657 a proposal for the revision of the constitution and the restoration of monarchy was introduced into parliament. According to Ludlow, this scheme was prepared by Cromwell's creatures and at his instigation; but this is hardly consistent with his hesitation to accept the crown, and his dissatisfaction with some of the provisions of the constitution. On 25 March it was decided by 123 to 62 votes that the Protector should be asked to take the kingship upon him, and on 31 March the 'petition and advice' was presented to him for acceptance. Cromwell replied by expressing his general approval of the provisions of the scheme and his sense of the honour offered him, but saying that he had not been able to find that either his duty to God or his duty to the parliament required him to undertake that charge under that title (Carlyle, Speech viii. 3 April 1657). A series of conferences now took place, in which parliament endeavoured to remove Cromwell's scruples as to the title, and agreed to consider his objections to some of the details of the new constitution. On 8 May he gave his final answer: 'Though I think the act of government doth consist of very excellent parts, in all but that one thing of the title as to me. . . I cannot undertake this government with the title of king' (Speech xiv.) All the efforts of the constitutional lawyers had failed to convince Cromwell of the necessity of the restoration of the kingly title.

'I do judge for myself that there is no necessity of this name of king; for the other names may do as well' (Speech xi.) He was half inclined to believe that God had blasted the title as well as the family which had borne it (*ib.*) He contemptuously described the title as 'a feather in the hat,' and the crown as 'a shining bauble for crowds to gaze at or kneel to' (Carlyle, Letter cc.) But if it signified nothing to him, it signified much to others. To the army it meant the restoration of all they had fought to overthrow, and from the first moment they had been loud in their opposition. On 27 Feb. 1657 Lambert and a hundred officers addressed the Protector to refuse the crown,

and on 8 May a petition from many officers against the restoration of monarchy was presented to parliament (Burton, *Diary*, i. 382, ii. 116). This last petition was, according to Ludlow, the sole cause of Cromwell's final refusal (Ludlow, *Memoirs*, 224). From many a staunch Cromwellian outside the army letters and pamphlets against kingship reached the Protector (Nickolls, *Letters addressed to Cromwell*, pp. 139–43; Chidley, *Reasons against choosing the Protector to be King*). It became clear that to accept the crown would alienate the greater part of the army. Such a schism the Protector was extremely anxious to avoid. In his speech on 13 April he told the parliament that good men generally did not swallow the title, and urged them to comply with the weaknesses of men who had been faithful and bled for the cause. 'I would not,' he said, 'that you should lose any servant or friend that might help in this work, that any should be offended by a thing that signifies no more to me than I have told you this does' (Speech xi.)

Thus at the very beginning of the conferences Cromwell plainly stated the reason which led to his final refusal of the title, but he had good reason for delaying the refusal itself. After so many experiments and failures, the petition and advice held forth a prospect of the long-desired settlement. 'I am hugely taken with the word settlement, with the thing, and with the notion of it,' he told parliament. In the scheme in question the religious and civil liberties of the nation seemed to him to be fully secured. There was that monarchical element which he had pronounced desirable in 1651. There were the checks on the arbitrary power of the House of Commons which he had considered indispensable in 1653. Above all, 'that great natural and civil liberty, liberty of conscience,' which had led to the breach with his first parliament, was fully secured in it. 'The things provided in the petition,' said Cromwell, 'do secure the liberties of the people of God so as they never before had them' (Speech xiii.)

Had he definitely refused the crown when it was first offered him, parliament might have thrown up the whole scheme in disgust. Even if they had persisted in enacting the rest of the petition and advice, they would hardly have adopted the Protector's suggestions for its amendment, for those suggestions were adopted in the hope of obtaining his acceptance of the crown. After the refusal of the crown they simply substituted the title of lord protector for that of king, and altered the first clause accordingly. Cromwell accepted the petition thus altered on 25 May, and was a second time installed Protector on 26 June 1657. But his powers under the new constitution were far more extensive than they had been under the 'instrument of government.' He acquired the right to appoint his own successor. With the approval of parliament he was empowered to nominate the members of the newly erected second chamber. The grant of a fixed sum for the maintenance of the army and navy made him to a great extent independent of parliamentary subsidies. The increase of his authority was marked by a corresponding increase in his outward state. At his first inauguration Cromwell had been clad in plain black velvet, and invested with the civil sword as the symbol of his authority. At his second he was robed in purple and ermine, and presented with a golden sceptre. His elder children had married into the families of private gentlemen. Now he matched his third daughter, Mary, with Lord Falconbridge (11 Nov. 1657), and his youngest, Frances, with the heir of the Earl of Warwick (19 Nov. 1657).

As 1657 was the culminating point of Cromwell's greatness at home, so it marked the fullest development of his foreign policy. On 23 March 1657 he concluded an offensive and defensive alliance with France, by which six thousand English foot were to take part in the war in Flanders, and Dunkirk and Mardyke to be England's share of the joint conquests (Guizot, ii. 562; Chéruel, *Histoire de France sous le Ministère de Mazarin*, iii. 52). On 20 April Blake destroyed the Spanish fleet at Santa Cruz, and in September Mardyke passed into Cromwell's hands. Cromwell sought to complete the league with France against the Spanish branch of the Hapsburgs by a league with Sweden against the Austrian branch. It was necessary to support Sweden in order to maintain the freedom of the Baltic and protect English trade thither. It was necessary also to stand up for the protestant cause against the league of the pope, Spain, and Austria to tread it under foot. He spoke of Charles Gustavus as a poor prince who had ventured his all for the protestant cause (Carlyle, Speech xvii.) All depended, however, on the question whether parliament would co-operate with the Protector to maintain the recent settlement. When parliament met in January 1658, Cromwell's party in the House of Commons was weakened by the promotion of many of his supporters to the upper house and the readmission of the members excluded during the first session. The Protector's opening speech was full of confidence that the desired settlement was at last secure. He hailed the

assembled members as the repairers of breaches and the restorers of paths to dwell in, the highest work which mortals could attain to in the world (Speech xvi. 20 Jan. 1658). But the republican leaders refused to recognise the new House of Lords or to transact business with it. They remained deaf to Cromwell's appeals to consider the danger of the protestant interest abroad, and the risk of a new and a bloodier civil war (Speech xvii. 25 Jan. 1658). While they disputed, Charles II had collected in Flanders the Irish regiments in Spanish service, hired Dutch ships for their transport, and was preparing to effect a landing in England; the plan of the opposition was to incite the malcontents in the army and city to present petitions against the late settlement, and to vote, in reply, an address demanding the limitation of the Protector's control over the army and the recognition of the House of Commons as the supreme authority of the nation. Cromwell forestalled the completion of their plot, and, charging them with playing the game of the King of Scots, and seeking to throw everything into a confusion in order to devise a commonwealth again, suddenly dissolved parliament (Speech xviii. 4 Feb. 1658; *Tanner MSS.* lii. 225, 229).

Over the threatened insurrection and invasion Cromwell triumphed without difficulty. City and army again declared their resolution to stand by him. The plots of the anabaptists and the royalists were paralysed by the arrest of their leaders, and the strength of the English navy prevented any landing from Flanders. Abroad his policy seemed still more successful. In February 1658 an English agent mediated the peace of Roschild between Denmark and Sweden. On 28 March the league with France was renewed for another year (Chéruel, iii. 133). In April came news of the defeat of a Spanish attempt to reconquer Jamaica. On 4 June the united forces of France and England defeated the Spaniards before Dunkirk, and on the 15th that place was handed over to Lockhart [see Lockhart, Sir William]. Once more Cromwell intervened on behalf of the Vaudois, and by his influence with Mazarin secured some amelioration of their condition. But this success was more apparent than real. In spite of all opposition another Austrian prince had been elected emperor, and Mazarin was already preparing to make peace with Spain. The war between Sweden and Denmark broke out again in August, and the ambition of Charles Gustavus brought Brandenburg and Holland to the aid of the Danes. A protestant league was impossible, because the protestant powers preferred to pursue their separate national interests. The great aim of the Protector's foreign policy was unsuited to the actual conditions of Europe. The era of religious wars was over, and material rather than religious considerations shaped the mutual relations of European powers. Nevertheless the energy of the Protector's government had given himself and England a great position in Europe. His greatness at home, wrote Clarendon, was a mere shadow to his greatness abroad; and Burnet recalls Cromwell's traditional boast that he would make the name of Englishmen as great as ever that of Roman had been (Clarendon, *Rebellion*, xv. 152; Burnet, *Own Time*, i. 138, ed. 1823). Poets were still more emphatic. 'He once more joined us to the continent,' sang Marvell, while Sprat depicted Cromwell as rousing the British lion from his slumbers, and Dryden as teaching him to roar (*Three Poems upon the Death of Oliver, late Lord Protector*, 1659). Still more glorious appeared his policy when contrasted with that of Charles II. 'It is strange,' notes Pepys, 'how everybody do nowadays reflect upon Oliver and commend him, what brave things he did, and made all the neighbour princes fear him' (*Diary*, 12 July 1667). Of those who inquired into the aims of Cromwell's foreign policy, many, like Morland, praised him for identifying the interests of England with the interest of European protestantism (Morland, *History of the Churches of Piemont*, p. 2). In the parliament of 1659, however, there were loud complaints that the Protector had sacrificed the interests of trade. In the eyes of the merchants and of many of the republicans Holland rather than Spain was the natural enemy of England (Burton, *Diary*, iii. 394; Coke, *Detection*, ii. 38). Still more was he censured by one class of politicians, as the rivalry of France and England grew more bitter, for destroying the balance of power in Europe by his alliance with France against Spain (Bethel, *The World's Mistake in Oliver Cromwell*; Bolingbroke, *Letters on the Study of History*, vii.; Hume, *History of England*).

While abroad Cromwell's policy was only partially successful, he was beginning himself to perceive his failure in England. 'I would have been glad,' he said, 'to have lived under my woodside, to have kept a flock of sheep, rather than undertake such a government as this' (Carlyle, Speech xviii.) The Protector frequently compared himself to a constable set to keep the peace of the parish, and the comparison was not inapt. He could keep order amid contending factions, but he could do no more. He could maintain his government against all oppo-

sition, but he could not found it on the acceptance of the nation.

Maidstone does not hesitate to say that it was the burden of being compelled to wrestle with the difficulties of his place without the assistance of parliament which brought Cromwell to his grave (THURLOE, i. 766). Yet he had hardly dissolved his last parliament when the need of money obliged him to determine to summon another, and he was considering the question of the securities to be exacted from its members during the summer of 1658. In the last months of his life, Cromwell, according to Heath and other royalist writers, was in constant dread of assassination (*Flagellum*, 204). His murder had formed part of the plots of Gerard (1654) and Sindercombe (1657), and incitements to it both from royalist and republican quarters were not wanting. A proclamation was secretly circulated in 1654, promising in the name of Charles II knighthood and 500*l.* a year to the slayer of 'a certain base mechanic fellow called Oliver Cromwell,' who had tyrannously usurped the supreme power (THURLOE, ii. 248). Sexby published 'Killing no Murder' during the debates on the kingship, in 1657. In 1656 Cromwell had thought it necessary to double his guards, but there is no evidence of extraordinary precautions being taken in 1658.

Cromwell's health had long been impaired by the fatigues of war and government. In the spring of 1648, and again in the spring of 1651, he had been dangerously ill, and mentions of his ill-health frequently occur during the protectorate (*Cal. of State Papers*, Dom. p. xvii, 1657–8; GUIZOT, ii. 230). The summer of 1658 was exceedingly unhealthy, and a malignant fever raged so generally in England that a day of public humiliation on account of it was ordered. The death of his favourite daughter, Elizabeth Claypoole (6 Aug. 1658), and attendance on her during her illness seriously affected Cromwell's own health. Even before his daughter's death he had begun to sicken, and his illness finally developed into what was defined as 'a bastard tertian ague.' Early in August he was confined to his bed, but on the 20th George Fox met him riding at the head of his guards in Hampton Court park, and thought he looked like a dead man already (FOX, *Journals*, p. 195). The fever returned and grew worse, and, by the advice of his physicians, Cromwell removed from Hampton Court to Whitehall for change of air. At Whitehall he died, at three o'clock on the afternoon of 3 Sept., on the day after the great storm, and the anniversary of Dunbar and Worcester. (Accounts of Cromwell's illness and death are to be found in the following places: THURLOE, vii. 294–375; *A Collection of several Passages concerning his late Highness Oliver Cromwell in the Time of his Sickness, written by one that was then Groom of his Bedchamber*, 1659, probably by Charles Harvey; Bate, one of Cromwell's physicians, gives some additional information in his *Elenchus Motuum Nuperorum*, pt. ii. p. 234, ed. 1685; and something may be gathered from LUDLOW, *Memoirs*, p. 232, and *Mercurius Politicus*, 2–9 Sept. 1658.)

Cromwell's body after being embalmed was removed to Somerset House (20 Sept.), where his effigy dressed in robes of state was for many days exhibited The funeral was originally fixed for 9 Nov., but, owing to the magnitude of the necessary preparations, did not take place till 23 Nov. (*Mercurius Politicus*). He was buried in Westminster Abbey, in Henry VII's chapel at the east end of the middle aisle, 'amongst kings and with a more than regal solemnity,' writes Cowley. (Accounts of the funeral are given in *Mercurius Politicus* for 1658; NOBLE, i. 275; *Cromwelliana*; BURTON, *Diary*, ii. 516; EVELYN, *Diary*, 23 Nov. 1658.) The expense of the funeral was enormous: 60,000*l.* was allotted for it, and in August 1659, 19,000*l.* was reported to be still owing (HEATH, *Chronicle*, 739; *Cal. of State Papers*, Dom. 1658–9, xi.) In the second session of the Convention parliament a bill for the attainder of Cromwell and other dead regicides was introduced into the House of Commons by Heneage Finch (7 Nov. 1660). On 4 Dec., when the bill was returned from the lords with their amendments, Captain Titus moved that the bodies of Cromwell, Ireton, and Bradshaw should be exhumed and hung on the gallows. This was unanimously agreed to; though many must have secretly agreed with Pepys, whom it troubled, 'that a man of so great courage as he was should have that dishonour done him, though otherwise he might deserve it well enough' (*Diary*, 4 Dec. 1660). Cromwell's body was accordingly disinterred on 26 Jan. 1661, and hung on the gallows at Tyburn on 30 Jan. 1661, the twelfth anniversary of the king's execution. The head was then set up on a pole on the top of Westminster Hall, and the trunk buried under the gallows (*Mercurius Publicus*, 24 Jan., 7 Feb. 1661; KENNET, *Register*, 367; *Parliamentary History*, xxiii. 6, 38; Diaries of Pepys and Evelyn, 30 Jan. 1661). Before long a rumour was spread that the body thus treated was not Cromwell's. When Sorbière was travelling in England in 1663, he heard that Cromwell had caused the royal tombs in Westminster Abbey to be opened, and the bodies to be

transposed, that so his own burial-place might be unknown (Sorbière, *Voyage to England*, p. 68, ed. 1709).

Pepys mentioned Sorbière's story to Jeremiah White, late chaplain to the Protector, who told him that he believed Cromwell 'never had so poor a low thought in him to trouble himself about it' (13 Oct. 1664). Another report was that by Cromwell's last orders his body had been secretly conveyed away and buried at the dead of night on the field of Naseby, 'where he had obtained the greatest victory and glory' (*Harleian Miscellany*, ii. 286). A number of references to different stories of this nature are collected by Waylen (*House of Cromwell*, 340, 344). A tablet was erected in Westminster Abbey by Dean Stanley to the memory of Cromwell and other persons whose remains were ejected at the Restoration.

Elizabeth Cromwell, the widow of the Protector, survived her husband seven years, dying on 19 Nov. 1665 (Noble, i. 123). Of her life and character little is really known. One of her letters to her husband is printed by Nickolls (*Letters addressed to Cromwell*, p. 40). Ludlow mentions her unwillingness to take up her residence at Whitehall, and the gossip of the royalists about her homeliness and parsimony is collected in a pamphlet entitled 'The Court and Kitchen of Elizabeth, commonly called Joan Cromwell.' On her husband's death she was voted the sum of 20,000*l.*, an annuity of 20,000*l.*, and St. James's Palace for residence (*Cal. State Papers*, Dom. p. 11, 1658–9). But this does not seem to have been paid, for one of the requirements of the army petition (12 May 1659) was that an annuity of 8,000*l.* should be settled on the Protector's widow (*Parliamentary History*, xxi. 405). After the Restoration she found a refuge with her son-in-law, John Claypoole, at Norborough in Northamptonshire (Noble, i. 123–9).

The following is a list of the children of Oliver and Elizabeth Cromwell: Robert, baptised 13 Oct. 1621, died May 1639, described in the register of Felstead Church as 'Eximie pius juvenis Deum timens supra multos' (Noble, i. 132; Forster, *Edinburgh Review*, January 1856); Oliver, baptised 6 Feb. 1622–1623, cornet in Lord St. John's troop in the army of the Earl of Essex, died of small-pox in March 1644 (Noble, i. 132; Gardiner, *History of the Great Civil War*, i. 369); Richard, afterwards lord protector, born 4 Oct. 1626 [see Cromwell, Richard]; Henry, afterwards lord-lieutenant of Ireland, born 20 Jan. 1627–8 [see Cromwell, Henry]; Bridget, baptised 4 Aug. 1624, married Henry Ireton 15 June 1646, and after his death Charles Fleetwood [see Ireton, Henry; Fleetwood, Charles]; Elizabeth, baptised 2 July 1629, married John Claypoole [see Claypoole, Elizabeth; Claypoole, John]; Mary, baptised 9 Feb. 1636–7, married Lord Fauconberg 19 Nov. 1657 [see Belasyse, Thomas], died 14 March 1712 (Noble, i. 143; Waylen, p. 96); Frances, baptised 6 Dec. 1638, married Robert Rich 11 Nov. 1657, and after his death Sir John Russell, bart., of Chippenham, died 27 Jan. 1720–1 (Noble, i. 148; Waylen, p. 102). Lists of the engraved portraits of Cromwell are given by Granger and Noble (Granger, *Biographical History*; Noble, i. 300), and the catalogue of the prints inserted in the Sutherland copy of Clarendon in the Bodleian may also be consulted with advantage. Some additional information on this subject is to be found in Walpole's 'Anecdotes of Painting' (ed. Dallaway and Wornum, pp. 432, 529). Walpole is the authority for the story of Cromwell and Lely. Captain Winde told Sheffield, duke of Buckingham, that Oliver certainly sat to Lely, and while sitting said to him: 'Mr. Lely, I desire you would use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts, and everything, otherwise I never will pay a farthing for it' (*ib.* 444). Of his portraits the most characteristic is that by Cooper at Sidney Sussex College, Cambridge. Of caricatures and satirical prints a list is given in the 'Catalogue of Prints and Drawings in the British Museum, Division I., Satires,' vol. i. 1870. An account of all medals, coins, and seals representing Cromwell is given by Mr. Henfrey in his elaborate 'Numismata Cromwelliana,' 1877. Of Cromwell's person the best description is that given by Maidstone, the steward of his household. 'His body was well compact and strong, his stature under six feet, I believe about two inches, his head so shaped as you might see it a storehouse and shop both of a vast treasury of natural parts.' 'His temper was exceeding fiery, as I have known; but the flame, if it kept down for the most part, was soon allayed with those moral endowments he had. He was naturally compassionate towards objects in distress, even to an effeminate measure. . . . A larger soul, I think, hath seldom dwelt in a house of clay than his was' (Thurloe, i. 766). Warwick, a less favourable observer, speaks of Cromwell's 'great and majestic deportment and comely presence' when protector, and Clarendon remarks that 'as he grew into place and authority his parts seems to be renewed, and when he was to act the part of a great man he did it without

any indecency through the want of custom' (Warwick, *Memoirs*, p. 247; Clarendon, *Rebellion*, xv. 148).

Few rulers were more accessible to petitioners, and accounts of interviews with the Protector are very numerous. With old friends he would occasionally lay aside his greatness and be extremely familiar, and in their company, in the intervals of the discussion of state affairs, he would amuse himself by making verses and occasionally taking tobacco (Whitelocke, *Memorials*, f. 656). Throughout his life Cromwell retained a strong taste for field sports. Aubrey notices his love for hawking, and the favour Sir James Long thereby found with him (*Letters from the Bodleian*, ii. 433). English agents in the Levant were commissioned to procure arabs and barbs for the Protector, and horses were the frequent present of foreign princes to him. His accident when driving the six horses sent him by the Duke of Oldenburg was celebrated by Wither and Denham (Denham, *The Jolt*; Wither, *Vaticinium Casuale*). Equally strongly marked was Cromwell's love for music (*Perfect Politician*, p. 217). 'He loved a good voice and instrumental music well,' says Wood, and tells the story of a senior student of Christ Church, expelled by the visitors, whom Cromwell restored to his studentship in return for the pleasure which his singing had given him (Wood, *Life*, p. 102). Nor was he without feeling for other arts. Cromwell's care kept Raphael's cartoons in England, his rooms at Hampton Court and Whitehall were hung with finely worked tapestries, and many good puritans were scandalised by the statues which he allowed to remain standing in Hampton Court gardens (*Cal. State Papers*, Dom.; Nickolls, *Letters addressed to Cromwell*, p. 115). Cromwell protected and encouraged learning and literature. With his relative, Waller, he was on terms of considerable intimacy; he allowed Hobbes and Cowley to return from exile, and he released Cleveland when he was arrested by one of the major-generals. Milton and Marvell were in his service as Latin secretaries, and he also employed Marvell as tutor to one of his wards. He personally intervened with the Irish government to save the estate of Spenser's grandson, but rather on account of his grandfather's writings on Ireland than his poetry (Prendergast, *Cromwellian Settlement of Ireland*, p. 117). Ussher, Dr. Brownrigg, and other learned royalists were favoured by the Protector, and Walton was assisted in the printing of his polyglot bible.

Cromwell protected the universities from the attacks of the anabaptists, and even Clarendon admits that they flourished under his government. He was chancellor of Oxford from 1651 to 1657, presented a number of Greek manuscripts to the Bodleian, and founded a new readership in divinity (Wood, *Annals*, ii. 667). In 1656 he granted a charter to the proposed university at Durham (Burton, *Diary*, ii. 531).

Of Cromwell's character contemporaries took widely different views. To royalists like Clarendon he was simply 'a brave, bad man;' and it was much if they admitted, as he did, that the usurper had some of the virtues which have caused the memory of men in all ages to be celebrated (*Rebellion*, xv. 147–56). To staunch republicans like Ludlow, Cromwell was an apostate, who had throughout aimed at sovereignty and sought it from the most selfish personal motives. Ludlow's charges were well replied to by an anonymous writer immediately on the publication of his 'Memoirs' (*Somers Tracts*, ed. Scott, vi. 416). Baxter expresses a very popular view in his sketch of Cromwell's career (*Reliquiæ Baxterianæ*, p. 99). 'Cromwell,' says Baxter, 'meant honestly in the main, and was pious and conscionable in the main course of his life till prosperity and success corrupted him. Then his general religious zeal gave way to ambition, which increased as successes increased. When his successes had broken down all considerable opposition, then was he in face of his strongest temptations, which conquered him when he had conquered others.' A study of Cromwell's letters and speeches leads irresistibly to the conclusion that he was honest and conscientious throughout. His 'general religious zeal' and his 'ambition' were one. Before the war began he expressed his desire 'to put himself forth for the cause of God, and in his last prayer gave thanks that he had been 'a mean instrument to do God's people some good and God service.' He took up arms for both civil and religious liberty, but the latter grew increasingly important to him, and as a ruler he avowedly subordinated 'the civil liberty and interest of the nation' 'to the more peculiar interest of God' (Carlyle, Speech viii.) Save as a means to that end, he cared little for constitutional forms. 'I am not a man scrupulous about words, or names, or such things,' he told parliament, and he spoke with scorn of 'men under the bondage of scruples' who could not 'rise to the spiritual heat' the cause demanded (Speeches viii. xi.) In that cause he spared neither himself nor others. 'Let us all be not careful,' he wrote in 1648, 'what men will make of these actings. They, will they, nill they, shall fulfil the good pleasure

of God, and we shall serve our generations. Our rest we expect elsewhere: that will be durable' (CARLYLE, Letter lxvii.)

[I. The earliest lives of Cromwell were either brief chronicles of the chief events of his life or mere panegyrics. Of these the following may be mentioned: 'A more exact Character and perfect Narrative of the late right noble and magnificent Lord O. Cromwell, written by T. l'W. (Thomas le Wright) of the Middle Temple, London, for the present perusal of all honest patriots,' 1658, 4to; 'The Portraiture of His Royal Highness Oliver, late Lord Protector, in his Life and Death,' 1658, 12mo; 'The Idea of His Highness Oliver, Lord Protector, with certain brief Reflections on his Life' (by Richard Flecknoe), 1659, 12mo; 'History and Policy reviewed in the heroic Actions of His Most Serene Highness Oliver, Lord Protector, from his Cradle to his Grave, as they are drawn in lively parallels to the Ascents of the great Patriarch Moses in Thirty Degrees to the Height of Honour, by H. D.' (Henry Dawbeney), 1659; 'History of the Life and Death of Oliver, Lord Protector,' by S. Carrington, 1659. But the only early life of any value is 'The Perfect Politician, or a full View of the Life and Actions, Military and Civil, of O. Cromwell,' 8vo, 1660 (by Henry Fletcher). The edition of 1680 is that quoted in this article. The Restoration was followed by a series of lives written in a royalist spirit, of which the chief is James Heath's 'Flagellum, or the Life and Death, Birth and Burial of Oliver Cromwell, by S. T., Gent.,' 8vo, 1663; an abridgment of this is reprinted in the 'Harleian Miscellany,' i. 279, ed. Park. Cowley's 'Vision concerning His late Pretended Highness, Cromwell the Wicked,' was published in 1661, and Perrinchief's 'Agathocles, or the Sicilian Tyrant,' in the same year. Fairer, though by no means favourable, was the popular 'Life of Cromwell,' of which several editions were published by Richard Burton at the end of the seventeenth century; and there was also published in 1698 'A Modest Vindication of Oliver Cromwell from the Unjust Accusations of Lieutenant-general Ludlow in his "Memoirs,"' 4to (reprinted in the 'Somers Tracts,' vi. 416). Biographies of Cromwell were very numerous during the eighteenth century, and became more and more favourable. First appeared, in 1724, 'The Life of Oliver Cromwell, Lord Protector of the Commonwealth, impartially collected,' by Kimber, which reached five or six editions. This was followed by 'A Short Critical Review of the Political Life of Oliver Cromwell, by a Gentleman of the Middle Temple' (John Banks), 1739, 8vo, which reached a third edition in 1760. In 1740 the Rev. Francis Peck published his 'Memoirs of the Life and Actions of Oliver Cromwell, as delivered in three Panegyrics of him written in Latin;' Peck also published various papers relating to Cromwell in his 'Desiderata Curiosa,' 1732–5. More valuable was 'An Account of the Life of Oliver Cromwell' after the manner of Bayle, by William Harris, D.D., published in 1762, and forming the third volume of the collection of lives by Harris published in 1814. In 1784 appeared Mark Noble's 'Memoirs of the Protectoral House of Cromwell,' 'a kind of Cromwellian biographical dictionary' Carlyle terms it, the third edition of which, dated 1787, is here referred to. The nineteenth century opened with the publication of 'Memoirs of the Protector, Oliver Cromwell, and of his sons Richard and Henry, illustrated by original Letters and other Family Papers,' by Oliver Cromwell [q. v.], a descendant of the family. The author was a great-grandson of Henry Cromwell, and his last descendant in the male line. His avowed object was to vindicate the character of the Protector, and his work is valuable as containing copies of original letters and authentic portraits in the possession of the Cromwell family. These papers were in 1871 in the possession of Mrs. Prescott (Hist. MSS. Comm. 2nd Rep. 97). Forster's 'Life of Cromwell,' 1839, which forms two volumes of the series of 'Lives of Eminent British Statesmen' in Lardner's 'Cabinet Cyclopædia,' is a work of considerable research, but written too much from the standpoint of the republican party. The vindication of Cromwell's character which his descendant had attempted was achieved by Carlyle in 'Oliver Cromwell's Letters and Speeches,' 1845, but as an account of Cromwell's government and policy Carlyle's work is far from complete. Of later English lives the only one deserving mention is that by J. A. Picton, 'Oliver Cromwell, the Man and his Mission,' 1883. Foreign lives are numerous, but of little value. Galardi's 'La Tyrannie Heureuse, ou Cromwell Politique,' 1671, is mainly based on Heath, and the lives by Raguenet (1691) and Gregorio Leti (1692) are interesting as works of imagination. The first foreign life of any value is that of Villemain (1819). The last, 'Oliver Cromwell und die puritanische Revolution,' by Moritz Brosch, 1886, contains the results of some recent researches in Italian archives. Guizot's 'Histoire de la République d'Angleterre et de Cromwell' (translated, 2 vols. 1854), Ranke's 'History of England' (translated, 6 vols. 1875), and Masson's 'Life of Milton' (6 vols. 1857–80) are indispensable for the history of Cromwell's government, and Gardiner's 'History of England' (10 vols. 1883–4) and 'History of the Great Civil War,' 1886, for Cromwell's earlier career. Godwin's 'History of the Commonwealth of England' (4 vols. 1824–8) is still valuable from the author's knowledge of the pamphlet literature of the period.

II. Of the authorities valuable for special portions of Cromwell's life the following may be mentioned. The evidence relating to Cromwell's life up to 1642 is collected in Sanford's 'Studies and Illustrations of the Great Rebellion,' 1858. For the first civil war Rushworth's 'Collections,' vols. v. vi.; Sprigge's 'Anglia Rediviva,' 1647; the 'Fairfax Correspondence,' vols. iii. iv. ed. Bell, 1849; the 'Letters of Robert Baillie,' ed. Laing,

3 vols. 1841; and the Camden Society's volume on 'Manchester's Quarrel with Cromwell' will be found most useful. The scantiness of the 'Domestic State Papers' of this period is in part supplied by private collections, among which the Tanner, Carte, and Clarendon MS. in the Bodleian Library, and by the papers calendared in the reports of the Commission on Historical Manuscripts, of which the Lowndes and Verney MSS., and the papers of the Dukes of Sutherland and Manchester, are the most valuable. The journals of the two houses of parliament and the great collection of pamphlets and newspapers in the British Museum are now and throughout indispensable. A volume of extracts from newspapers relating to Cromwell was published in 1810 under the title of 'Cromwelliana,' but except for the Protectorate the collection is very incomplete. Volumes vi. vii. of Rushworth's 'Collection,' supplemented by the papers printed in the 'Old Parliamentary History' (24 vols. 1751–1762), illustrate Cromwell's conduct in 1647–8. The 'Memoirs' of Denzil Holles (1699) and Berkeley (1702), the 'Vindication' of Sir William Waller (1793), the 'Narrative and Vindication of John Ashburnham,' published by Lord Ashburnham in 1830, Walker's 'History of Independency,' parts i. ii., 1648–9, and the pamphlets of Lilburn, Wildman, and other leaders of the levellers supply useful but partial and hostile evidence. Major Huntingdon's charges against Cromwell, and the narratives of Holles and Berkeley are reprinted in the 'Select Tracts relating to the Civil Wars in England,' published by Maseres in 1815. A small volume of letters to and from Colonel Hammond, which contains several of Cromwell's letters, was published by Birch in 1764. The Memorials of Whitelocke and the Memoirs of Edmund Ludlow become now of greater importance for Cromwell's personal history, and from 1648 his own letters are less scanty. His share in the first portion of the campaign of 1648 is illustrated by J. R. Phillips, 'The Civil War in Wales and the Welsh Marches,' 2 vols. 1874; while Burnet's 'Lives of the Dukes of Hamilton,' 1673, and the 'Memoirs' of Captain Hodgson (1806), and Sir James Turner (Bannatyne Club, 1829) describe the campaign against the Scots. Cromwell's Irish expedition may be followed in the 'Contemporary History of Affairs in Ireland 1641–52,' edited by Mr. J. T. Gilbert (3 vols. 1879–80), in Carte's 'Life of Ormonde' (3 vols. 1735–6), and the papers collected by him, and in Murphy's 'Cromwell in Ireland' (1883); while its results are described in Prendergast's 'Cromwellian Settlement of Ireland' (2nd ed. 1875). For the second Scotch war Sir James Balfour's 'Brief Memorials and Passages of Church and State' (Works, vols. iii. iv. 1825), 'The Journal of Sir Edward Walker' (Historical Collections, 1707, p. 155), and Baillie's 'Letters' are of value; while for both Scotch and Irish wars the Tanner MSS. and the newspapers of the time are exceptionally valuable from the amount of official correspondence they contain. A number of newspaper letters relating to the Scotch war are printed in Scott's edition of the 'Memoirs' of Captain Hodgson (1806), and Cary's 'Memorials of the Civil Wars' consists exclusively of letters from the Tanner MSS. The volume entitled 'Original Letters and Papers of State addressed to Oliver Cromwell,' published by John Nickolls in 1743 (often called the 'Milton State Papers'), consists largely of papers referring to the Scotch war. Bisset's 'History of the Commonwealth of England' (2 vols. 1864–7) covers the years 1649–53, and is based on the Domestic State Papers. The Calendars of the Domestic State Papers, now extending from 1649 to 1660, form the groundwork of the history of Cromwell's administration. Materials for an account of his relations with his parliaments are supplied by the 'Journals of the House of Commons,' the 'Diary of Thomas Burton' (4 vols. 1828), and the 'Old Parliamentary History' (24 vols. 1751–62). His legislation is contained in the 'Collection of Proclamations and Ordinances' published in 1654, and in Henry Scobell's 'Collection of Acts and Ordinances (1656). A number of pamphlets relating to the protectorate are reprinted in the 'Harleian Miscellany,' and in the sixth volume of the 'Somers Tracts' (ed. 1809). Owing to the increasing severity of the censorship the newspapers are for this period of much less value. The 'Memoirs of Edmund Ludlow' (1751) and the 'Life of Colonel Hutchinson' (2 vols. 1806) give the views of the republican opposition; Baxter's 'Life' those of the presbyterians ('Reliquiæ Baxterianæ,' 1696); Clarendon's 'History of the Rebellion' (7 vols. 1849); the 'Clarendon State Papers' (3 vols. 1767–86), and the calendars of those papers (3 vols. 1872–6) supply an account of the views and intrigues of the royalists. 'Thurloe State Papers' consist chiefly of documents relating to Cromwell's police, to the government of Ireland and Scotland, and contain also the greater part of the correspondence of Cromwell's foreign office. To these must be added, for the study of the Protector's foreign policy, the letters of state written by Milton in Cromwell's name, which are to be found in most editions of his prose works, and the volume of 'Original Papers, illustrative of the life of Milton,' published by the Camden Society in 1859. The histories of Guizot and Ranke are specially valuable for this subject, and there are also numerous monographs dealing with Cromwell's relations with special European powers. Among these may be named Bourelly's 'Cromwell et Mazarin' (1886); Berchet's 'Cromwell e la Repubblica di Venezia,' 1864; Vreede's 'Nederland en Cromwell,' 1853. Two of Cromwell's ambassadors to Sweden have left relations of their missions; Whitelocke, 'Embassy to Sweden,' 2 vols. ed. by Reeve, 1855, and Meadowe, 'Narrative of the Principal Actions in the War between Sweden and Denmark before and after the Roschild Treaty,' 1677. His relations with Switzerland and the Vaudois

are the subject of Morland's 'History of the Evangelical Churches of Piemont,' 1658, Vaughan's 'Protectorate of Oliver Cromwell,' 2 vols. 1838, and an article in Sybel's 'Historische Zeitschrift' for 1878, by Stern, entitled 'Oliver Cromwell und die evangelischen Kantone der Schweiz.' The despatches of the Genoese ambassador in England during the protectorate have been published by Prayer:—'O. Cromwell dalla bataglia di Worsester alla sua morte,' 1882. Of articles and short studies relating to Cromwell the most notable are those contained in Forster's 'Biographical Essays' (1860), Goldwin Smith's 'Three English Statesmen' (1868), and Canon J. B. Mozley's 'Essays' (1878). The 'Quarterly Review' for March 1886 contains an article entitled 'Oliver Cromwell: his Character illustrated by himself.' A discussion of the authenticity of the Squire Papers is to be found in the 'English Historical Review' for 1886, and some additional letters of Cromwell's are printed in the same periodical (January 1887). The question of the fate of Cromwell's remains is discussed by Mr. Churton Collins, 'What became of Cromwell?' ('Gentleman's Magazine,' 1881).] C. H. F.

CROMWELL, OLIVER (1742?–1821), biographer, born in or about 1742, was the son of Thomas Cromwell of Bridgewater Square, London, by his second wife Mary, daughter of Nicholas Skinner, merchant, of London. From the pedigree in Clutterbuck's 'Hertfordshire' (ii. 95–8) it will be seen that he was lineally descended from the Protector, being the great-grandson of Henry Cromwell [q. v.], lord-deputy of Ireland and M.P. for Cambridge, fourth son of the Protector. For many years he practised as a solicitor in Essex Street, Strand, and was also clerk to St. Thomas's Hospital. By the wills of his cousins, Elizabeth, Anne, and Letitia, daughters of Richard Cromwell, he became possessed of the manor of Theobalds and estate of Cheshunt Park, Hertfordshire. At the last-named place he built a house in 1795, and died there on 31 May 1821, aged 79 (*Gent. Mag.* vol. xci. pt. i. pp. 569–70). By his marriage on 8 Aug. 1771 to Mary, daughter of Morgan Morse, solicitor, he had issue a son, Oliver, who died in infancy, and a daughter, Elizabeth Oliveria, married on 18 June 1801 to Thomas Artemidorus Russell of Cheshunt, who succeeded to the estates. The year before his death Cromwell brought out in handsome quarto 'Memoirs of the Protector, Oliver Cromwell, and of his sons, Richard and Henry' (third edition, 2 vols. 8vo, 1823), condemned by Carlyle as 'an incorrect, dull, insignificant book' (*Cromwell's Letters and Speeches*, 2nd edit. ii. 161 *n.*)

[Noble's Memoirs of the Protectoral House of Cromwell, i. 232–3; Clutterbuck's Hertfordshire, ii. 99, 105; Cussans's Hertfordshire, Hundred of Hertford, pp. 214, 235; Palmer's Perlustration of Great Yarmouth, iii. 286–7.] G. G.

CROMWELL, RICHARD (1626–1712), Lord Protector, third son of Oliver Cromwell [q. v.] and Elizabeth Bourchier, was born on 4 Oct. 1626 (Noble, i. 158). He is said to have been educated at Felstead school, like his eldest brother Robert (*ib.* i. 158), and probably entered the parliamentary army as his brothers Oliver and Henry did. Lilburn, writing in 1647, states that both Cromwell's sons then held commissions in the army, and only Richard and Henry then survived (*Cromwelliana*, p. 36). On 27 May 1647 Richard Cromwell was admitted a member of Lincoln's Inn (Noble, i. 159). In February 1648, through the good offices of Colonel Richard Norton, negotiations were commenced for the marriage of Richard Cromwell with Dorothy, daughter of Richard Mayor, or Major, of Hursley in Hampshire. The treaty was broken off on the question of settlements, but resumed again in February 1649, and ended in Richard's marriage to Dorothy Mayor on 1 May 1649 (Carlyle, Letters liii. lvi. lxxxvii. xcvi.) The character of Richard Cromwell at this period may be gathered from his father's letters. Cromwell suspected his son of idleness and lack of the seriousness which the times required (*ib.* xcix. ci.) He urged Mr. Mayor to give his son-in-law plenty of good advice. 'I would have him mind and understand business, read a little history, study the mathematics, and cosmography; these are good with subordination to the things of God; better than idleness or mere worldly contents; these fit for public services for which a man is born' (*ib.* c.) In a subsequent letter to Richard himself his father urged him to 'take heed of an inactive, vain spirit, read Sir Walter Raleigh's history of the world, and endeavour to learn how to manage his own estate' (*ib.* cxxxii.) But Richard did not follow these counsels; he exceeded his allowance and fell into debt, neglected the management of his estate, and allowed himself to be defrauded by his bailiff (*ib.* clxxviii.) During the early part of the protectorate he appears to have devoted himself entirely to hunting and field sports. In the parliaments of 1654 and 1656 Richard was in each case returned for two constituencies, but decided to sit in the former for Hampshire, in the latter for Cambridge (*Return of Names of Members elected to serve in Parliament*, 1878, pp. 501, 505). On 11 Nov. 1655 the Protector appointed Richard one of the committee of trade and navigation; this was his first public employment. The Protector at first seems to have kept back his sons; his desire was, he wrote, that they should both have lived pri-

vate lives in the country (22 June 1655, Letter cxcix). He informed parliament in January 1655 that if they had offered to make the government hereditary in his family he would have rejected it; men should be chosen to govern for their love to God, to truth and to justice, not for their worth; for as it is in the Ecclesiastes, 'Who knoweth whether he may beget a fool or a wise man?' (Carlyle, Speech iv.) After the second foundation of the protectorate, and the attribution to the Protector by the petition and advice of the right to nominate his own successor, a change seems to have taken place in Cromwell's policy. Richard was brought to the front and given a prominent place in the government. He became chancellor of the university of Oxford in his father's place (18 July 1657, *Mercurius Politicus*, pp. 7948, 7957), a member of the council of state (31 Dec. 1657, *Cal. of State Papers*, Dom. 1657–8, pp. 208, 239), and was given the command of a regiment (before March 1658, *ib.* p. 338). He was naturally nominated a member of Cromwell's House of Lords, and is the subject of a very unfavourable sketch in a republican pamphlet on that body. 'A person well skilled in hawking, hunting, horse-racing, with other sports and pastimes; one whose undertakings, hazards, and services for the cause cannot well be numbered or set forth, unless the drinking of King Charles, or, as is so commonly spoken, of his father's landlord's health' ('A Second Narrative of the late Parliament,' 1658, *Harleian Miscellany*, iii. 475). Although no public nomination had taken place, Richard was already regarded by many as his father's destined successor (*ib.*; see also Lockhart's letters in *Cal. State Papers*, Dom. 1657–8, p. 266). On his journeys through England he was received with the pomp befitting the heir of the throne (*Mercurius Politicus*, 1–8 July 1658, 'Account of Richard Cromwell's Visit to Bristol'). The question of the succession was raised in August 1658 by the Protector's illness. A letter written by Richard on 28 Aug. to John Dunch shows that he expected his father to recover (*Parliamentary History*, xxi. 223). No nomination had then taken place. Thurloe, in a letter dated 30 Aug. 1658, states that Cromwell, immediately before his second installation as Protector, nominated a successor in a sealed paper addressed to Thurloe himself, but kept the paper in his own possession; and the name of the person a secret (Thurloe, vii. 364). After he fell sick at Hampton Court he sent a messenger to search for the paper in his study at Whitehall, but it could not be found. There were, therefore, fears lest he should die before appointing a successor. In a subsequent letter Thurloe states that Cromwell on Monday, 30 Aug., declared Richard his successor, but Fauconberg, writing on 30 Aug., states that no successor is yet declared, and in a letter of 7 Sept. states that Richard was nominated on the night of 2 Sept., and not before (*ib.* 365, 372, 375). According to Baker's 'Chronicle' Richard was twice nominated, first on 31 Aug. and again more formally on 2 Sept., and this story appears best to reconcile the conflicting accounts given by Thurloe and Fauconberg (Baker, *Chronicle*, ed. 1670, p. 652). Richard was proclaimed protector some three hours after his father's death. According to Fauconberg the intervening time was spent simply in drawing up the proclamation (Thurloe, 375); but an interview is also said to have taken place between the leaders of the civil and military parties in the council, in which the latter solemnly pledged themselves to accept Richard (Baker, 653). The official proclamation of Richard may be found in 'Mercurius Politicus,' 3 Sept. 1658; the 'Old Parliamentary History,' xxi. 228. Richard's accession met, for the moment, with universal acceptance. Addresses from every county and public body in England fill the pages of 'Mercurius Politicus,' and are to be found collected in a pamphlet said to be by Vavasour Powell ('A True Catalogue or Account of the several Places and most eminent Persons in the Three Nations by whom Richard Cromwell was proclaimed Lord Protector: as also a Collection of the most material Passages in the several blasphemous, lying, flattering Addresses, being ninety-four in number, &c.,' 1659). The university of Cambridge combined lamentations and rejoicings in verses entitled 'Musarum Cantabrigiensium luctus et gratulatio.' The court of France, which went into mourning for Oliver, conveyed the friendliest assurances to Richard. Spain sent overtures for peace, and John De Witt expressed to the English envoy his lively joy at Richard's peaceful accession (Guizot, i. 9; Thurloe, vii. 379). One danger, however, threatened the new government from the very beginning. Thurloe, in announcing to Henry Cromwell his brother's easy and peaceable entrance upon his government ('There is not a dog that wags his tongue, so great a calm are we in'), was obliged to add: 'There are some secret murmurings in the army, as if his highness were not general of the army as his father was.' 'Somewhat is brewing underhand,' wrote Fauconberg a week later; 'a cabal there is of persons, and great ones, resolved, it is feared, to rule themselves or set all on fire' (Thurloe, vii. 374, 386). An

address from the officers of the army, promising support, was presented to Richard on 18 Sept. (*Mercurius Politicus*, 18 Sept. 1658; *Parliamentary History*, xxi. 236). At the beginning of October, however, a number of officers met together and resolved to petition for the appointment of a commander-in-chief, who should be a soldier and have the appointment of inferior officers, and that for the future no officer should be dismissed but by the sentence of a court-martial (Thurloe, vii. 434–6). This petition does not seem to have been actually presented, but Richard called the officers then in London together, heard their desires, and then in an able speech, partly composed by Thurloe, set forth his reasons for refusing to comply with their wishes (*ib.* vii. 447). He ended by saying that nothing troubled him so much as that the pay of the army was in arrears, and expressing his intention to settle their pay better for the future. In pursuance of this policy he had already, if Bordeaux is to be trusted, increased the pay of the soldiers, raising that of the cavalry fourpence and that of the infantry twopence a day, by which sums their pay had been reduced some years before (Guizot, i. 238). Besides the divisions in the army there were divisions in the council. The military members were jealous of the influence of Thurloe with the Protector, and he was driven to ask leave to retire (Thurloe, vii. 490). It was said that Thurloe governed the Protector, and St. John and Pierrepoint governed Thurloe (*Clarendon State Papers*, iii. 423). An attempt to add Lords Broghil and Falconbridge to the council roused fierce opposition (Baker, p. 657; Guizot, i. 271). Under these circumstances there was a certain hesitation in the foreign policy of the government. England was still at war with Spain, and pledged by the policy of the late protector to assist Sweden against Denmark and its German allies. But in spite of the pressure of Mazarin, Richard's advisers delayed intervening on behalf of Sweden (Guizot, i. 23). In November, however, a fleet under Admiral Goodson was despatched to the Sound, but it was met by contrary winds and returned having effected nothing (*Cal. State Papers*, Dom. 1658–9, pp. 182, 198, 231). A parliament was necessary to decide between contending parties, to strengthen the government in its foreign negotiations, and provide for the needs of the public service. So great was the government's need of money that the Protector had been driven to attempt to borrow 50,000*l.* from Mazarin, the garrison of Dunkirk was in a state of mutiny, and there were rumours in London that the soldiers meant to seize the body of the late protector as security for their pay (Guizot, i. 21, 29, 260). On 29 Nov. it was decided to call a parliament, and to make it more favourable to the government it was resolved to return to the old method of election. The little boroughs were more easy to influence than the larger constituencies created by the 'instrument of government' and the petition and advice. The representatives of Ireland and Scotland were retained, because those countries could be relied on to return supporters of the government (Thurloe, vii. 541; Ludlow, ed. 1751, p. 234). Parliament met on 27 Jan. 1659, and it was computed that it contained over two hundred steady supporters of the protectorate, and only fifty determined opponents (*Clarendon State Papers*, iii. 440). Richard's opening speech contained a dignified tribute to his father, and assurance of his resolution to govern through parliaments. He commended to the care of the house the payment of the arrears of the army and the preservation of the freedom of the Sound (*Parliamentary History*, xxi. 265; Burton, iii. 7). An opponent notes that the Protector made, 'beyond expectation, a very handsome speech, exceeding that which followed by his keeper of the great seal' (Bethel, 'A Brief Narrative of the Parliament called by Richard Cromwell,' annexed to *The Interests of the Princes and States of Europe*, 1694, p. 334). On 1 Feb. Thurloe introduced a bill for the recognition of the Protector (Burton, iii. 27). In the debate on the second reading the opposition, while professing great affection for Richard's person, refused to admit the validity of his authority. 'I do love the person of the Lord Protector,' said Haselrig; 'I never saw nor heard either fraud or guile in him.' 'If you think of a single person, I would sooner have him than any man alive,' said Scott. 'The sweetness of his voice and language has won my heart, and I find the people well satisfied with his government,' said a third member (*ib.* iii. 104, 112). On 14 Feb. by 223 to 134 votes it was decided 'to recognise and declare his highness, Richard, lord protector, to be the lord protector and chief magistrate of England, Scotland, and Ireland,' but the opposition secured the omission of the term 'undoubted,' and the addition of a resolution that the Protector's power should be bounded by supplementary clauses to form part of the bill (*ib.* iii. 287; *Clarendon State Papers*, iii. 426). The question next raised was the recognition of the second chamber established by the petition and advice, and it was resolved on 25 March, by 198 to 125 votes, 'to transact with the persons now sitting in the other

house, as a house of parliament, during this present session' (Burton, iv. 293). It was also resolved that the Scotch and Irish members should be admitted to sit and vote during the present parliament (21 and 23 March, *ib.* iv. 219, 243). Moreover, in the debates on foreign affairs, though the republicans made a damaging attack on the foreign policy of the late protector, and raised the whole question of the right of peace and war, the disposal of the fleet to be set out was eventually left in the hands of the Protector, instead of being entrusted to a committee (*ib.* iii. 376, 493). At the end of March a fleet was accordingly despatched to the Sound under the command of Admiral Montague. By these repeated victories the essential principles of Richard's government had obtained parliamentary sanction, but in two respects he was less successful. The debates on the question of supplies were long and bitter. The existence of the fixed revenue of 1,300,000*l.* established by the petition and advice was attacked, and, when a bill was introduced to settle certain taxes on the Protector for life, it was defeated by a resolution that, after the termination of the present parliament, no tax should be levied under any previous law or ordinance, unless expressly sanctioned by the present parliament (*ib.* iv. 327, 1 April). Still more serious were the proceedings of the committee of grievances. The cases of Fifth-monarchy men imprisoned without legal trial, cavaliers deported to Barbadoes, and persons oppressed by the major-generals, gave rise to excited discussion. One of the major-generals was impeached, and a committee was appointed to consider of a course of proceeding against him, and against other delinquents (*ib.* iv. 412, 12 April). From the first these proceedings threatened the soldiers who had executed the orders of the late government and roused the hostility of the army. About the end of March Fleetwood and Desborough contrived to obtain the consent of Richard to the meeting of the council of the army, but the history of this transaction is obscure (Morris, *Orrery State Papers*, i. 54, ed. 1743; Ludlow, p. 242, ed. 1751). On 6 April the council presented a declaration to the Protector setting forth the dangers of the cause and the grievances of the army. It concluded with the demand for a public assertion of the good old cause, a justification and confirmation of all proceedings in the prosecution of it, and a declaration against its enemies (*Parliamentary History*, xxi. 345; Guizot, i. 116). The Protector forwarded the declaration to the House of Commons, who replied to it ten days later by a vote that no general council of officers should be held without the permission of the Protector and both houses of parliament, and that no person should hold a commission in the army or navy unless he signed an engagement not to interrupt the meetings of parliament (Burton, iv. 461, 18 April). The Protector, who was requested to acquaint the officers with this vote, immediately sent for them, and ordered them to repair to their commands (Thurloe, vii. 658; Guizot, i. 364; Ludlow, p. 243). The council professed obedience, but continued their meetings and prepared for action. It was believed that an attempt would be made to seize the Protector at Whitehall. Colonel Charles Howard and Colonel Ingoldsby offered to arrest the chief conspirators, but Richard is traditionally reported to have answered, 'I will not have a drop of blood spilt for the preservation of my greatness, which is a burden to me' (Heath, *Chronicle*, p. 744; Noble, i. 330). He sent for Fleetwood to Whitehall, but Fleetwood did not even answer his summons, and ordered a rendezvous of the army at St. James's for 21 April. The Protector ordered a rendezvous at Whitehall at the same time, but nearly all the regiments in London obeyed Fleetwood, and even the greater part of regiments held trustworthy deserted their commanders and marched to St. James's. On the afternoon of the 21st Desborough came to Richard at Whitehall and told him 'that if he would dissolve his parliament the officers would take care of him; but that if he refused so to do they would do it without him, and leave him to shift for himself' (Ludlow, p. 244). After some hours' hesitation Richard decided to throw in his lot with the army. Bordeaux, in a despatch written the day before, had predicted that he would do so, and had given the reasons. 'He will yield to the wishes of the army leaders, and prefer this to placing himself in the hands of the parliament, which is composed of men of no solidity who would desert him at a pinch, and some of whom are on his side only so long as they believe it to be consistent with the design of restoring the king' (Guizot, i. 367). After resisting for several hours Richard gave way, and late on the night of the 21st signed an order dissolving the parliament (Burton, iv. 482; Guizot, i. 371). Fleetwood and Desborough seem to have really intended to maintain Richard in the dignity of protector. 'The chief officers would have left the Protector a duke of Venice, for his father's sake, who raised them, and their relation to him which they had forgotten till now' ('England's Confusion,' 1659, *Somers Tracts*, vi. 520; Ludlow, 244; Guizot, i. 373). But the inferior officers and the republican party in

the city were too strong for them, and obliged them to recall the Long parliament, 7 May. In a meeting between the heads of the army and the parliament some days before the recall of the latter, it was agreed that some provision should be made for Richard, but that his power should come entirely to an end (Ludlow, p. 246). Meanwhile, he was receiving through Thurloe repeated offers of French assistance to re-establish his authority (Guizot, i. 379, 385). 'Either because his heart failed him, or because his friends were unwilling to expose themselves to the chances of a civil war,' writes Bordeaux, 'I received no answer but in general terms, and instead of confessing the danger, the secretary of state, on the very eve of the restoration of the Long parliament, sent me word there were great hopes of an accommodation with the army' (*ib.* i. 385).

At the same moment great efforts were being made to induce both Richard and Henry Cromwell to forward a restoration. The French ambassador was ready to support such a project rather than see England again a commonwealth, and Heath speaks of a negotiation conducted through the Danish ambassador (*ib.* i. 386, 394; Heath, *Chronicle*, ed. 1663, 744). One of the royalist agents states circumstantially that Richard had at one time determined to declare for the king. He had arranged to write to Montague, Lockhart, Colonel Norton, and Henry Cromwell to concert a movement, and was to be rewarded by a pension of 20,000*l.* a year and a corresponding dignity. At the last moment, however, he drew back and refused to sign the letters which had been prepared, or to take advantage of the opportunity of escaping and joining the fleet which had been arranged for him (*Clarendon State Papers*, iii. 469, 477, 478). But these statements need some confirmation from independent sources. On 13 May the army presented a petition to the restored Long parliament, by one article of which they demanded that all debts contracted by Richard since his accession should be satisfied; that an income of 10,000*l.* a year should be settled on him and his heirs, and an additional 10,000*l.* during his life, 'to the end that a mark of the high esteem this nation hath of the good service done by his father, our ever-renowned general, may remain to posterity' (*Parliamentary History*, xxi. 405). The house appointed a committee to consider the late protector's debts and receive his submission. On 25 May his submission to the new government was communicated to the house. 'I trust,' he wrote, 'that my past carriage hitherto hath manifested my acquiescence in the will and disposition of God, and that I love and value the peace of this commonwealth much above my own concernments. . . . As to the late providences that have fallen out amongst us, however, in respect of the particular engagements that lay upon me, I could not be active in making a change in the government of these nations; yet, through the goodness of God, I can freely acquiesce in it being made' (*ib.* xxi. 419). With his submission Cromwell forwarded a schedule of his debts and a summary of his estate, by which it appeared that the former amounted to 29,000*l.*, and the latter, after deducting his mother's jointure and other encumbrances, to a bare 1,300*l.* a year (Noble, i. 333). The parliament ordered that he should be advanced 2,000*l.* for his present wants, and referred the question of a future provision for him to a committee. He was again ordered to leave Whitehall, which he was extremely reluctant to do till some arrangement had been made respecting his debts. This was very necessary, for he was in constant danger of being arrested by his creditors. 'The day before yesterday,' writes Bordeaux, 'he was on the point of being arrested by his creditors, who sent the bailiffs even into Whitehall itself to seize him; but he very wisely shut himself up in his cabinet' (Guizot, i. 412; Heath, 745). On 4 July parliament made an order exempting him from arrest for six months, and on the 16th of the same month they settled upon him an income of 8,700*l.*, secured on the revenue of the post office; lands to the value of 5,000*l.* a year were to be settled upon him and his heirs, and he was absolutely discharged from the debt of 29,000*l.*, which became a public debt (*Parliamentary History*, xxi. 434; Noble, i. 335). But this arrangement was not carried out, for in April 1660 Cromwell was driven to appeal to Monck for assistance. He writes of himself as 'necessitated for some time of late to retire into hiding-places to avoid arrests for debts contracted upon the public account,' and concludes by expressing himself persuaded 'that, as I cannot but think myself unworthy of great things, so you will not think me worthy of utter destruction' (*English Historical Review*, January 1887, p. 152). There were still rumours in February 1660 that the republicans in their desperation would set up the Protector again (*Clarendon State Papers*, iii. 690–3), and in April St. John was reported to be still intriguing for that object (Carte, *Original Letters*, ii. 330). According to Clarendon, Lambert proposed to Ingoldsby the restoration of Cromwell to the protectorate during the brief conference which took place before Lambert's capture (*Rebellion*, xvi. 149;

WHITELOCKE, f. 699). Early in the summer of 1660 Cromwell left England for France (LUDLOW, p. 360). Jeremiah White told Pepys in 1664 'that Richard hath been in some straits in the beginning, but relieved by his friends. That he goes by another name, but do not disguise himself, nor deny himself to any man that challenges him' (*Diary*, 19 Oct. 1664). In 1666, during the Dutch war, the English government contemplated the issue of a proclamation recalling certain English subjects resident in France, and Mrs. Cromwell endeavoured to obtain a promise from Lord Clarendon that Cromwell's name should be left out of the proclamation, on the ground that his debts would ruin him if he were obliged to return to England. William Mumford, Mrs. Cromwell's agent in this matter, was examined on 15 March 1666 concerning the ex-protector's movements. He stated that Cromwell was living at Paris under the name of John Clarke, by which name he usually passed, 'that he may keep himself unknown beyond the seas, so as to avoid all correspondency or intelligence;' that he 'did not hold any intelligence with the fanatics, nor with the king of France or States of Holland.' He went on to say that he had spent a winter at Paris with Cromwell, 'and the whole diversion of him there was drawing of landscapes and reading of books.' His whole estate in right of his wife was but 600*l.* per annum, and he was not sixpence the better or richer for being the son of his father, or for being the pretended protector of England. Finally he said that he had often heard Cromwell pray in his private prayers for the king, and speak with great reverence of the king's grace and favour to himself and family in suffering them to enjoy their lives and the little fortunes they had (WAYLEN, p. 16; *State Papers*, Dom., Charles II, cli. 17). Cromwell's name was eventually omitted from the proclamation, but he thought best, by the advice of Dr. Wilkins, to avoid suspicion by removing to Spain or Italy. According to Clarendon he pitched upon Geneva, and it was on his way thither, at Pezenas, that he heard himself characterised by the Prince de Conti as a fool and a coxcomb (CLARENDON, *Rebellion*, xvi. 17, 18). Noble states that he returned to England about 1680 (i. 173). He lived for the remainder of his life at Cheshunt in the house of Serjeant Pengelly, still passing by the name of Clarke. In a letter to his daughter Anne, written in 1690, he writes: 'I have been alone thirty years, banished and under silence, and my strength and safety is to be retired, quiet, and silent' (O. CROMWELL, *Life of Oliver Cromwell and his sons Richard and Henry*, p. 685). His wife, Dorothy Cromwell, died on 5 Jan. 1675–6, and his eldest son, Oliver, born in 1656, died in 1705. Three daughters still survived, and a dispute arose whether the interest in the Hursley estate, which Oliver had inherited from his mother, passed to his sisters as coheiresses, or to his father for life. The conduct of the daughters in pressing their claim has been represented in the darkest colours; but so far as the correspondence of Richard is preserved, and so far as other trustworthy evidence of his feelings exists, it is evident that they continued on good terms together (WAYLEN, p. 12; O. CROMWELL, p. 684). A popular story represents the judge before whom the suit was tried rebuking the daughters for their conduct, and treating Cromwell with the respect due to a man once sovereign of England (NOBLE, i. 175). But accounts differ as to whether the judge was Chief-justice Holt or Lord-chancellor Cowper, and the details of the story are evidently fabulous (O. CROMWELL, p. 684). Other gossip relating to the later years of Cromwell's life is collected by Noble (*House of Cromwell*, i. 172–6). Dr. Watts, who was frequently in his company, says he 'never knew him so much as glance at his former station but once, and that in a very distant manner' (*ib.* p. 173). He died at Cheshunt on 12 July 1712, and was buried in the chancel of the church at Hursley, Hampshire (*ib.* p. 177).

The character of Richard Cromwell has met with harsh judgment, and to some extent deserved it. Dryden, in 'Absalom and Achitophel,' describes him as 'the foolish Ishbosheth.' Flatman, in his 'Don Juan Lamberto,' styles him 'the meek knight,' and 'Queen Dick' is a favourite name for him with royalist satirists. 'Whether Richard Cromwell was Oliver's son or no?' begins a popular pamphlet entitled 'Forty-four Queries to the Life of Queen Dick' (1659), and the contrast between father and son is the subject of many a derisive ballad (see the collection called *The Rump*, 1662, vol. ii.) Richard was not without some share of his father's ability, for his speeches are excellent, and both friends and adversaries admitted the dignity of his bearing on public occasions (WHITELOCKE, f. 675; BURTON, iii. 2, 7, 11). It is often said that he would have made a good constitutional king, and a royalist remarks that the counsellors of the late protector preferred the prudent temper of the son to the bold and ungovernable character of the father (*Clarendon State Papers*, iii. 441). What he wanted was the desire to govern, the energy to use the power chance had placed in his

hands, and the tenacity to maintain it. As Monck said, 'he forsook himself' (*Clarendon State Papers*, iii. 628), but it was probably the best thing he could do. In his private character, although accused by zealots of irreligion, he was a man of strict morals and strong religious feeling. Maidstone terms him 'a very worthy person, of an engaging nature and religious disposition, giving great respect to the best of persons, both ministers and others' (THURLOE, i. 766). 'Gentle and virtuous, but became not greatness,' is the judgment of Mrs. Hutchinson (*Life of Colonel Hutchinson*, ed. 1885, ii. 203).

[Noble's Memoirs of the Protectoral House of Cromwell, ed. 1787; Oliver Cromwell, Life of O. Cromwell and his sons Richard and Henry, 1820; Waylen's House of Cromwell, 1880; Guizot's Richard Cromwell and the Restoration of the Stuarts, translated by Scoble, 1856; Carlyle's Cromwell's Letters and Speeches; Calendar of the Domestic State Papers; Thurloe State Papers, 7 vols. 1742; Clarendon State Papers, 3 vols. 1767–86; Hist. MSS. Comm. 1st Rep.; Ludlow's Memoirs, ed. 1751; Heath's Chronicle, ed. 1663; Somers Tracts, vol. vi.]

C. H. F.

CROMWELL, THOMAS, EARL OF ESSEX (1485?–1540), statesman, was the son of Walter Cromwell, also called Walter Smyth, who seems to have been known to his contemporaries, not only as a blacksmith, but also as a fuller and shearer of cloth at Putney, where he, besides, kept a hostelry and brewhouse. This curious combination of employments may be partly accounted for by the fact that the lease or possession of a fulling-mill had been in the family ever since 1452, when it was granted by Archbishop Kempe to one William Cromwell, who came from Norwell in Nottinghamshire, and of whom Walter seems to have been a grandson. Thomas Cromwell is commonly said to have been born about 1490; but Mr. John Phillips of Putney, who has made a careful study of evidences respecting the family from the manor rolls of Wimbledon, is inclined to put the date at least five years earlier. He had two sisters, Catherine and Elizabeth, the former of whom married a Welshman named Morgan Williams, and the latter one William Wellyfed; but we hear nothing of any brother. As a young man, by all accounts, he was very ill-conducted, and according to Foxe he used himself in later life to declare to Archbishop Cranmer 'what a ruffian he was in his young days.' For this Foxe, who obtained much of his information from Cranmer's secretary, is a very good authority; but in other matters, which he states at secondhand, his account of Cromwell's youth is vitiated by a strange confusion of dates, and has cast discredit upon facts which are perfectly consistent when read in the original authorities.

A brief account of his career, which Foxe could not have seen, was given by Chapuys, the imperial ambassador, in a despatch to Granvelle in 1535. There it is said that he behaved ill as a young man, incurred imprisonment for some misdemeanor, and afterwards found it necessary to leave the country; that he went to Flanders, Rome, and elsewhere in Italy, and married, after his return home, the daughter of a shearman. These facts were no doubt ascertained by careful inquiry, and they are corroborated and amplified by other evidences. According to the Italian novelist Bandello, his going abroad was occasioned by a quarrel with his father, and he betook himself to Italy, where he became a soldier in the French service. This, as regards the family quarrel, is, in the opinion of Mr. Phillips, corroborated by an entry in the court rolls of Wimbledon manor, and Cardinal Pole confirms the statement that he was a common soldier in his early days. But according to Bandello, his military career came to an end at the battle of Garigliano, where the French were defeated in 1503 (and we may remark in passing that he could scarcely have been then only a boy of thirteen, as the ordinary date of his birth would make him). He escaped to Florence, where, being driven to ask alms in his poverty, he was relieved and befriended by the banker, Francis Frescobaldi, who had extensive dealings with England. Bandello's information about Cromwell is accurate in the main, and, though perhaps a little coloured for effect, is likely to be right as to the Italian part of his career. We hope it is right also as to the way in which Cromwell, in the days of his greatness, repaid the debt with superabundant interest, when his old benefactor had experienced a change of fortune. In fact, Frescobaldi appears to have visited England in 1533, and on his return wrote to him from Marseilles, calling him 'mio padrone' (*Cal. of Henry VIII*, vol. vi. No. 1215). His name also occurs among Cromwell's memoranda of business to be attended to about that time (*ib.* vii. 348).

But here it must be observed that the court rolls of Wimbledon manor, according to Mr. Phillips, give evidence quite at variance with the statement that Cromwell was at the battle of Garigliano. It was early in 1504 that the family rupture seems to have occurred, and he could not have gone abroad before that year. His name appears upon the court rolls as Thomas Smyth, just as his father, Walter Cromwell, is called in many of the entries Walter Smyth, and his grand-

father John Smyth, and of this Thomas Smyth a good deal stands on record. He appears to have been brought up as an attorney and accountant by John Williams, the steward of Wimbledon manor; but his master died in 1502, and in 1503 he was admitted to two virgates (or thirty acres) of land at Roehampton, which had belonged to Williams, to qualify him for the vacant stewardship. Richard Williams, the son of the late steward, surrendered these two virgates at a court held at Putney on 26 Feb. 1504 (19 Henry VII), and Thomas Smyth then and there did fealty for them. But Thomas Smyth surrendered them again to the use of one David Dovy at a court held on 20 May following; at which court the jury presented that Richard Williams had assaulted and beaten the said Thomas against the peace of our lord the king, for which the court fined him sixpence. Mr. Phillips, moreover, finds reason to believe that this had some connection with family quarrels; for Walter Cromwell, the father, soon after takes to tippling, neglects his business, gets into debt, and is pursued by the law courts; is obliged also to part with the family copyhold at Putney to his son-in-law, Morgan Williams, Oliver Cromwell's great-great-grandfather.

Thus, if Thomas Smyth be Thomas Cromwell—a point of which it is said there can be no doubt—it could not have been before the summer of 1504 that he first went to Italy, and the absence of further mention of him in the court rolls for some years agrees well with the supposition that he went at that time. Bandello, therefore, was probably a year or so wrong in point of date. He was right that the occurrence of his seeking relief from Frescobaldi was soon after the battle of Garigliano, but it could have had no connection with the defeat of the French. We know, however, from another source that Cromwell did serve about this time for a while as a common soldier; and how his brief military career fits in with the rest of his biography it is difficult to determine. Bandello informs us further that Frescobaldi not only relieved him, but bought him a horse and gave him money, to enable him to return to his own country; and accepting this account we may believe that he returned, if not to England, at least to Flanders, for we are told that he was clerk or secretary to the English merchants at Antwerp; and it was probably after his unfortunate career as a soldier that he became reconciled to business. How long he continued at Antwerp we cannot tell, but he at length departed for Rome, on what we presume to have been his second visit to Italy. The circumstances are related by Foxe, who is likely to have been well informed in this matter, as it had to do with the affairs of his native town of Boston. One Geoffrey Chambers came to Antwerp on his way to Rome to obtain certain pardons or indulgences for the guild of Our Lady in St. Botolph's Church at Boston. The guild desired leave to choose their own confessor, who might, when occasion required, relax for them the severe rules of diet in Lent. They wished also to have portable altars, whereon they might have mass said in unconsecrated places when they travelled, and other privileges which the pope alone could grant. To accomplish such a mission, Chambers persuaded Cromwell to go with him as an associate. When they reached Rome some address was necessary to gain access to the pope without a tedious amount of waiting, and Cromwell contrived to waylay his holiness on his return from hunting with an English company, offering him some English presents, brought in with 'a three-man song,' after the fashion used at English entertainments. The surprise, the gifts, the music, and the unaccustomed language were all highly effective. The pope caused Cromwell and his friends to be sent for, and Cromwell still improved his advantage by presenting his holiness with some choice English sweetmeats, after which the pardons were not difficult to obtain.

In relating this story Foxe tells us that the pope from whom Cromwell thus succeeded in obtaining these indulgences was Julius II, and that he is accurate in this matter we may infer from the list of popes given by himself who confirmed the privileges of the Boston guild. Now Julius II's pontificate began in the end of that year in which the French were defeated at the Garigliano, so that if Cromwell came from the Low Countries to Rome about this matter it was his second visit to Italy. And it is even possible that Foxe may be right that the date was about 1510; but he is certainly wrong in some other statements, especially in saying that Cromwell saved the life of Sir John Russell, afterwards earl of Bedford, when on a secret mission at Bologna (which mission we know to have been in 1524 and 1525), and that he was with the Duke of Bourbon at the siege of Rome in 1527. Long before those dates he had returned to England, and was fully occupied with very different matters.

The late Professor Brewer found evidence (apparently in a letter addressed to Cromwell many years afterwards by a certain George Elyot) that he was a merchant trading at Middelburgh in 1512 (Brewer, *English Studies*, p. 307). If so, it would seem that he returned

to the Low Countries after obtaining the pardons for Boston at Rome. On the other hand, we have a statement by Cardinal Pole that he was at one time clerk or bookkeeper to a Venetian merchant, and as the cardinal was personally acquainted with his employer the fact is beyond dispute. And from Pole's statement it would seem that this was in Italy before his return to England. His employer therefore could not have been, as Professor Brewer supposed, Antonio Bonvisi, who lived in London, and was besides a Lucchese, not a Venetian.

About 1513, after his return to England, Cromwell married Elizabeth Wykes, the daughter of an old neighbour, Henry Wykes of Putney, who had been usher of the chamber to Henry VII. Chapuys and Bandello agree that he married the daughter of a shearman, and, as the former says, served in his house, meaning apparently as his apprentice. But, strangely enough, Mr. Phillips finds that, though her paternity is undoubted, she was at this time the widow of one Thomas Williams, yeoman of the guard. It would appear, however, from the combined testimony, that her father, the usher of the chamber, was a shearman, and that Cromwell proposed to carry on one department of his own father's business, for which his experience in the Low Countries must have been a good preparation, for much of the traffic with those parts was in English wool and woollen cloths, and, his father's fulling-mill being close upon the river, foreign traders came up to Putney to make their purchases. Success in business often leads on from one line to another, and Cromwell became first perhaps a money-lender, and afterwards a lawyer, as he was originally intended to be, for we have frequent references to him in both capacities. Cecily, marchioness of Dorset, writes to him, as her son the marquis's servant, meaning perhaps his legal adviser in the division of the family property, to send her certain beds and bedding and deliver certain tents and pavilions in his custody to her son Leonard (Ellis, *Letters*, 1st ser. i. 219). But even as late as 1522 or 1523, after he had long been practising as a solicitor, the dressing of cloths appears to have been a distinct part of his business (*Calendar of Henry VIII*, vol. iii. Nos. 2624, 3015).

He was then 'dwelling by Fenchurch in London' (*ib.* Nos. 2461, 2577, 2624); but in 1524 we find him removed to Austin Friars (*ib.* vol. iv. Nos. 166, 1620, 1881, 2229, &c.), where he remained for about ten years, his residence there being 'against the gate of the Friars' (*ib.* vol. vii. No. 1618). During the whole of this period he was rapidly rising into prominence, and before the end of it he became the most powerful man in England next the king. He had already attracted the notice of Wolsey, who on his promotion to the see of York in 1514 appointed him collector of his revenues. It was probably by Wolsey's influence that he got into parliament in 1523, and here he seems to have distinguished himself by a very able and eloquent speech in answer to the king's demand for a contribution in aid of the war with France. The king had declared his intention of invading France in person, and was himself present in parliament—it would almost seem even in the House of Commons—during their deliberations. Cromwell asked what man would not give goods and life, even if he had ten thousand lives, to recover France for his sovereign? He enlarged upon the necessity of chastising the ambition and faithlessness of the French nation; but he confessed the prospect of the king endangering his person in war put him 'in no small agony.' He then discussed the financial dangers of an overbold policy, for all the coin and bullion of the realm, he reckoned, could not much exceed a million of gold, and would be exhausted in three years; and he intimated that there were difficulties in the enterprise which had not existed in former days. No doubt they might easily take Paris, but their supplies would be cut off, and the Frenchmen's way of harassing an enemy would bring them to confusion. In the end he insisted that the safest course was the proverbial policy of beginning with Scotland, and when that country was thoroughly subjugated it would make France more submissive. Thus ingeniously he pleaded the cause of the taxpayer, without saying anything that could possibly be distasteful to the court.

It is not certain that this speech was actually delivered; but it exists to this day in manuscript in the hand of one of Cromwell's clerks (*ib.* vol. iii. No. 2958), and there can be no reasonable doubt of its authorship. It may even have served the purposes of the court to some extent; for as a matter of fact Henry did not invade France in person, as he had indicated that he would do. The man who was capable of using such ingenious arguments was pretty sure not to be lost sight of. He was not only skilful in reasoning, but had a very captivating manner, a good business head, and doubtless an extremely retentive memory, although Foxe's statement that he learned the whole of Erasmus's New Testament off by heart is worthy of little credit, especially considering that he dates it at a time when that work had not yet appeared. Of his pleasing address and con-

versation we may form some conception from the warm expressions used by a business friend, John Creke, writing to him from Spain in 1522. 'Carissimo quanto homo in questo mondo,' the letter begins, and in the course of it we meet with the following passage: 'My heart mourneth for your company and Mr. Wodal's as ever it did for men. As I am a true christian man I never had so faithful affection to men of so short acquaintance in my life; the which affection increaseth as fire daily. God knoweth what pain I receive in departing when I remember our ghostly walking in your garden. It made me desperate to contemplate. I would write larger; my heart will not let me' (*ib.* No. 2394).

We may even catch the flavour of Cromwell's witty conversation in a letter which he addresses to this same correspondent after the session of parliament was over. 'Supposing ye desire to know the news current in these parts,' he writes, 'for it is said that news refresheth the spirit of life; wherefore ye shall understand that I, amongst other, have endured a parliament, which continued by the space of seventeen whole weeks, where we communed of war, peace, strife, contention, debate, murmur, grudge, riches, poverty, penury, truth, falsehood, justice, equity, deceit, oppression, magnanimity, activity, force, attempraunce, treason, murder, felony, consylu . . . (?), and also how a commonwealth might be edified, and also continued within our realm. Howbeit, in conclusion, we have done as our predecessors have been wont to do, that is to say, as well as we might, and left where we began. . . . We have in our parliament granted unto the king's highness a right large subsidy, the like whereof was never granted in this realm' (*ib.* No. 3249).

In 1524 Cromwell became a member of Gray's Inn, and in the same year Wolsey made use of his services in the great work on which he had set his heart—the suppression of a number of small monasteries with a view to the endowment of his two proposed colleges in Ipswich and Oxford. As early as 4 Jan. 1525 he commissioned three persons, of whom Cromwell was one, to survey some of these monasteries (*ib.* vol. iv. No. 989). On 1 Aug. 1526 an agent writes to Cromwell acknowledging receipt of orders to take down the bells of one of them—the abbey of Beigham in Sussex (*ib.* No. 2365). Cromwell himself was personally present at the surrender and dissolution of others (*ib.* 1137 (16), 4117). Necessary as the work was for a really great purpose, the demolition even of these small houses was exceedingly unpopular, and the way in which it was done seems to have been truly scandalous. Complaints were made to the king about the conduct of Wolsey's agents, and the king's secretary, Knight, wrote to Wolsey himself that 'incredible things' were spoken of the way in which Cromwell and Allen (afterwards archbishop of Dublin) [see ALLEN, JOHN, 1476–1534] had executed their commission (*ib.* No. 3360). Wolsey's influence, it is to be feared, protected them from well-merited censure. Cromwell was addressed by correspondents as 'councillor to my lord cardinal' (*ib.* Nos. 2347–8, 3379). He was receiver-general of Cardinal's College at Oxford, and an equally important agent at Ipswich (*ib.* Nos. 3461, 3536, 4441). He drew up all the necessary deeds for the foundation of those colleges (*ib.* No. 5186). We have the accounts of his expenses in connection with both of them. All Wolsey's legal business seems to have passed through his hands, and he was still able to manage the affairs of a good many clients besides—among others of that same guild of Our Lady at Boston in whose behalf he had formerly gone to Rome (*ib.* Nos. 5437, 5460). In 1527 his wife died at Stepney. In June 1528 we find him staying with Wolsey at Hampton Court (*ib.* No. 4350). In 1529 Anne Boleyn wrote to him addressing him as 'secretary of my lord,' a post previously filled by Gardiner, whom the king had just before taken from Wolsey's service into his own (*ib.* No. 5366).

In July 1529, being then in very prosperous circumstances, he made a draft will (*ib.* No. 5772), which remains to us in manuscript, with bequests to his son Gregory, his sisters Elizabeth and Catherine, and his late wife's sister Joan, wife of John Williamson; to William Wellyfed, the husband of his sister Elizabeth, and their children, Christopher, William, and Alice; to Richard Williams (the son of his sister Catherine, who afterwards changed his surname to Cromwell and became ancestor of the great Oliver), who seems to have been then in, or to have just left, the service of the Marquis of Dorset; and finally to his daughters Anne and Grace. His son Gregory, who was summoned to parliament as Baron Cromwell a year before his father's death, was a dull lad, on whose education much pains was bestowed by different masters, and who was ultimately sent to Cambridge in 1528 with his cousin, Christopher Wellyfed. They were both placed, and apparently both at Cromwell's charge, under the care of a tutor named Chekynge, whose letters to Cromwell about their progress are not without interest (*ib.* Nos. 4314, 4433, 4560, 4837, 4916, 5757, 6219, 6722).

Three months after the making of this

will, Cromwell's master, Wolsey, fell into disgrace. The great seal was taken from him on 17 Oct., and Cromwell was in serious anxiety lest his own fortunes should be involved in his master's ruin. The cardinal was ordered for a time to withdraw to Esher, or Asher, as the name was then written, and thither Cromwell followed him. He is commonly supposed to have shown a most devoted attachment to his old master in trouble, and as this view is set forth in Shakespeare, it is of course indelible. Nevertheless, the account of his conduct at this time given in Cavendish's life of Wolsey does not suggest an altogether disinterested attachment. 'It chanced me,' says the writer, 'upon All-Hallow'n day to come into the great chamber at Asher in the morning to give mine attendance, where I found Master Cromwell leaning in the great window, with a primer in his hand, saying of Our Lady's mattins, which had been since a very strange sight. He prayed not more earnestly than the tears distilled from his eyes. Whom I bade goodmorrow, and with that I perceived the tears upon his cheeks. To whom I said, "Why, Master Cromwell, what meaneth all this your sorrow? Is my lord in any danger for whom ye lament thus? or is it for any loss that ye have sustained by any misadventure?" "Nay, nay," quoth he, "it is my unhappy adventure, which am like to lose all I have travailed for all the days of my life for doing of my master true and diligent service." "Why, Sir," quoth I, "I trust ye be too wise to commit anything by my lord's commandment otherwise than ye might do of right, whereof ye have any cause to doubt loss of your goods." "Well, well," quoth he, "I cannot tell; but all things I see before mine eyes is as it is taken; and this I understand right well that I am in disdain with most men for my master's sake, and surely without just cause. Howbeit, an ill name once gotten will not lightly be put away. I never had any promotion by my lord to the increase of my living. And thus much will I say to you, that I intend, God willing, this afternoon, when my lord hath dined, to ride to London, and so to the court, where I will either make or mar, or I come again"' (Cavendish, *Life of Wolsey*, ed. Singer, 1825, i. 192–4).

It was the crisis of his fortune and the touchstone of his character. Simple-minded Cavendish could not believe that so astute a lawyer could have done anything in his master's service to endanger forfeiture of his own goods. But his old servant, Stephen Vaughan, then at Antwerp, was anxious about Cromwell's future fortunes also, though he trusted his 'truth and wisdom' would preserve him from danger. 'You are more hated,' he wrote to Cromwell, 'for your master's sake, than for anything which I think you have wrongfully done against any man' (*Calendar*, No. 6036). Perhaps so; but Cromwell possibly did not like to bear the sole responsibility of his acts in suppressing the small monasteries. He had reasons enough for wishing to go to court and explain his conduct, or make friends to shield him there. That he was in very bad odour for what he had done at Ipswich is evident from the expressions used by his fellow-labourer Thomas Russhe, who wrote to him at this very time: 'You would be astonished at the lies told of you and me in these parts' (*ib.* No. 6110). And we are informed by Cardinal Pole, who was then in London, and heard what people said, that it was commonly reported he had been sent to prison, and would be duly punished for his offences. It is true that he stood by Wolsey in his hour of need, but that hour was also his own. Wolsey was almost more distressed for his colleges than for himself, knowing how easily their possessions might be confiscated (as most of them were) on the pretext of his own attainder. Cromwell was interested to prevent inquiry into the complaints regarding the suppression of the monasteries for their endowment. Besides, Cromwell was known at court simply as Wolsey's dependent, and as such he had no reason to look for favour from the party of Norfolk and the Boleyns, who were now omnipotent. But he knew the ways of the world. He advised his old master to conciliate his enemies with pensions, and drafts still remain in his handwriting of grants to be made by Wolsey to Lord Rochford, Anne Boleyn's brother, of annuities out of his bishopric of Winchester and abbey of St. Albans (*ib.* Nos. 6115, 6181). He also made those nobles his friends by getting Wolsey's grants to them made legal and confirmed by the king —at the expense, of course, of the cardinal's bishoprics and colleges (Cavendish, i. 228–9). But he likewise relieved the cardinal's own necessities when, being compelled to dismiss his large retinue, he had not even the means to pay them the wages due to them, by getting up a subscription among the chaplains who had been promoted by Wolsey's liberality, and he gave 5*l.* himself towards a fund for the expenses of his servants.

But the chief service he did to Wolsey was when 'the boke' (or bill) of articles against the cardinal had been passed through the House of Lords and was sent down to the

House of Commons. Cromwell was a member of that parliament, as he had been of that of 1523. He sat for Taunton, by whose influence nominated we cannot tell. The bill, in Brewer's opinion, was not a bill of attainder, for Wolsey had been already condemned of a præmunire in the king's bench, and if further proceedings had been intended by the king, they would not have been dropped. But it wore an ugly enough aspect, and Cromwell distinguished himself by pleading Wolsey's cause in the lower house, taking continual counsel with him as to the answer to be made to each separate charge, till at length the proceedings were dropped on his showing a writing signed by the cardinal confessing a number of misdemeanors, and another, sealed with his seal, giving up his property to the king (Cavendish, i. 208–9; Hall, *Chronicle*, ed. 1809, pp. 767–8).

Wolsey's gratitude was effusive. 'Mine only aider,' he calls him, 'in this mine intolerable anxiety;' and there is a whole series of letters addressed to him at this period beginning with expressions no less fervent (*Calendar*, vol. iv. Nos. 6098, 6181, 6203–4, 6226, 6249, &c.) Yet some months later, when this particular crisis was passed, and Wolsey, deprived of his fattest benefices, was sent to live in the north simply as archbishop of York, leaving Cromwell to protect his interests at court, it does not seem that his confidence in him was altogether unbounded; and though he disclaimed any suspicion of his integrity when Cromwell charged him with mistrusting him, he confessed that it had been reported to him Cromwell 'had not done him so good offices as he might concerning his colleges and his archbishopric.' He, however, was faithful to him in the parliamentary crisis, and it was by his efforts ultimately that Wolsey obtained his pardon (*ib.* No. 6212). His conduct had such a look of honesty and fidelity about it, that it raised him in public estimation, and won favour for him at court, so that Stephen Vaughan's anxiety about his fortunes was soon set at rest. 'You now sail in a sure haven,' wrote Vaughan to him from Bergen-op-Zoom on 3 Feb. 1530, and he hopes it is true, as reported, that Cromwell was to go abroad in the retinue of Anne Boleyn's father, then Lord Rochford and ambassador to the emperor.

Whether this was really contemplated at court it would be rash to say, but that it was even talked about shows the marvellous progress made by Cromwell out of danger and difficulty into the sunshine of court favour within a very few weeks. From this time, in fact, his rise was steady and continuous. The preparation for it had been well laid beforehand. Not merely his legal attainments and his commercial success, but his knowledge of men acquired in foreign countries, his fascinating manners, his sumptuous tastes and his interest in the pursuits of every man that was thrown into his company, had already fitted him for a career of greatness. Among even his early correspondents were men more distinguished afterwards. Miles Coverdale, not yet known as a reformer, writes to him from Cambridge (*ib.* vol. iv. No. 3388; see also v. 221). Edmund Bonner, equally unknown in the world, reminds him of a promise to lend him the 'Triumphs of Petrarch' to help him to learn Italian (*ib.* No. 6346). Among his servants were Ralph Sadler, afterwards noted in Scotch embassies, and Stephen Vaughan above mentioned, who was frequently afterwards his political, as at this time his commercial, agent in the Netherlands; and the things which Vaughan procures for him thence are not a little curious. An iron chest of very special make, difficult to get, and so expensive that Vaughan at first shrank from the purchase, two 'Cronica Cronicarum cum figuris,' the only ones he could find in all Antwerp, and those very dear, and a globe, with a book of reference to the contents (*ib.* Nos. 4613, 4884, 5034, 6429, 6744), are among the number.

Notwithstanding a reference, already quoted from an early correspondent, to his 'ghostly walking,' and the fact that he received letters from Coverdale speaking of his 'fervent zeal for virtue and godly study' (*ib.* vol. vi. No. 221), it is pretty certain that no religious change had yet come over him, and it may be doubted whether that change, when it did come, was not merely a change in externals, in conformity with the political requirements of a new era. In his will he makes the usual bequests for masses. In his letters he hopes Lutheran opinions will be suppressed and wishes Luther had never been born (*ib.* No. 6391). Yet it was apparently at this very time, just after Cardinal Wolsey's fall, that he found means of access to the king's presence and suggested to him that policy of making himself head of the church of England which would enable him to have his own way in the matter of the divorce and give him other advantages as well. So at least we must suppose from the testimony of Cardinal Pole, writing nine or ten years later. Henry, he tells us, seeing that even Wolsey (who was supposed, though untruly, to have first instigated the divorce) could no longer advance the project, was heard to declare with a sigh that he could prosecute it no longer; and those about him rejoiced

for a while in the belief that he would abandon a policy so fraught with danger. But he had scarcely remained two days in this state of mind when a messenger of Satan (whom he afterwards names as Cromwell) addressed him and blamed the timidity of his councillors in not devising means to gratify his wishes. They were considering the interests of his subjects more than his, and seemed to think princes bound by the same principles as private persons were. But a king was above the laws, as he had the power to change them, and in this case he had the law of God actually in his favour; so if there was any obstacle from churchmen let the king get himself declared, what he actually was, head of the church in his own realm, and it would then be treason to oppose his wishes.

Pole confesses that he did not hear Cromwell address this speech to the king, but he had heard all the sentiments contained in it expressed by Cromwell himself; and it was owing chiefly to the impression he had formed of the man in one particular conversation that he thought it necessary for his own safety to go abroad early in 1532, when it had become manifest that the king was chiefly guided by his counsels. This conversation, which took place at Cardinal Wolsey's house, must have been in 1528 or 1529, just after Pole's first return from Italy, and was highly characteristic of both the speakers. Cromwell asked in a general way what was the duty of a prudent councillor to his prince. Pole said, above all things to consider his master's honour, and he went on to give his views as to the two different principles of honour and expediency, when Cromwell replied that such theories were applauded in the schools but were not at all relished in the secret councils of princes. A prudent councillor, he said, ought first to study the inclination of his prince, and he ended by advising Pole to give up his old-fashioned studies and read a book by an ingenious modern author who took a practical view of government and did not dream like Plato. The book was Machiavelli's celebrated treatise, 'The Prince,' which Cromwell must have possessed in manuscript, for it was not published for three or four years after. Cromwell offered Pole to lend it him, but perceiving that Pole did not appear to relish its teaching he did not fulfil his promise.

It was at the beginning of 1531 that Cromwell was made a privy councillor, not many weeks after the death of his old master Wolsey. The leading men about the king were at that time the Duke of Norfolk and Anne Boleyn's father, now Earl of Wiltshire; and for some time Cromwell seems only to have acted a subordinate part, though Pole must have taken alarm at his growing influence, even in 1531. All that seems to have been entrusted to him at first was the legal business of the council. There is a paper of instructions given by the king (though doubtless drawn up by himself) concerning such business to be laid before the council in Michaelmas term 1531 (*Calendar*, vol. v. No. 394). It relates to prosecutions to be instituted (chiefly for præmunire), exchanges of crown lands, and bills to be prepared for parliament. As a mere tool of the court in matters like these it appears that he was becoming very unpopular, and it is particularly noted that when, in the beginning of 1531, the clergy were pardoned their præmunire by act of parliament, and the House of Commons got a rebuff from the king for complaining that laity were not included in it, some of the members complained that Cromwell, the new-made privy councillor, had led them into difficulties by revealing their deliberations to the king (Hall, *Chronicle*, p. 775).

His rise into the king's favour appears to have been somehow connected with a violent quarrel with Sir John Wallop, just after Cardinal Wolsey's death. 'Wallop,' according to Chapuys, 'attacked him with insults and threats, and for protection he procured an audience of the king, and promised to make him the richest king that ever was in England.' A master of the art of money-making himself, he knew what might be done in that way if the crown would use its authority to the utmost. Even as privy councillor he did not feel himself debarred from taking charge of a vast number of private interests; and his correspondence grew enormously, with hints of douceurs and even very distinct promises in numerous letters, for services of various kinds. To assist him in these matters he drew up a multitude of what he called 'remembrances,' which by-and-by became more distinctly memoranda of matters of state, to be talked over with the king. On 14 April 1532 he was appointed master of the jewels, and on 16 July following clerk of the hanaper. In the same year he was made master of the king's wards. On 17 May he obtained for himself and his son Gregory in survivorship a grant from the crown of the lordship of Romney in Newport, South Wales. About the same time he took a ninety-nine years' lease from the Augustinian friars of two messuages 'late of new-builded' within the precinct of the Austin Friars, London, where he had dwelt so long; and doubtless it was at the new building of those houses that he was guilty

of a singularly arbitrary act recorded by Stow in his 'Survey of London' (ed. 1603, p. 180). He not only removed the palings of his neighbours' gardens twenty-two feet further into their ground, and built upon the land so taken, but he even removed upon rollers a house occupied by Stow's father that distance further off, without giving the occupant the slightest warning beforehand; and each of the neighbours simply lost so much land without compensation (see a letter which seems to have some bearing on this in *Cal.* vol. vii. No. 1617).

Influential as he was, however, he was at first but a subordinate member of the council. No mention is made of him in the despatches of the imperial ambassador Chapuys until the beginning of 1533, when the marriage with Anne Boleyn had taken place; at which time he mentions him as one who was powerful with the king (*ib.* vol. vi. No. 351). To keep on good terms with the imperial ambassador, and plausibly answer his remonstrances after the king had repudiated the emperor's aunt and married another woman, required more delicate diplomacy than the titled members of the council could command, and Cromwell became from this time the constant medium of communication between the king and Chapuys. The crisis, indeed, seemed at first so dangerous that English merchants withdrew their goods from Flanders, and Cromwell himself, fearing invasion, got the most of his valuables conveyed into the Tower. But the fear of war passed away and Cromwell's influence grew. He was commissioned by the king to assess the fines of those who declined to receive knighthood at Anne's coronation, and managed the matter so skilfully as to raise a good sum of money for the king. In the latter part of the year his supremacy in the council was undoubted. 'He rules everything,' writes Chapuys. The proud spirit even of Norfolk was entirely under his control, and the duke was fairly sick of the court (*ib.* Nos. 1445, 1510).

On 12 April 1533 he was made chancellor of the exchequer; in April 1534, if not earlier, he was appointed the king's secretary, and on 8 Oct. following he was made master of the rolls. According to Sanders he would have been present at the trial of Lord Dacre in July but for a fit of the gout, and believed he could have compelled the peers to bring in a different verdict from the acquittal which they unanimously pronounced. 'Thank my legs!' he said to Dacre in reply to an insincere expression of gratitude for imaginary intercession. And though Sanders may not be the best authority for this, the fact of Cromwell's illness at that time is confirmed by a contemporary letter (*ib.* vol. vii. No. 959). The fact of his brutality in similar cases is indisputable. It is shown by his own censorious letters to Bishop Fisher at the beginning of the same year, aggravating in every possible way the frivolous charge of treason brought against an old man almost at his death's door with age and infirmity, and blaming every reasonable excuse as a further aggravation of the crime (*ib.* Nos. 116, 136, 238).

The Act of Supremacy carried through parliament in November 1534 gave legislative sanction to that which was the keystone of Cromwell's policy, and at the beginning of the following year the king appointed him his vicar-general to carry it into effect. He received also a commission on 21 Jan. 1535 to hold a general visitation of churches, monasteries, and clergy, and he was frequently addressed as 'general visitor of the monasteries' (*ib.* vol. viii. Nos. 73, 75). On 30 Jan. he was one of the commissioners for tenths and first-fruits in London, in Middlesex, in Surrey, and in the town of Bristol (*ib.* Nos. 129, 149 (41, 42, 74, 80)); but his position there was perhaps merely formal, as in the commissions of the peace. The use he made of his visitation and other powers was soon made manifest. He was the king's vicegerent in all causes ecclesiastical, supreme over bishops and archbishops, commissioned thoroughly to reform the church from abuses which its appointed rulers had scandalously allowed to grow; so the preamble to his commission expressly said. Under his direction proceedings were taken against those first victims of the Act of Supremacy, Reynolds, Hale, and the Charterhouse monks. Accompanied each time by two or three other members of the council he repeatedly visited More and Fisher in the Tower before their trial, for the express purpose of procuring matter for their indictment. He defended their executions afterwards with the most audacious effrontery against the clamour raised in consequence at Rome, while at home he was made chancellor of the university of Cambridge, in the room of the martyred Bishop Fisher. He ordered the clergy everywhere to preach the new doctrine of the supremacy, and instructed the justices of the peace throughout the kingdom to report where there was any failure. It was a totally new era in the church, such as had not been seen before, and has not been since: for what was done under a later and greater Cromwell was an avowed revolution, not a tyranny under the pretext of reform.

He also appointed visitors under him for

the monasteries, whose galling injunctions and filthy reports on the state of those establishments paved the way for their downfall. Early in 1536 an act was passed dissolving all those monasteries which had not two hundred a year of revenue, and granting their possessions to the king, who, by Cromwell's advice, sold them at easy rates to the gentry, thus making them participators of the confiscation. On 2 May Cromwell was one of the body of councillors sent to convey Anne Boleyn to the Tower, and before whom she knelt, protesting her innocence. He was also one of the witnesses of her death. Her fall led indirectly to his further rise; for it was doubtless owing to the disgrace that had befallen his family that her father on 18 June surrendered the office of lord privy seal, which was given to Cromwell on 2 July. On the 9th he was raised to the peerage as Baron Cromwell of Oakham in the county of Rutland. At the same time he presided as the king's vicegerent in the convocation which met in June, where grievous complaints were made of the propagation of a number of irreverent opinions, even in books printed *cum privilegio*. A little later he issued injunctions to the clergy to declare to their parishioners touching the curtailing of rites and ceremonies, the abrogation of holidays, and the exploding of superstitions.

From this time his personal history continues to be till his death the history of Henry VIII's government and policy, tyrannical and oppressive to his own subjects, and wary, but utterly unprincipled towards foreign powers. Just before he was made lord privy seal he had a correspondence with the Princess Mary, the shamefulness and cruelty of which would be incredible if it were not on record. The death of her mother at the beginning of the year had left her more than ever defenceless against her father's tyranny; but the execution of Anne Boleyn removed her most bitter enemy, and it was generally expected that her father's severity towards her would relax. Henry himself indirectly encouraged the belief, and the princess was induced to write letters to him soliciting forgiveness in so far as she had offended him. These overtures for reconciliation (which ought rather to have proceeded from the king himself) Cromwell was allowed to answer in the king's name; and he rejected a number of them in succession as not sufficiently submissive. She was not allowed to use general terms; she must confess that the king had been right all along, and that her disobedience had been utterly unjustifiable. If she would not do this, Cromwell told her he would decline to intercede for her and leave her obstinacy to find its own reward. At last, as the only hope of being allowed to live in peace, she was forced to confess under her own hand that she was a bastard, and that the marriage between her father and mother had been incestuous and unlawful!

That a man like Cromwell should have been very generally hated will surprise no one. When the great rebellion in the north broke out in the latter part of this year, one of the chief demands of the insurgents was that Cromwell should be removed from the king's council, and receive condign punishment as a heretic and traitor. But the rebellion was put down and Cromwell remained as powerful as ever. He was elected a knight of the Garter on 5 Aug. 1537 (Anstis, *Hist. of Garter*, ii. 407), and in the same year he did not think it incompetent for him, a layman, to accept the deanery of Wells. He already held the prebend of Blewbery in Sarum, which was granted to him by patent on 11 May 1536. In 1538, when the Bible was printed, or rather a few months before it was printed, he issued a new set of injunctions to the clergy in which they were required to provide each for his own church 'one book of the whole Bible of the largest volume in English.' They were also ordered for the first time to keep parish registers of every wedding, christening, and burial—an institution for which posterity may owe Cromwell gratitude. On 14 Nov. 1539 he was appointed to oversee the printing of the Bible for five years and to prevent unauthorised translations. Yet, powerful as he was over church and state, those who had good means of knowing were aware that he retained his position only by an abject submissiveness and indifference to insults, which was strangely out of keeping with his external greatness. 'The king,' said one, 'beknaveth him twice a week and sometimes knocks him well about the pate; and yet when he hath been well pomelled about the head, and shaken up, as it were a dog, he will come out into the great chamber, shaking of the bushe [*sic*] with as merry a countenance as though he might rule all the roast' (*State Papers*, ii. 552). Such was the high reward of his great principle of studying the secret inclinations of princes. After two or three years the greater monasteries followed the smaller ones. One by one the abbots and priors were either induced to surrender their houses or were found guilty of treason, so that confiscation followed. Cromwell directed the examinations of several of these abbots; and he himself received a considerable share of the confiscated lands. Among these were the whole of the possessions of the great and wealthy priory of Lewes, extending through

various counties as far north as Yorkshire, which were granted to him on 16 Feb. 1538. Those of the great priory of St. Osith in Essex, and of the monasteries of Colchester in Essex and Launde in Leicestershire were granted to him on 10 April 1540. He also obtained a grant on 4 July 1538 of a portion of the lands taken from the see of Norwich by act of parliament. On 30 Dec. 1537 the king appointed him warden and chief justice itinerant of the royal forests north of Trent. On 2 Nov. 1538 he was made captain of Carisbrook in the Isle of Wight, and on 4 Jan. following constable of Leeds Castle in Kent. This is far from an exhaustive account of what he received from the king's bounty, or helped himself to by virtue of his position, even during the last four years of his life, when he was lord privy seal.

Some anecdotes are recorded by his admirer, Foxe, of the mode in which he personally exercised authority at this time. Two cases, both of which are highly applauded by the martyrologist, may serve as examples. Happening to meet in the street a certain serving-man who 'used to go with his hair hanging about his ears down unto his shoulders,' he asked him if his master or any of his fellows wore their hair in such fashion, or how he dared to do so. The man for his excuse saying that he had made a vow, Cromwell said he would not have him break it, but he should go to prison till it was fulfilled. So also happening to meet one Friar Bartley near St. Paul's still wearing his cowl after the suppression, 'Yea,' said Cromwell, 'will not that cowl of yours be left off yet? And if I hear by one o'clock that this apparel be not changed, thou shalt be hanged immediately, for example to all others.' The friar took good care not to wear it again.

In 1539 he was made lord great chamberlain of England. The same year he negotiated the king's marriage with Anne of Cleves, which took place in January following; and, as if specially in reward for his services in this matter, he was on 17 April 1540 created Earl of Essex. But his career was now near its close. On 10 June the Duke of Norfolk accused him of treason at the council table, and he was immediately arrested and sent to the Tower (*Journals of the House of Lords*, i. 143). A long indictment was framed against him for liberating prisoners accused of misprision, for receiving bribes for licenses to export money, corn, and horses, for giving out commissions without the king's knowledge, for dispersing heretical books, and for a number of other things; in addition to which it was hinted in foreign courts that he had been so ambitious as to form a design of marrying the Princess Mary and making himself king. He was, however, refused a regular trial. The lords proceeded against him by a bill of attainder, which was read a second and a third time without opposition on 19 June. It was then sent down to the commons, where it appears to have been recast, and reappeared in the lords on the 29th, when it was approved in its altered form, and passed through all its stages. In the upper house Cromwell had not a friend from the first except Cranmer, whose good offices only went so far as timidly to plead with the king in his favour before the second reading of the bill. Out of doors he had the sympathy of those who disliked the catholic reaction: for his fall was mainly due, not merely and perhaps not even so much to the king's personal disgust at the marriage with Anne of Cleves, which he had negotiated, as to the fact that the alliance with the German protestants, of which that marriage was to have been the seal, had served its purpose; there was nothing more to be got out of it.

Cromwell was left in prison for nearly seven weeks after his arrest; and whether he was to be beheaded or burned as a heretic was for a time uncertain. In the interval he wrote to the king disowning all traitorous intentions and imploring mercy. The king did not answer, but sent the lord chancellor, the Duke of Norfolk, and the Earl of Southampton to visit him in prison, and extract from him, as one doomed to die, a full confession of all he knew touching the marriage with Anne of Cleves. It was in Cromwell's power, in fact, by revealing some filthy conversations that he had had with the king, to supply evidence tending to show that the marriage had not been really consummated, and to put these conversations upon record was the last service the fallen minister could do for his ungrateful master. Cromwell wrote the whole particulars and concluded an abject letter with the appeal: 'Most gracious prince, I cry mercy, mercy, mercy!' But the king, who, according to Burnet, had the letter three times read to him, left the writer to his fate. On 28 July he was brought to the scaffold on Tower Hill, and after an address to the people, declaring that he died in the catholic faith and repudiated all heresy, his head was chopped off by a clumsy executioner in a manner more than usually revolting.

A year before his death he had seen his son Gregory summoned to parliament as a peer of the realm, and the title of Baron Cromwell, previously held by his father, instead of being lost by attainder, was granted to the young man by patent on 18 Dec. fol-

lowing his father's execution. Gregory had married Elizabeth, daughter of Sir John Seymour, a sister of Jane Seymour, and widow of Sir Anthony Oughtred. He died in 1557, and was succeeded by his eldest son Henry. Henry's grandson, Thomas, fourth baron Cromwell, was created Earl Ardglass in the Irish peerage 15 April 1645. The earldom of Ardglass expired in 1687, and the barony of Cromwell became dormant in 1709.

[Poli Epistolæ (Brescia, 1744), i. 126–7; Bandello, Novelle (Milan, 1560), ii. 140 sq.; Ellis's Letters, 2nd ser. ii. 116–25, 160–1; Cavendish's Life of Wolsey; Hall's Chronicle; State Papers of Henry VIII; Calendar of Henry VIII, vols. iv. and following; Foxe; Burnet; Kaulek's Correspondance Politique de Castillon et de Marillac; Sander's Anglican Schism (Lewis's translation), 146–7; Doyle's Official Baronage; manuscript Calendars of Patent Rolls in Public Record Office. For many new facts relating to Cromwell's family and early life the writer has relied on information communicated to him privately by Mr. John Phillips in addition to what the latter gentleman has made public in the 'Antiquary' for October 1880, and the 'Antiquarian Magazine' for August and October 1882.] J. G.

CROMWELL, THOMAS [KITSON] (1792–1870), dissenting minister, was born on 14 Dec. 1792, and at an early age entered the literary department of Messrs. Longmans, the publishers. He commenced authorship in 1816 with a small volume of verse, 'The School-Boy, with other Poems,' which was four years afterwards followed by a few privately printed copies of 'Honour; or, Arrivals from College: a Comedy.' The play had been produced at Drury Lane on 17 April 1819, and was twice repeated (Genest, *Hist. of the Stage*, viii. 688). A more ambitious undertaking was 'Oliver Cromwell and his Times,' 8vo, London, 1821 (2nd ed. 1822), which is described by Carlyle (*Cromwell's Letters and Speeches*, 2nd ed. ii. 161 *n.*) as 'of a vaporous, gesticulative, dull-*aërial*, still more insignificant character, and contains nothing that is not common elsewhere.' A second drama, 'The Druid: a Tragedy,' 1832, was never acted.

Although originally a member of the church of England, of which his elder brother was a clergyman, Cromwell connected himself about 1830 with the unitarian body, and, being subsequently ordained, became in 1839 minister of the old chapel on Stoke Newington Green, where he officiated for twenty-five years. He also held during the greater part of his ministry the somewhat incompatible office of clerk to the local board of Clerkenwell, from which he retired with a pension. In 1864 he resigned the pulpit at Stoke Newington, and soon afterwards took charge of the old presbyterian congregation at Canterbury, over which he presided till his death on 22 Dec. 1870. He was buried on the 28th of that month in the little cemetery adjoining the chapel. During the last two years of his life he had acted as honorary secretary of the Birmingham Education League. By his wife, the daughter of Richard Carpenter, J.P. and D.L. for Middlesex, he had no issue.

Cromwell bore the character of a respectable antiquary, and of a man of much literary information. In December 1838 he became a fellow of the Society of Antiquaries, and a few years previous to his death accepted the doubtful honour of an Erlangen degree, that of Ph.D. He was also a master of arts, but of what university is not stated. His industry was incessant. Besides contributions to the 'Gentleman's Magazine,' 'Chambers's Journal,' and other periodicals, he supplied the letterpress for the four volumes of Storer's 'Cathedral Churches of Great Britain,' 4to, London, 1814–19, as also for 'Excursions through England and Wales, Scotland, and Ireland,' a series of pretty views published in numbers, 8vo and 12mo, London, 1818–[22]. His other works are: 1. 'History and Description of the ancient Town and Borough of Colchester,' 2 vols. 8vo, London, 1825. 2. 'History and Description of the parish of Clerkenwell,' 8vo, London, 1828. 3. 'Walks through Islington,' 8vo, London, 1835. 4. 'The Soul and the Future Life,' 8vo, London, 1859, an attempt to revive the materialist theories of Dr. Priestley.

[Inquirer, 31 Dec. 1870, p. 852, 7 Jan. 1871, p. 13, 14 Jan. 1871, p. 28; Notes and Queries, 4th ser. ix. 198, 267, 347; Lewis's Hist. of Islington, p. 319.] G. G.

CRONAN, Saint (7th cent.), abbot and founder of Roscrea in Tipperary, is probably the Cronan mentioned in the eighth-century document commonly known as Tirechan's 'Catalogue,' where he seems to be entered among the third order of the Irish Saints (599–665 A.D.) (Haddan and Stubbs, vol. ii. pt. ii. p. 292). Cronan of Roscrea is, however, undoubtedly entered in the 'Feilire of Œngus the Culdee' on 28 April (ed. Whitley Stokes, lxx.) His life was drawn up at Roscrea probably, 'four or five centuries after his death,' from more ancient and perhaps Irish documents (*A.SS.* pref. p. 580).

According to this life St. Cronan was born in Munster. His father's name was Hodran 'de gente Hely,' i.e. Ely O'Carrol on the boundaries of Munster, Connaught, and Leinster; his mother's, Coemri 'de gente Corco-

baschin' (in the west of Clare). Leaving Munster he went to Connaught and dwelt near the pool of Puayd, a place which has not yet been identified. Many monks joined him here. He was with St. Kieran at Cluainmic-nois, that is before 549 A.D., if the received date of the latter saint's death is correct (but cf. *A.SS.* ap. 28, p. 579). Later he was at Lusmag (in barony of Garry Castle, King's County) and at other places, where he seems to have erected cells or monasteries. Lastly he returned to his native district, Ely, where he built a cell near the pool 'Cre.' Its earlier name was Senruys, which was later exchanged for Roscrea. We are told that he dwelt here far away from the 'king's high road' (*via regia*), and was only dissuaded from seeking a more accessible spot by the advice of a certain Bishop Fursey, that he had better remain at Roscrea: 'for as bees fly round their hives in summer,' so did the angels haunt that spot. St. Cronan was on friendly terms with St. Mochoemoc (13 March) and Fingen, king of Cassel, whose rights he vindicated in his old age, and whose anger against the people of Ely he assuaged. Towards the end of his life St. Cronan became very infirm, and almost lost his sight. He died, 'in a most reverend old age, in his own city of Roscrea' (28 April), and was buried in his own foundation (*Vit. Cron.* ap. *A.SS.*)

Most varying opinions have been held as to the year of this saint's death. Lanigan would place it between 619 and 626 A.D., which certainly seems late enough for a pupil of St. Ciaran the carpenter. This date is based upon that of Fingen's reign. St. Cronan is praised in the life of St. Molua (4 Aug.), who survived the election of Gregory the Great. If we may trust this authority, Roscrea cannot have been founded till considerably after 590 A.D. (*Vit. Mol.* ap. *A.SS.* 4 Aug. pp. 349, 351). Two Cronans, one a bishop, the other a priest, are mentioned in the 'Epistola Cleri Romani,' preserved in Ussher's 'Syllogæ' (pp. 22–3), and dated about 639 A.D. Sir James Ware (p. 89) has attempted to identify this or another Bishop Cronan with St. Cronan of Roscrea, a theory which would remove the date of the latter's death to about 640 A.D. To this Lanigan objects that the last-mentioned St. Cronan is never called a bishop in any trustworthy document; but he does not show that St. Cronan of Roscrea may not be the 'Cronan presbyter' of Ussher's letter (*Eccles. Hist. of Ireland*, iii. 8). On the same grounds Lanigan decides against identifying St. Cronan of Roscrea with the Bishop Cronan whose disguise St. Columba penetrates in Adamnan (*Vit. Col.* p. 142).

Among the legends which fill up the greater part of the 'Vita Cronani,' as printed in the 'Acta Sanctorum,' the most important is that which tells how Dima the scribe made him a beautiful copy of the four gospels. While writing this we are informed that the sun did not go down for forty days (*Vit. Cron.* chap. ii. par. 6). This tradition acquires considerable importance when taken in connection with the fact that there is still preserved in the library of Trinity College, Dublin, a manuscript Evangelium, which is said to have belonged to the monastery of Roscrea. It finishes with the words, 'Finis Amen Dimman MacNithi,' and is commonly known as the 'Book of Dimma.' The date of the writing of this volume does not seem to have been ascertained, but it must be extremely old, as an inscription states that its case was regilt in the twelfth century, by O'Carroll, lord of Ely (Warren, *Lit. of the Celtic Church*, p. 167; Gilbert, *Irish MSS.* p. 21; *Dict. of Chr. Biogr.* i. 716).

[Bollandi Acta Sanctorum (A.SS.), 28 April, pp. 579–83, where the Vita Cronani is printed from the Salamanca MS., collated with two other manuscripts belonging to Sirinus. Another manuscript copy of this life is to be found in the so-called Book of Kilkenny at Dublin. A.SS. for 4 Aug. &c.; Œngus the Culdee, ed. Stokes; Lanigan's Ecclesiastical Hist. of Ireland, vol. iii.; Ussher's Antiquitates Brit. Eccles. p. 508; Ussher's Syllogæ Veterum Epistolarum Hibern.; Adamnan's Vita Columbæ, ed. Reeve; Warren's Liturgy of the Celtic Church; Gilbert's National MSS. of Ireland; Ware, De Scriptor. Hibern. ed. 1639, p. 89.] T. A. A.

CRONE, ROBERT (*d.* 1779), landscape-painter, a native of Dublin, was educated there under Robert Hunter, a portrait-painter. From the age of fifteen he was unfortunately subject to epileptic fits, but being determined to pursue his profession as an artist, he went to Rome and studied landscape-painting under Richard Wilson, R.A. He returned to London, and in 1768 exhibited two landscapes at the Society of Artists, and in 1769 'A View of the Sepulture of the Horatii and Curiatii.' In 1770 he exhibited four landscapes at the Royal Academy, and contributed several more, generally views in Italy, up to 1778. Early in the following year the disease, from which he was never free, and which had greatly impeded his progress as an artist, at last caused his death. Crone's landscapes show much taste, and there are some in the royal collection.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Nagler's Künstler-Lexikon; Catalogues of the Royal Academy and the Society of Artists.] L. C.

CROOK, JOHN (1617–1699), quaker, was born in 1617 in the north of England, probably in Lancashire, of parents of considerable wealth (see *A Short History*, by himself, 1706), and was educated in various schools in or near London till about seventeen years old, when he was 'apprenticed' to some 'trade.' About this time he joined one of the puritan congregations. A few years later he went to reside at Luton, where he possessed an estate and was placed on the commission of the peace for Bedfordshire. In 1653 he was recommended to the Protector as a fit person to serve as a knight of the shire for Bedfordshire (see 'A Letter from the People of Bedfordshire,' dated 13 May 1653, to Cromwell, in *Original Letters*, &c. of John Nickolls, jun., 1743). In 1654 he was 'convinced' by the preaching of William Dewsbury—Gough says of George Fox—and became a Friend, shortly after which his commission as justice of the peace was withdrawn. Crook states that he once held some public appointment. In 1655 he was visited by George Fox, and entertained a large number of the more important gentry of the district, who came to see the 'first quaker,' and later in the same year he held a theological dispute with a baptist at Warwick, where, together with George Fox and several others, he was arrested. Owing to want of evidence he was discharged on the following day; but the townsfolk stoned him out of the place, and during the following year he was imprisoned at Northampton for several months on account of his tenets. Somewhat later he became a recognised quaker minister, his district seeming to have comprised Bedfordshire and the adjoining counties. Two years later the yearly meeting of the Friends, which lasted three days, was held at his house, where Fox (*Journal*, p. 266, ed. 1765) computes that several thousand persons were present. In 1660 he was imprisoned with several others for refusing to take the oaths, and committed, as a 'ringleader and dangerous person,' to Huntingdon gaol, where he lay for several weeks after the others had been discharged. In 1661 he and seven others were apprehended at Culveston, near Stony Stratford, for attempting to hold an illegal meeting, and his conscience forbidding him to give security for good behaviour, he was detained for at least three months (see GOUGH, *History of the Quakers*, vol. iii., ed. 1789). Shortly after this he went to London, and while there was engaged in ministerial work. In the following year, after being imprisoned for six weeks, he was tried at the Old Bailey for refusing to take the oath of allegiance. His arguments against the legality of his imprisonment, which are given with some fulness by Gough, show him to have been a man of considerable legal attainments and much acuteness. During his trial one jury was discharged and another composed of picked men empanelled, nor was he permitted to speak, 'but when he did an attendant stopped his mouth with a dirty cloth.' The trial ended by his being subjected to the penalties of a præmunire and being remanded to prison. Crook immediately drew up a full statement of his case, and after the lapse of some four weeks was liberated, it is said, by the express order of the king. When, however, he had been at liberty three days, an attempt was made to rearrest him, which failed owing to his having left London. From this time he seems to have chiefly resided at Hertford, and to have been permitted to continue preaching without interference till 1669, when there is reason to believe he was again arrested at a meeting and imprisoned for some weeks. During his later years he was afflicted with a complication of painful disorders which materially interfered with his usefulness. He died at Hertford in 1699, aged 82, and was buried in the Friends' burial-ground at Sewel in Bedfordshire. Crook was a man of wider culture than most of the primitive quaker ministers, of an amiable genial nature, and possessed of considerable literary skill. He wrote largely, and several of his productions enjoyed a wide popularity during the whole of the last century. His chief works are: 1. 'Unrighteousness no Plea for Truth, nor Ignorance a Lover of it,' &c., 1659. 2. 'The Case of Swearing (at all) Discussed,' &c., 1660. 3. 'An Epistle for Unity, to prevent the Wiles of the Enemy,' &c., 1661. 4. 'An Apology for the Quakers, wherein is shewed how they answer the chief Principles of the Law and Main Ends of Government,' &c., 1662. 5. 'The Cry of the Innocent for Justice; being a Relation of the Tryal of John Crook and others at . . . Old Bayley,' &c., 1662. 6. 'Truth's Principles, or those things about Doctrine and Worship which are most surely believed and received among the People of God called Quakers, &c., 1663. 7. 'Truth's Progress, or a Short Relation of its first Appearance and Publication after the Apostacy,' &c., 1667. 8. 'The Counterfeit Convert Discovered,' &c., 1676 (?). Crook's works were collected and published in 1701 under the title of 'The Design of Christianity,' &c. In 1706, a manuscript account of his life having been discovered, it was published as 'A Short History of the Life of John Crook, containing some of his spiritual travels . . . written by his own hand,' &c.

[Gough's Hist. of the Quakers; Sewel's Hist. of the Rise, &c., of the Quakers; Fox's Journal, ed. 1765; Friends' Library (Philadelphia), vol. xiii. ed. 1837; Besse's Sufferings, &c.; Smith's Catalogue of Friends' Books.] A. C. B.

CROOKE, HELKIAH, M.D. (1576–1635), physician, was a native of Suffolk, and obtained a scholarship on Sir Henry Billingsley's foundation at St. John's College, Cambridge, 11 Nov. 1591. He graduated B.A. in 1596, and then went to study physic at Leyden 6 Nov. 1596, where he took the degree of M.D. on 16 April 1597, after a residence of only five months. His thesis is entitled 'De Corpore Humano ejusque partibus principibus.' It consists of thirteen propositions, and shows that he had already paid particular attention to anatomy. The original autograph manuscript is bound in vellum, in one volume, with twenty-seven other theses and the treatise of John Heurnius of Utrecht on the plague. Heurnius was a professor of medicine at Leyden of Crooke's time, and the theses are those of Crooke's contemporaries on the physic line, and many of them have notes in his handwriting. He went back to Cambridge and took the degrees of M.B. in 1599, and M.D. in 1604. He settled in London, was appointed physician to James I, and dedicated his first book to the king. 'Mikrokosmographia, a Description of the Body of Man,' was published in 1616, and is a general treatise on human anatomy and physiology based upon the two anatomical works of greatest repute at that time, those of Bauhin and Laurentius. The lectures in which Harvey demonstrated the circulation of the blood were delivered in the early part of the same year; but no trace of his views is to be found in the 'Mikrokosmographia,' nor when Crooke published a second edition in 1631 did he alter his chapters on the heart, veins, and arteries so as to accord with Harvey's discovery. The book is a compilation, and its subjects are set forth clearly, but without original observations. A finely bound copy presented by the author was one of the few books of the library of the College of Physicians which escaped the great fire, and is still preserved at the college. At the end is printed Crooke's only other work, 'An Explanation of the Fashion and Use of Three and Fifty Instruments of Chirurgery,' 1631. In 1620 Crooke was elected a fellow of the College of Physicians, and held the anatomy readership in 1629. In 1632 he was elected governor of Bethlehem Hospital. It is said that he was the first medical man known to have been in that position. On 25 May 1635 he resigned his fellowship, and soon after died. His portrait is prefixed to the second edition of 'Mikrokosmographia.'

[Munk's Coll. of Phys. 1878, i. 177; Volume of Theses in Library of Royal Medical and Chirurgical Society of London.] N. M.

CROOKE, SAMUEL (1575–1649), divine, son of Thomas Crooke [q. v.], was born at Great Waldingfield, Suffolk, on 17 Jan. 1574–5. Having received his early education at Merchant Taylors' School, he entered Cambridge as a scholar of Pembroke Hall, and was afterwards chosen fellow, but the master refused to allow the election. Soon after this he was admitted one of the first fellows of Emmanuel College, being at that time B.D. He was a good classical scholar and well skilled in Hebrew and Arabic. He also spoke French, Italian, and Spanish, and had read many books in these languages. He was appointed rhetoric and philosophy reader in the public schools. In compliance with the statutes of his college he took orders on 24 Sept. 1601, and immediately began to preach in the villages round Cambridge. In 1602 he was presented to the rectory of Wrington, Somerset, by Sir John Capel, and soon afterwards married Judith, daughter of the Rev. M. Walsh, a minister of Suffolk. At Wrington, 'where the people had never before . . . a preaching minister, he was the first that by preaching . . . brought religion into notice and credit' (*Life and Death*, p. 11). When in April 1642 the commons voted to call an assembly of divines for the reformation of the church, Crooke was one of the two chosen to represent the clergy of Somerset. The assembly, however, did not meet until the next year, and then Crooke's place was filled by another. On the outbreak of the civil war he was active in persuading men to join the side of the parliament (*Mercurius Aulicus*, p. 39). When the king's power was re-established in Somerset in the summer of 1643, it appears that soldiers were quartered in his house, probably to bring him to obedience, and when the royal commissioners visited Wrington in September he made a complete submission, and signed eight articles, promising among other things that he would preach a sermon in Wells Cathedral and another at Wrington testifying his dislike to separation from the established religion and his abhorrence of the contemning of the common prayer. His submission occasioned great rejoicing among the royalists in London and elsewhere. 'I would your late cousin, Judge Crooke, were alive either to counsel or condemn you,' wrote one of his own party (*Mercurius Britannicus*, p. 7; E. Green, p. 6). The taunt seems to imply that Crooke's father was a brother of Sir John Croke [q. v.], and of his brother Sir George [q. v.], who died in 1642. It was probably

written by some one who was ignorant of the subject, for Robert Crooke does not seem to have been a member of the family of Sir John Croke or Le Blount, the father of the judges (Croke, *Genealogical History of the Croke Family*). In 1648, when a scheme was drawn up for the 'presbyterial government' of Somerset, Crooke was one of the ministers appointed to superintend the united district of Bath and Wrington (*The County of Somerset divided into Severall Classes*, 1648). In this year also his name stands first to 'The Attestation of the Ministers of the County of Somerset,' which he probably drew up. This attestation is especially directed against 'the removal of the covenant and the obligation to take the engagement.' He died on 25 Dec. 1649, at the age of nearly seventy-five. His funeral, which took place on 3 Jan. following, was attended by an extraordinary number of people and by 'multitudes of gentlemen and ministers.' A commemoration sermon was preached in his memory on 12 Aug. 1652. After Crooke left Cambridge he presented some books to the university, to Pembroke Hall, and to Emmanuel College, writing in them Latin verses preserved in the 'Life and Death of Mr. Samuel Crook.' He also wrote 'A Guide unto True Blessedness,' 8vo, 1613, and in the same year a short epitome of the 'Guide' entitled a 'Brief Direction to True Happiness for . . . Private Families and . . . the younger sort;' a volume containing three sermons, 8vo, 1615; a sermon printed separately, and 'Divine Character,' published posthumously, 8vo, 1658. He also left 'divers choice and sacred aphorisms and emblems,' which have not been published, and Cole says that he had seen a copy of Latin verses by him on the death of D. Whitaker. Crooke left a widow but no children.

[ΑΝΘΟΛΟΓΙΑ, or the Life and Death of Mr. S. Crook, by G. W.; Cooper's Athenæ Cantab. ii. 434; Brook's Lives of the Puritans, iii. 107; A Biographical Notice of Sam. Crooke, by E. Green, Bath Field Club Proc. III. i. 1; Hunt's Diocese of Bath and Wells, pp. 202, 206, 208, 214, 216; Mercurius Aulicus, p. 39; The County of Somerset divided; Attestation of the Ministers of Somerset; Cole's Athenæ Cantab. Addit. MS. 5865, fol. 27; Watt's Bibl. Brit. i. 272.]

W. H.

CROOKE, THOMAS (*fl.* 1582), divine, matriculated at Trinity College, Cambridge, in May 1560, where he was elected scholar 1562, and afterwards fellow, proceeded B.A. 1562–3, commenced M.A. 1566, proceeded B.D. 1573 and D.D. 1578, in which year he appears as a member of Pembroke Hall (Cooper, *Athenæ Cantab.* i. 434). In 1573–1574 he was rector of Great Waldingfield, Suffolk, and preacher to the society of Gray's Inn. When in 1582 it was proposed that conferences should be held between members of the church of England and Roman catholic priests and jesuits, Crooke was one of those nominated by the privy council to take part in these debates (Strype, *Life of Whitgift*, i. 194). He evidently held puritan opinions, for he urged Cartwright to publish his book on the Rhemish translation of the New Testament, though the archbishop had forbidden its appearance, and his name is among those subscribed to the Latin letter of approval prefixed to the work. In one matter at least, however, he was on the archbishop's side, for he wrote against the opinions expressed by Hugh Broughton [q.v.] in his 'Concent of Scripture' (*ib.* ii. 113–18). Even the title of this work seems to be lost. A letter of Crooke's to J. Foxe, written in Latin and dated 15 Sept. 1575, is among the Foxe MSS. in the British Museum (*Harl. MS.* 417, ff. 126–8). His son, Samuel Crooke [q. v.], was rector of Wrington, Somerset.

[Strype's Annals, iv. 106; Life of Whitgift, i. 194, 482, ii. 116, 8vo. edit.; Brook's Lives of the Puritans, iii. 107; Cooper's Athenæ Cantab. ii. 434.]

W. H.

CROOKSHANKS, JOHN (1708–1795), captain in the navy, entered as a volunteer on board the Torbay with Captain Nicholas Haddock in the autumn of 1725. While serving in her he seems to have found favour with the Hon. John Byng [q. v.], whom he followed to the Gibraltar, Princess Louisa, and Falmouth. In August 1732 he passed his examination for the rank of lieutenant; was made lieutenant in March 1734, and in July 1742 was promoted to be captain of the Lowestoft frigate of 20 guns. On 17 Sept. 1742, being in company with the Medway of 60 guns, she fell in with a French ship in the Straits. In the chase, as night came on, the Lowestoft far outsailed the Medway, and came up with the enemy; but Crookshanks, preferring to wait till daylight, or till the Medway joined, or till the weather moderated, wrapped himself in his cloak and went to sleep. When he woke up the chase was not to be seen. The ship's company were, not unnaturally, indignant, but their murmurs, if they reached the admiralty, carried no weight, and Crookshanks's explanation was considered sufficient. In the course of 1743 he had again to write an explanatory letter, defending himself against a charge of carelessly performing his duty of protecting the trade in the Straits, so that several merchant ships were picked up by the enemy's privateers. It was said that instead of cruising in search of the

enemy's ships he was amusing himself on shore at Gibraltar; but his explanations were considered satisfactory. In 1745 he commanded the Dartmouth in the Mediterranean; and in May 1746 was appointed to the temporary command of the Sunderland of 60 guns, then on the Irish station. On 2 July, off Kinsale, she fell in with three ships judged to be French men-of-war. Crookshanks estimated them as of 40 guns each, and, considering the Sunderland to be no match for the three together, made sail away from them, and night closing in dark, succeeded in escaping. His men were angry and violent; they had not estimated the French force so high, and proposed, with some disturbance, to take the ship from Crookshanks, appoint the first lieutenant as captain, and go down to fight the French. They were quieted, though not without some difficulty; and Crookshanks, if indeed he knew of the uproar, conceived it best to pass it over. Two days afterwards they broke out into open mutiny, and said loudly that the captain was a coward. One man who had been in the Lowestoft brought up the story of what had happened in the Straits four years before. Crookshanks took his pistols in his hands and went on deck. 'Damn you,' roared the ringleader of the mutineers, 'you dare not show the pistols to the French.' The man was put in irons, tried by court-martial, and hanged; others were ordered two hundred and fifty lashes; the first lieutenant was dismissed the service; and Crookshanks, being relieved from the command of the Sunderland, was, in the following March, appointed to command the Lark of 40 guns, although Anson, then one of the lords of the admiralty, as well as commander-in-chief of the Channel fleet, had written, on 13 Aug. 1746, a month before the court-martial: 'The first lieutenant of the Sunderland is a sensible, clever fellow, which is more than I can say of the captain; nor can I discover that the first lieutenant has ever caballed with the common men since Crookshanks came into the ship.' In June 1747 the Lark, in company with the Warwick of 60 guns, sailed from Spithead for the West Indies. On their way, near the Azores, on 14 July, they met the Spanish ship Glorioso of 70 guns and 700 men, homeward bound with treasure, said to amount to nearly three millions sterling. The Warwick attacked the big Spaniard manfully enough, at close quarters, while the Lark kept a more prudent distance. The Warwick, being thus unsupported, was reduced to a wreck, and the Glorioso got away and safely landed her treasure at Ferrol (*Fraser's Magazine*, November 1881, p. 597). The damage the Warwick had sustained rendered it necessary to bear up for Newfoundland, where her captain officially charged Crookshanks with neglect of duty. He was accordingly tried by court-martial at Jamaica, dismissed from the command of the Lark, and cashiered during the king's pleasure. In October 1759 the board of admiralty submitted that he might, after twelve years, be restored to the half-pay of his rank, which was accordingly done. About the same time Crookshanks published a pamphlet in which he charged Admiral Knowles, who at the time of his court-martial was commander-in-chief at Jamaica, with influencing the decision of the court, out of personal ill-feeling. Knowles replied, refuting the charge, which indeed appears to have been groundless, and other pamphlets followed. Again, in 1772, Crookshanks brought a similar but more scurrilous charge against Knowles's secretary, the judge advocate at his trial, who retaliated by publishing *in extenso* the minutes of the court-martial. These give no reason for supposing that his condemnation was not perfectly just, or that his sentence was not a fortunate thing for the navy. Even if he was not guilty of cowardice, the officer who incurs suspicion of it on three distinct occasions within the space of four years is too unlucky to have command of a ship of war; in addition to which Crookshanks's manner and temper towards both men and officers seem to have been harsh and overbearing. He died in London on 20 Feb. 1795.

[Official letters, &c. in the Public Record Office; Minutes of the Court-martial (published, 8vo, 1772); the Memoir in Charnock's Biog. Nav. v. 149, appears to have been contributed by Crookshanks himself: it contains some interesting matter mixed with many statements which are grossly partial and sometimes positively untrue, such, for instance, as the implication (p. 156) that the court 'did, by an unanimous resolve, acquit him even of the suspicion of cowardice, disaffection, or want of zeal.'] J. K. L.

CROONE or **CROUNE**, **WILLIAM**, M.D. (1633–1684), physician, was born in London on 15 Sept. 1633, and admitted into Merchant Taylors' School on 11 Dec. 1642. He was admitted on 13 May 1647 a pensioner of Emmanuel College, Cambridge, where, after taking his first degree in arts, he was elected to a fellowship. In 1659 he was chosen professor of rhetoric in Gresham College, London, and while holding that office he zealously promoted the institution of the Royal Society, the members of which assembled there. At their first meeting after they had formed themselves into a regular

body, on 28 Nov. 1660, he was appointed their registrar, and he continued in that office till the grant of their charter, by which Dr. Wilkins and Mr. Oldenburg were nominated joint secretaries. On 7 Oct. 1662 he was created doctor of medicine at Cambridge by royal mandate. He was chosen one of the first fellows of the Royal Society on 20 May 1663, after the grant of their charter, and he frequently sat upon the council. On 25 June the same year he was admitted a candidate of the College of Physicians. In 1665 he visited France, where he became personally acquainted with several learned and eminent men.

The Company of Surgeons appointed him, on 28 Aug. 1670, their anatomy lecturer on the muscles, in succession to Sir Charles Scarborough, and he held that office till his death. Soon after his appointment to it he resigned his professorship at Gresham College. On 29 July 1675, after having waited twelve years for a vacancy, he was admitted a fellow of the College of Physicians. He was highly esteemed as a physician, and acquired an extensive and lucrative practice in the latter part of his life. Ward says 'he was little in person, but very lively and active, and remarkably diligent in his inquiries after knowledge; for which end he maintained a correspondence with several learned men both at home and abroad.' He died on 12 Oct. 1684, and was buried in St. Mildred's Church in the Poultry. His funeral sermon was preached by John Scott, D.D., canon of Windsor, and afterwards published.

He published 'De ratione motus Musculorum,' London, 1664, 4to, Amsterdam, 1667, 12mo; and read many papers to the Royal Society, including 'A Discourse on the Conformation of a Chick in the Egg before Incubation' (28 March 1671–2). Dr. Goodall states that Croone 'had made most ingenious and excellent observations *de ovo*, long before Malpighius's book upon that subject was extant.'

He married Mary, daughter of Alderman John Lorymer of London. She afterwards became the wife of Sir Edwin Sadleir, bart., of Temple Dinsley, Hertfordshire, and died on 30 Sept. 1706.

Croone left behind him a plan for two lectureships which he had designed to found. One lecture was to be read before the College of Physicians, with a sermon to be preached at the church of St. Mary-le-Bow, the other to be delivered yearly before the Royal Society upon the nature and laws of muscular motion. But as his will contained no provision for the endowment of these lectures, his widow carried out his intention by devising in her will the King's Head Tavern in Lambeth Hill, Knightrider Street, in trust to her executors to settle four parts out of five upon the College of Physicians to found the annual lecture now called the Croonian lecture; and the fifth part on the Royal Society. Lady Sadleir also, out of regard for the memory of her first husband, provided for the establishment of the algebra lectures which were afterwards founded at Emmanuel, King's, St. John's, Sidney, Trinity, Jesus, Pembroke, Queens', and St. Peter's colleges at Cambridge. The fine portrait of Croone in the censors' room at the College of Physicians, painted by Mary Beale, was presented to the college on 13 June 1738 by his relation and grandson Dr. Woodford, regius professor of physic at Oxford.

[Ward's Gresham Professors, with the author's manuscript notes, p. 320; Robinson's Register of Merchant Taylors' School, i. 153; Munk's Coll. of Phys. 2nd ed. i. 369; Cole's Athenæ Cantab. C. i. 197; Birch's Royal Society, iv. 339.] T. C.

CROPHILL, JOHN (*fl.* 1420), an astrologer who flourished in Suffolk about 1420, is described by Ritson, in his 'Bibliographia Poetica' (London, 1802, 8vo, p. 53), as 'a cunning man, conjurer, and astrological quack.' Among the Harleian MSS. (British Museum, 1735) is a volume written on paper and parchment, which contains several pieces in his handwriting, including fragments of a brochure upon physic and astrology, a private register, compiled for his own use, of persons cured by him in and around the parish of Nayland in Suffolk, with accounts of money due from some of them, and a schedule of oracular answers, prearranged by him, to be given to young people who consulted him on the subject of matrimony, prepared for both sexes. There are also some strange records of experiments and medical recipes, and some verses (which are referred to by Ritson) purporting to have been spoken at an entertainment of 'Frere Thomas,' which was attended by 'fjve ladyes of qualitye,' chiefly relating the exploits of two famous goblets christened 'Mersy and Scharyte' (Mercy and Charity), which circulated as a kind of loving-cup.

[Davy's Athenæ Suffolcenses, i. 55 (Brit. Mus. Addit. MSS.); Harleian MS. 1735, Brit. Mus.] E. H.–A.

CROPPER, JAMES (1773–1841), philanthropist, the son of Thomas and Rebecca Cropper (his mother's maiden name was Winstanley), was born in 1773 at Winstanley in Lancashire, where his family for many generations had been 'statesmen.' The Cropper family had belonged to the quaker body from

the very early days of its history. Cropper was intended by his father for his own business, but he had no taste for agricultural pursuits, which offered a prospect far too limited for a lad of his energetic character. At the age of seventeen, therefore, he left home and entered as an apprentice the house of Rathbone Brothers, at that time the first American merchants in Liverpool. Here he developed great business power, and rising by gradual steps he became the founder of the well-known mercantile house of Cropper, Benson, & Co. His commercial undertakings prospered, and he acquired a considerable fortune, which he regarded as a trust to be expended in the promotion of the temporal and spiritual advantage of his fellow-men. He took a lively interest in many religious and philanthropic enterprises, but he chiefly devoted the energies of his best years to the abolition of negro slavery in the West India islands. At a very early period he threw himself into the movement of which Wilberforce and Clarkson had been the recognised earlier leaders, and in 1821 was writing pamphlets addressed to the former of these urging not only the inhumanity and injustice of West Indian slavery, but also its financial impolicy. The heavy protective duties imposed on sugar from the East Indies or from foreign nations, with the view of maintaining the interests of the West India slaveowners, were the object of his earnest and incessant attacks, under the conviction that if once this artificial protection was removed the institution of slave labour must speedily fall. But the emancipation of the negro did not absorb his whole energies. The unhappy state of the impoverished population of Ireland affected Cropper very deeply, and in 1824 he came forward with a well-considered plan for its amelioration. Not content with schemes on paper, he paid a long series of visits to Ireland, and established cotton-mills in which the people might obtain remunerative employment. He studied political economy as a thoroughly practical matter; took a prominent part in every undertaking for the advancement of the trade of Liverpool and the improvement of its port; and, with others, laboured with indefatigable industry for the repeal of the orders of council which, previous to 1811, by restricting the commerce of England with America, had inflicted a serious blow on the Liverpool trade. Success attended these efforts, and the country at large acknowledged the value of his exertions. Cropper was among the first promoters of railway communication in England, and was one of the most active directors of the railway between Liverpool and Manchester on its first commencement in 1830. In pursuance of his philanthropic views in 1833 Cropper determined to start an industrial agricultural school for boys, and after a lengthened tour in Germany and Switzerland to obtain information on the subject, he built a school and orphan-house on his estate at Fearnhead, near Warrington, together with a house for himself in order that he might exercise constant personal supervision over the undertaking. Here he resided until his death, occupying himself chiefly in his school. His pen, however, was not idle, and he published many pamphlets on the condition of the West Indies, especially the negro apprenticeship system, and on the sugar bounties and other protective duties of which in every form he was a most determined opponent. He died in 1841, and was buried in the quakers' burial-ground at Liverpool by the side of his wife, whom he had married in 1796, and who died two years before him. No monument marks his grave, but the house in which he lived and died at Fearnhead bears the following inscription: 'In this house lived James Cropper, one, and he not the least, of that small but noble band of christian men who, after years of labour and through much opposition, accomplished the abolition of West Indian slavery; and thus having lived the life of the righteous, he died in the full assurance of faith on the 26th of Feby. 1841.' By his wife, whose maiden name was Mary Brinsmead, he had two sons, John and Edward, who survived him, and one daughter, who married Joseph Sturge [q. v.], the quaker philanthropist of Birmingham, and died in giving birth to her first child.

Cropper's largest publications (all published at Liverpool) were: 1. 'Letters to William Wilberforce, M.P., recommending the cultivation of sugar in our dominions in the East Indies,' 1822. 2. 'The Correspondence between John Gladstone, Esq., M.P., and James Cropper, Esq., on the present state of slavery,' 1824. 3. 'Present State of Ireland,' 1825 (for a fuller list see Smith, *Friends' Books*, i. 492–3).

[Private information.] E. V.

CROSBIE, ANDREW (*d.* 1785), advocate at the Scottish bar, is stated to have been the original of 'Councillor Pleydell' in Sir Walter Scott's novel of 'Guy Mannering,' although Scott himself has given no sanction to the supposition, and in regard to this novel states that 'many corresponding circumstances are detected by readers of which the author did not suspect the existence.' Crosbie was famed for his conversational powers, and on Dr. Samuel Johnson's visit to Edinburgh was the only one who could hold his own

with him (note by Croker to BOSWELL'S *Life of Johnson*). Boswell describes him as his 'truly learned and philosophical friend.' During Johnson's visit Crosbie resided in Advocate's Close in the High Street of Edinburgh, but he afterwards erected for himself a splendid mansion in the east of St. Andrew's Square, which subsequently became the Douglas Hotel. He became involved in the failure of the Douglas and Heron Bank at Ayr, and died in great poverty in 1785. He had such a standing at the bar that had he survived he would have been raised to the bench. In March 1785 his widow made application for aliment, when the dean and council were authorised to give interim relief, and after consideration of the case had been resumed on 2 July the lady was allowed 40*l.* leviable from each member.

[Boswell's Life of Johnson; Anderson's Scottish Nation; Notes and Queries, 3rd ser. xi. 75, 145, 222, 261.] T. F. H.

CROSBY, ALLAN JAMES (1835–1881), archivist, educated at Worcester College, Oxford, where he graduated B.A. in law and history in 1858, was called to the bar at the Inner Temple on 1 May 1865, having some years previously obtained a clerkship in the Record Office. He assisted the Rev. James Stevenson in the preparation of the 'Calendar of State Papers' (Foreign Series) for the period beginning in 1558, and succeeded him as editor in 1871. He carried on the work until the autumn of 1881, when his health broke down. He died on 5 Dec. in the same year.

[Athenæum, 1881, ii. 815; Times, 2 May, p. 14; Calendar of State Papers (Foreign), 1558–77.] J. M. R.

CROSBY, BRASS (1725–1793), lord mayor of London, son of Hercules Crosby and his wife, Mary, daughter and coheiress of John Brass of Blackhalls, Hesilden, Durham, was born at Stockton-upon-Tees on 8 May 1725, and after serving some time in the office of Benjamin Hoskins, a Sunderland solicitor, he came up to London, where he practised several years as an attorney, first in the Little Minories and afterwards in Seething Lane. In 1758 he was elected a member of the common council for the Tower ward, and in 1760 became the city remembrancer. He purchased this office for the sum of 3,600*l.*, and in the following year was allowed to sell it again. In 1764 he served the office of sheriff, and in February of the following year was elected alderman of the Bread Street ward in the place of Alderman Janssen, appointed the city chamberlain.

At the general election of 1768 Crosby was returned to parliament as one of the members for Honiton, for which he continued to sit until the dissolution in September 1774. On 29 Sept. 1770 he was elected lord mayor, when he declared that at the risk of his life he would protect the just privileges and liberties of the citizens of London. One of the first acts of his mayoralty was to refuse to back the press warrants which had been issued, declaring that 'the city bounty was intended to prevent such violences' (*Annual Register*, 1770, p. 169), and constables were ordered to attend 'at all the avenues of the city to prevent the pressgangs from carrying off any persons they may seize within its liberties.' Soon afterwards he became engaged in his famous struggle with the House of Commons. On 8 Feb. 1771 Colonel Onslow complained to the house of the breach of privilege committed by the printers of the 'Gazetteer' and the 'Middlesex Journal' in printing the parliamentary debates. Though ordered to attend the house, Thompson and Wheble refused to put in an appearance, and the serjeant-at-arms was instructed to take them into custody. As they managed to elude his search, a royal proclamation for their apprehension was issued on 9 March, and a reward of 50*l.* each offered for their capture. On their appearance before Aldermen Wilkes and Oliver respectively they were discharged. In the meantime Colonel Onslow had made similar complaints of six other newspapers, and on 16 March Miller, the printer of the 'London Evening Post,' was taken into custody by a messenger of the house for not obeying the order for his attendance at the bar. The messenger was committed for assault and false imprisonment, and Miller was released by the lord mayor, Wilkes, and Oliver, sitting together at the Mansion House. The lord mayor was thereupon ordered by the house to attend in his place, which he accordingly did on the 19th, when he defended the action which he had taken by arguing that no warrant or attachment might be executed within the city of London 'but by the ministers of the same city.' On the following day the messenger's recognisance (he had been afterwards released on bail) was, on the motion of Lord North, erased from the lord mayor's book. This unwarrantable proceeding was described by Lord Chatham in the House of Lords as the 'act of a mob, not of a parliament' (*Parl. Hist.* xvii. 221). On the 25th the lord mayor and Alderman Oliver attended the house, when the former was further heard in his defence, and then allowed to withdraw in consequence of his illness from a severe attack of gout.

Welbore Ellis's motion declaring that the proceedings of the city magistrates were a breach of the privileges of the house was carried by 272 to 90, and after a violent discussion it was voted by 170 to 38 that Oliver should be committed to the Tower. On 27 March Crosby was attended to the house by an enormous crowd, and, upon his refusal to be treated with lenity on the score of health, was also committed to the Tower by a majority of 202 against 39. The indignation of the people could hardly be restrained, and public addresses poured in from all parts of the country thanking Crosby for his courageous conduct. During his confinement he was visited not only by his city friends but by the principal members of the opposition, while outside on Tower Hill Colonel Onslow and the speaker were burnt in effigy by crowds of Crosby's humbler admirers.

In April appeared letter xliv., written by Junius with a view to proving that the House of Commons had no right to imprison for any contempt of their authority. In the same month Crosby was twice brought up on a writ of habeas corpus, but in both cases the judges refused to interfere, and he was remanded back to the Tower (*State Trials*, 1813, xix. 1138–52). The session of parliament at length closed on 8 May, on which day, accompanied by Oliver, Crosby returned to the Mansion House in a triumphal procession. Rejoicings were held in many parts of the country, and at night the city was illuminated in honour of his release. The result of the contest thus ended was that no attempt has ever been made since to restrain the publication of the parliamentary debates. On the conclusion of his mayoralty Crosby was presented with the thanks of the common council and a silver cup costing 200*l.* At the general election of 1774 he unsuccessfully contested the city of London, and again at a bye election in January 1784, when he was defeated by Brook Watson, the ministerial candidate, by 2,097 to 1,048. In 1772 he was elected president of Bethlehem Hospital, and in 1785 governor of the Irish Society. He died after a short illness on 14 Feb. 1793, at his house in Chatham Place, Blackfriars Bridge, in his sixty-eighth year, and was buried on the 21st in Chelsfield Church, near Orpington, Kent, where a monument was erected to his memory. Crosby married three times, but left no surviving issue. His third wife was the daughter of James Maud, a wealthy London wine merchant, who purchased the manor of Chelsfield in 1758, and the widow of the Rev. John Tattersall of Gatton. She survived her second husband and died on 5 Oct. 1800.

A portrait of Crosby, by Thomas Hardy, is in the possession of the corporation of London, and another, painted by R. E. Pine in 1771 when Crosby was confined in the Tower, was engraved by F. G. Aliamet. An engraving from the latter picture by R. Cooper will be found in the third volume of Surtees. In the centre of St. George's Circus, Blackfriars Road, is still to be seen the obelisk which was erected in Crosby's honour during the year of his mayoralty.

[Memoir of Brass Crosby (1829); Orridge's Account of the Citizens of London and their Rulers (1867), pp. 97–101, 247, 248; Trevelyan's Early History of Charles James Fox, 1881, ch. viii.; Surtees's History of Durham (1823), iii. 196–95*; Allen's History of Surrey and Sussex (n. d.), i. 300; Gent. Mag. 1793, vol. lxiii. pt. i. pp. 188–9; Ann. Reg. 1771, vol. xiv. passim.] G. F. R. B.

CROSBY, SIR JOHN (*d.* 1475), of Crosby Place, alderman of London, was probably a grandson of Sir John Crosby, alderman of London, who died before 1376, leaving a son John in his minority. Both father and son successively held the manor of Hanworth, and the will of Sir John Crosby of Crosby Place shows that he also was possessed of this manor; it also appears from Newcourt (*Repert.* i. 629) that he presented one Richard Bishop to the rectory of Hanworth in 1471. He appears in the account of the wardens of the Grocers' Company for 1452–4 as having paid the fee of 3*s.* 4*d.* on being sworn a freeman of the company (*Grocers' Company's Facsimile Records*, ii. 330), and in 1463–4 he served the office of warden. At a common council held in April 1466 he was elected a member of parliament for London, and also one of the auditors of the city accounts.

On Sir Thomas Cooke's [q. v.] discharge by Edward IV from the office of alderman, Crosby was elected in his place as alderman of Broad Street ward, 8 Dec. 1468. In 1470, the year of Henry VI's temporary restoration, he served the office of sheriff. His position must have been one of danger and difficulty, as he is said to have been a zealous Yorkist, and this statement is confirmed by the effigy on his monument, which wears a collar composed of roses and suns alternately disposed, the badge adopted by Edward IV after his victory at Mortimer's Cross when a parhelion was observed. The bastard Falconbridge's attack on the city took place early in the following year, and Crosby highly distinguished himself as sheriff by his bravery in repelling the invaders. (Falconbridge's attack on the city is introduced by Heywood in his play of 'Edward IV,' but the

dramatist wrongly describes Crosby as mayor, an office which he did not live to fill.) On 21 May 1471 he accompanied the mayor, aldermen, and principal citizens to meet King Edward between Shoreditch and Islington, on the king's return to London; and here he received the honour of knighthood.

In 1472 Crosby was employed by the king in a confidential mission as one of the commissioners for settling the differences between Edward IV and the Duke of Burgundy. They were afterwards to proceed to Brittany, having secret instructions to capture the Earls of Richmond and Pembroke, who had been driven by a storm to the coast of Brittany, and were detained by Francis, the reigning duke. In this they were not successful, but in the following year Crosby was again despatched with others on a mission to the Duke of Burgundy (Rymer, xi. 738, 778). He was also mayor of the Staple of Calais.

Crosby was now building the sumptuous mansion in Bishopsgate Street which has chiefly made his name famous, having in 1466 obtained from Dame Alice Ashfelde, prioress of the convent of St. Helen's, a lease of certain lands and tenements for a term of ninety-nine years, at a rent of 11*l.* 6*s.* 8*d.* per annum. This grand structure had a frontage of 110 feet in Bishopsgate Street, and extended to a great depth, as is shown by the foundations of the buildings which have been examined. Stow describes the house as very large and beautiful, and the highest at that time in London. Crosby did not long enjoy the splendour of his magnificent house, and after his death it became successively the abode of many celebrated persons.

He died in 1475, and was buried in St. Helen's Church, Bishopsgate, where the altar-tomb erected to his memory and that of his first wife, Agnes, still exists. By his first marriage he had several children who died during his lifetime. He married secondly Anne, the daughter of William Chedworth, who survived him and was probably the mother of a John Crosby who presented Robert Henshaw to the living of Hanworth in 1498. The previous presentation was made in 1476 by the trustees of Crosby's real estate, doubtless in consequence of the minority of his son. The male line of his descendants appears afterwards to have become extinct, and the reversion of the presentation seems to have fallen to the crown. Besides many other legacies for pious and charitable purposes, Crosby left the large sum of 100*l.* for the repairs of London Bridge, a similar sum for repairing Bishop's Gate, and 10*l.* for the repairs of Rochester Bridge. His will (179, Wattis), dated 6 March 1471, was proved in the prerogative court of Canterbury 6 Feb. 1475, and is printed at length in Gough's 'Sepulchral Monuments,' v. 3, app. 4.

[Chronicles of Holinshed, Fabyan, and Stow; Stow's Survey of London, Herbert's Livery Companies, Carlos's Crosby Hall, Heath's Grocers' Company, Cox's Annals of St. Helen's, Bishopsgate. The chief authorities for Crosby Place are Hammon, 1844, Knight's London, vol. i., and a paper by the Rev. T. Hugo in the Transactions of the London and Middlesex Arch. Soc. i. 35–55.] C. W–H.

CROSBY, THOMAS (*fl.* 1740), author of 'History of the Baptists,' resided at Horsleydown, where he kept a mathematical and commercial school. He was a deacon, and not as generally supposed the minister, of the baptist church at that place. He supplied Neal with much of the information regarding the baptists in the 'History of the Puritans.' He died subsequently to 1749, in which year his last work, 'The Book-keeper's Guide,' was published. His 'History of the English Baptists, from the Reformation to the beginning of the reign of George I' (1738–40, 4 vols. 8vo), is very valuable on account of the biographical notices of the earlier baptist ministers it contains, but in other respects it is almost useless by the studious disregard the author showed as to distinguishing the many and widely differing sections of the baptist body, which renders it never clear and frequently misleading. The work gave considerable offence to the baptists when it appeared, and subsequent historians of that sect have usually avoided giving the work as an authority. As a mere reciter of events Crosby is trustworthy. Most of the materials used were collected by Benjamin Stinton, a baptist minister (*d.* 1718), who had intended to write a history. Crosby also wrote 'A Brief Reply to Mr. John Lewis's History of the Rise and Progress of Anabaptism in England,' 1738.

[Crosby's Works; Wilson's Hist. Dissent. Churches (vols. iii. iv.); Watt's Bibl. Brit.] A. C. B.

CROSDILL, JOHN (1751?–1825), violoncellist, was born in London either in 1751 or 1755, and educated in the choir of Westminster Abbey under Robinson and Cooke. At Westminster he became acquainted with Lord Fitzwilliam, with whom a schoolboy friendship sprang up which endured during the greater part of his life. On leaving the choir he studied the violoncello with Jean Pierre Duport, and probably also with his father, who was a violoncellist of some fame. In 1764 Crosdill played in a duet for two violoncellos at a concert given by Siprutini.

On 4 Dec. 1768 he was elected a member of the Royal Society of Musicians, and in the following year played at the Gloucester festival. According to Fétis (*Biographie des Musiciens*, ii. 396), in 1772 Crosdill went to Paris, where he remained some years studying with the elder Janson and playing in an amateur orchestra directed by the Chevalier de Saint-Georges. The same account states that he did not return to London until 1780, but as he played at the Three Choirs festivals regularly from 1769 until his retirement, with the sole exception of the year 1778, it is evident that Fétis's account cannot be correct. In 1776 he became principal 'cello at the Concerts of Antient Music, and on 10 March 1778 was appointed violist at the Chapel Royal, on the resignation of Nares, a post which he held until his death. About the same time he also became a member of the king's private band. In 1782 he was appointed chamber musician to Queen Charlotte; he also taught the violoncello to the Prince of Wales. In 1784 Crosdill was principal violoncellist at the Handel festival in Westminster Abbey. In July 1790 his father died at Nottingham Street, Marylebone, at the advanced age of ninety-two. About this time Crosdill married a lady of fortune, and retired from the profession, though he played at the coronation of George IV in 1821. For several years he lived in Titchfield Street, where Lord Fitzwilliam often stayed with him. Later he lived in Grosvenor Square with a Mr. B. Thompson, but after the death of the latter retired to his own house in Berners Street. He died at Eskrick, Yorkshire, at the house of a nephew of his friend Thompson, in October 1825. He left a considerable fortune to his only son, Lieutenant-colonel Crosdill, C.B., who, in fulfilment of his father's wishes, gave a sum of 1,000*l.* to the Royal Society of Musicians. There is a profile portrait of Crosdill engraved by Daniell, after Dance.

[Grove's Dict. of Music, i. 419; Gent. Mag. 1790, p. 1055; Parke's Musical Memoirs, ii. 231; Harmonicon, 1825; Annals of the Three Choirs Festivals, p. 46; Evans's Cat. of Portraits; Cheque-Book of the Chapel Royal.] W. B. S.

CROSFIELD, GEORGE (1785–1847), botanist, son of George and Ann Crosfield, was born in 1785 at Warrington. His parents removing from Warrington left him at the age of fourteen engaged in business there, a circumstance which gave a remarkable self-reliance to his character. He acted as secretary to the Warrington Botanical Society, and in 1810 published 'A Calendar of Flora, composed during the year 1809 at Warrington, Lat. 53° 30′,' in 34 pages, 8vo, with an Index generum, the nomenclature adopted being that of Sir J. E. Smith. At the age of thirty he became an elder in the Society of Friends, and in 1818 he published the 'Letters of W. Thompson of Penketh,' 12mo, to which a biographical notice is prefixed. This work went into several editions, and was followed by an edition of John Wilbur's 'Letters to a Friend on the Primitive Doctrines of Christianity,' 8vo, the preface to which is dated Liverpool, 1832; and by 'Memoirs of S. Fothergill,' Philadelphia, 1837, 8vo; reprinted at Liverpool in 1843, and at London in 1857. He died on 15 Dec. 1847.

[Annual Monitor, 1849.] G. S. B.

CROSKERY, THOMAS, D.D. (1830–1886), theologian and reviewer, son of a county Down tradesman, was born in the village of Carrowdore, nearly midway between Donaghadee and Greyabbey, on 26 May 1830. Most of his boyhood was spent in Downpatrick, whither the family removed during his childhood. His parents were poor, but gave him a good school training, and in November 1845 he was entered at the old college in Belfast, with a view to becoming a minister of the unitarian body, with which his father was connected. His religious views soon changed, and he determined to enter the ministry of the presbyterian church of Ireland. His father's poverty forcing him to support himself by his own exertions, he learned shorthand and became a reporter in connection with the Belfast press. He thus got through the six years of his college course, and on 6 May 1851 was licensed to preach by the presbytery of Down. Shortly after he went to America, where he remained for two years preaching. Returning to Belfast, he resumed his connection with the press, becoming first a reporter and subsequently editor of the 'Banner of Ulster.' He also officiated on Sundays, but used laughingly to tell that he preached in twenty-six vacant churches before he received a 'call.' At length he was invited to undertake the charge of the congregation of Creggan, co. Armagh, and on 17 July 1860 was ordained. He was translated to Clonakilty, co. Cork, and installed on 24 March 1863. In 1866 he received a call to the newly formed congregation of Waterside in the city of Londonderry, and was installed there on 20 March in that year. In all three charges he was greatly beloved and respected. In 1875 he was appointed by the general assembly to the professorship of logic and belles-lettres in Magee College, Londonderry, and in 1879, on the death of Professor Smyth, D.D., M.P., he was transferred at his own request to the

chair of theology, an office which he held till his death on 3 Oct. 1886. In 1883 he received the honorary degree of D.D. from the 'Presbyterian Theological Faculty, Ireland.' His grave is in the city cemetery, Londonderry.

Croskery's literary life began early with contributions to newspapers. His first work of importance was 'A Catechism on the Doctrines of the Plymouth Brethren,' which ran through several editions. In 1879 he published a larger work of conspicuous ability, entitled 'Plymouth Brethrenism: a Refutation of its Principles and Doctrines.' In 1884 appeared his 'Irish Presbyterianism: its History, Character, Influence, and Present Position.' He had charge of the homiletical portion of the 'Pulpit Commentary on Galatians,' which appeared in 1885. But his main strength as an author was given to periodical literature. He was a frequent contributor of articles on theological, historical, political, and other topics to the 'Edinburgh Review,' the 'British Quarterly,' 'Fraser's Magazine,' the 'London Quarterly,' the 'British and Foreign Evangelical Review,' and the 'Princeton Review,' of leaders to such Irish newspapers as the 'Witness' and the 'Northern Whig,' and of papers to several denominational periodicals. He was a most indefatigable worker. Five long review and magazine articles from his pen sometimes appeared in the same month, besides newspaper leaders and other contributions, and this in the height of the college session, when he was lecturing daily. His ceaseless application no doubt shortened his days. Few men had a better knowledge of Irish character and history. He had a fine literary taste, a clear style, and such versatility that there were few subjects on which he could not write to advantage. In the discussions of the Church Courts of which he was a member, he scarcely ever mingled, but even in the midst of his heaviest literary work he usually preached somewhere on the Sundays, his pulpit services being greatly prized.

[Minutes of the General Assembly of the Presbyterian Church in Ireland; obituary notices; personal knowledge.] T. H.

CROSLY, DAVID (1670–1744), baptist minister, was born in the neighbourhood of Todmorden, Lancashire, in 1670. He was brought up by a pious aunt, and in his youth worked as a stonemason at Walsden, employing his nights in preaching. He became acquainted with John Bunyan, and 'travelled about into various parts of the country for the purpose of propagating his religious principles.' In 1691 he preached a sermon at Mr. Pomfret's meeting-house in Spitalfields, which he published under the title of 'Samson, a Type of Christ' (London, 4to, 1691). Early in the following year he was at Bacup, Lancashire, where a meeting-house was built for him and his cousin, William Mitchell, and a few months later he was (according to Ivimey) baptised at Bromsgrove, Worcestershire, and formally called to the ministry on 26 Aug. 1692. He then returned to Bacup, but in May 1695 was appointed minister of a congregation at Tottlebank, near Lancaster. In 1705 he removed to London as pastor of the particular baptist church, Curriers' Hall, London Wall, of which Mr. Hanserd Knollys was the founder. Subsequently (before 1718) retiring into Lancashire, he was followed by unpleasant reports of indiscretions committed in the metropolis, and this habit of 'notorious immorality,' whatever it was, still clung to him, and caused his expulsion from communion by the Yorkshire and Lancashire Baptist Association. The scandal he at length overcame, and his personal earnestness and powers as a preacher attracted to him many adherents. At first he resided at Hapton, near Padiham, and subsequently at Goodshaw, where in his old age he kept a school. In 1696 he edited and published 'The Old Man's Legacy to his Daughters, by N. T.,' which he reprinted in 1736, with a few additional pages of his own. In 1720 he published a poem entitled 'Adam, where art Thou? or the Serious Parley;' and in 1743, 'The Triumph of Sovereign Grace, or a Brand Pluckt out of the Fire' (Manchester, 12mo, pp. 127), being the substance of a discourse occasioned by the execution of Laurence Britliffe of Cliviger. In 1744 he republished his sermon, 'Samson, a Type of Christ,' with the addition of a discourse on marriage, and a preface by George Whitefield, with whom he conducted a correspondence in his later years. A third edition was printed in 1851. Crosly was reputed 'one of the largest men in the county,' his weight for twenty years averaging twenty stone; and his voice must also have possessed considerable vigour, as his discourse on Britliffe was preached, when he was seventy-two, to an open-air audience of four thousand people. He died at Goodshaw in August or September 1744, in his seventy-fifth year. He was succeeded in the pastorate of the Curriers' Hall, Cripplegate, by John Skepp.

[Hargreaves's Life of Rev. John Hirst, 1816, pp. 32 seq.; Wilson's Hist. of Dissenting Churches, ii. 572; Parry's Hist. of Cloughfold Baptist Church, 1876, pp. 62, 202–15; Newbigging's Hist. of the Forest of Rossendale; Tyerman's Life of Whitefield, ii. 105.] C. W. S.

CROSS, JOHN, D.D. (1630–1689), Franciscan friar, was a native of Norfolk, and his real name appears to have been More. He took the habit of St. Francis in or about 1646, and was declared D.D. on 12 Oct. 1672. On 10 May 1674 he was elected provincial of his order in England for three years, and being re-elected on 25 April 1686, he filled the office during an eventful period until 28 Sept. 1689, 'summa cum laude et omnium satisfactione.' In 1687 he obtained a ten years' lease of premises near the arches in Lincoln's Inn Fields, previously occupied by the Countess of Bath, and there he established a Franciscan community of ten members. Immediately after the landing of the Prince of Orange the mob made a desperate attack on this residence for a day and a night, and were eventually dispersed by a body of soldiers sent by the king. The rioters contemplated a renewal of the attack, but the king sent an order, through Bishop Leyburn, to the provincial, directing him and the rest of the fathers to retire from the place 'for prevention of future dangers and inconveniences.' This they did on 16 Nov. 1688, having first removed their goods and obtained a guard of soldiers from his majesty for the security of the house and chapel. In the 'Franciscan Register' is the following remark: 'By this place 'tis incredible what we lost; perhaps if I should say upwards of 3,000*l.* I should not be much in the wrong.' Cross died at Douay on 13 Oct. 1689.

His works are: 1. 'Philothea's Pilgrimage to Perfection, described in a Practice of Ten Days' Solitude,' Bruges, 1668, 8vo. 2. 'De Dialectica.' Three copies of this work on logic were to be given to every father, by the resolution of the Intermediate Congregation, 12 Oct. 1672. 3. 'Contemplations on the Life and Glory of Holy Mary, the Mother of Jesus, with a Daily Office agreeing to each Mystery thereof. By J. C., D.D.,' Paris, 1685, 12mo. Dedicated to the queen dowager. 4. 'A Sermon preached before the King and Queen on the Feast of the Holy Patriarch St. Benedict,' 1686. 5. 'An Apology for the Contemplations on the Life and Glory of Holy Mary, Mother of Jesus. . . . By J. C.,' London, 1687, 12mo. Dedicated to Queen Mary, consort of James II. 6. 'De Juramento Fidelitatis.'

Dodd also attributes to him 'some divine poems.' In 1684 the chapter requested him to write a life of Father John Wall, who suffered death at Worcester in 1679, but it does not appear whether he accomplished this task.

[Oliver's Catholic Religion in Cornwall, p. 547; Luttrell's Relation of State Affairs, i. 477; Gillow's Bibliographical Dictionary of the English Catholics, i. 601; Dodd's Church History, iii. 490.] T. C.

CROSS, SIR JOHN (1766–1842), judge in bankruptcy, second son of William Cross of Scarborough, was educated at Trinity College, Cambridge. In 1791 he entered at Lincoln's Inn, and was called to the bar on 16 Nov. 1795. He was appointed a serjeant-at-law in Hilary term, 1819, and enjoyed a considerable practice in the court of common pleas. In Trinity term, 1827, he was appointed a king's serjeant, and he succeeded Lord Abinger in the office of attorney-general of the duchy of Lancaster. On 2 Dec. 1831 he was appointed by letters patent a judge of the court of bankruptcy, and was knighted. Subsequently he became chief judge, and held that office until 5 Nov. 1842, when, on his return home from his court at Westminster, he suddenly died. On his death the separate court of bankruptcy was abolished, and its jurisdiction transferred to the court of chancery, Vice-chancellor Sir James Knight-Bruce becoming chief judge.

[Jurist, vol. vi. pt. ii. p. 466; Annual Register, 1842.] J. A. H.

CROSS, JOHN (1819–1861), painter, born at Tiverton in May 1819, was the son of the foreman of Mr. Heathcote's lace manufactory in that town. He showed great talent for art when quite young, but his father discouraged him, as he wished him to apply himself to mechanics. His father, however, removed with his family to St. Quentin in France, as superintendent of a branch manufactory in that town, and young Cross, though at first employed in the machinery department, was admitted, through the entreaties of his mother, to the art school founded by De Latour in that town. Here Cross made such progress that he moved to Paris and entered the studio of M. Picot, one of the painters of the old French classical school; here he gained several medals, and eventually became a director of the school. In 1843, when the competition was started for the decoration of the houses of parliament, Cross determined to enter the lists, and came to England, bringing a cartoon of 'The Death of Thomas à Becket, which he had already exhibited in France. This he exhibited at Westminster Hall in 1844, but did not meet with success. He, however, applied himself with great vigour to the composition of a large oil-painting for the exhibition in 1847. This was called 'The Clemency of Richard Cœur-de-Lion towards Bertrand de Gourdon,' and gained a first premium of 300*l.*; it was purchased by the

commissioners for 1,000*l.*, and was engraved at the expense of the commission. This success advanced Cross in one bound to the foremost rank of the profession, but the labour and anxiety brought on a serious illness, from which he was a long time recovering. He henceforth devoted himself to historical painting, which was unfortunately a branch of art that met with little support, and required a stronger constitution to carry it on than Cross possessed. In 1850 he sent his first contribution to the Royal Academy—'The Burial of the Young Princes in the Tower,' followed by 'Edward the Confessor leaving his Crown to Harold' (1851), 'The Assassination of Thomas à Becket' (1853), 'Lucy Preston imploring the Pardon of her Father of Queen Mary II' (1856), and 'William the Conqueror seizing the Crown of England' (1859). His works, though of the highest class of art, remained unsold, and this told upon his health, which began to fail rapidly. With his health his powers also failed him, and the pictures contributed by him to the Royal Academy in 1860 were actually rejected. He tried teaching drawing and portrait-painting, and struggled on under the afflictions of disappointment, failure, and increasing illness. He died 27 Feb. 1861 in Gloucester Place, Regent's Park, aged 41, leaving his wife and family totally unprovided for. Several leading artists to whom Cross was personally endeared, and who had a high opinion of his abilities, started a subscription in order to purchase some of his unsold works and raise a fund for his wife and family. An exhibition of his principal works was held at the rooms of the Society of Arts in the Adelphi, and the subscription resulted in the purchase of 'The Assassination of Thomas à Becket,' which was placed in Canterbury Cathedral, and 'The Burial of the Young Princes in the Tower,' which was placed by his Devonshire friends in the Albert Memorial Museum at Exeter. The latter picture had been engraved by the Art Union in 1850.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Clement and Hutton's Artists of the Nineteenth Century; Art Journal, 1861; Illustrated London News, 10 March 1861; Builder, 16 March 1861; Devonshire Association for the Advancement of Literature and Science, xiii. 229; Royal Academy Catalogues, &c.]

L. C.

CROSS, MARY ANN or MARIAN (1819–1880), novelist under the name of George Eliot, was born 22 Nov. 1819, at Arbury farm, in the parish of Chilvers Coton, Warwickshire. Her father, Robert Evans (*b.* 1773), son of a builder and carpenter in Derbyshire, became agent of Francis Newdigate for estates at Kirk Hallam, Derbyshire, and Arbury, Warwickshire. In 1801 he married Harriott Poynton, who died in 1809, leaving two children, Robert (*b.* 1802), and Frances Lucy (*b.* 1805). In 1813 he married his second wife, Christiana Pearson, by whom he had three children, Christiana (*b.* 1814), Isaac (*b.* 1816), and Mary Ann. At the end of 1819 the eldest son, Robert, became agent under his father for the Kirk Hallam estate, and went to live there with his sister Frances, afterwards Mrs. Houghton. In March 1820 the father removed to Griff, an old red-brick house on the Arbury estate. Robert Evans, a man of great physical strength, and distinguished for integrity and skill in his business, is partly portrayed in the Adam Bede and Caleb Garth of his daughter's novels, where other early impressions are turned to account. His second wife gave some hints for Mrs. Poyser in 'Adam Bede.' Her family are prototypes of the Dodsons. The relation between Mary Ann and Christiana Evans resembled that between Dorothea and Celia Brooke; and some of the scenes between Maggie and Tom Tulliver are founded upon incidents in the childhood of Mary Ann and Isaac Evans. The early part of the 'Mill on the Floss' is in substance autobiographical, though the author was anxious to avoid too close adherence to facts. She aimed at a transfiguration, not a reproduction; but it may be suspected that she was not herself conscious of the degree of likeness. Mary Ann was not precocious as an infant, preferring play to reading; but her development was certainly not slow. When five years old she was sent with her sister to a boarding-school kept by Miss Lathom at Attleborough, Warwickshire, whence in her eighth or ninth year they were transferred to a large school kept by Miss Wallington at Nuneaton. Miss Lewis, the principal governess, became her intimate friend, and corresponded with her for years. She now developed a passion for reading; and about 1827 was fascinated by 'Waverley.' Other favourite books were Elia's 'Essays,' Defoe's 'History of the Devil,' 'Pilgrim's Progress,' and 'Rasselas.' Miss Lewis helped to influence the child's growing religious faith in the direction of evangelicalism. In 1832 she was sent to Miss Franklin's school at Coventry, where her musical gifts were strongly shown, though a display of them was restricted by 'agonies of shyness.'

She left school finally at Christmas 1835. Her mother died in the summer of 1836. Her sister, Christiana, married Edward Clarke, a surgeon at Meriden, Warwickshire, in the

spring of 1837 (she lost her husband in 1852, and died 15 March 1859). Mary Ann took charge of her father's household, became an accomplished manager, and spent much time in organising clothing clubs and other charitable works. She learnt Italian and German from a teacher who came over from Coventry, and read Greek and Latin with the headmaster of the Coventry grammar school. Her correspondence with Miss Lewis shows her strong religious feeling at this time. She even doubts whether it can be right to use music except in 'strict worship.' Her aunt Elizabeth, a methodist preacher, and wife of Samuel, younger brother of Robert Evans, visited Griff in 1839 or 1840, and told a story to Mary Ann which became the germ of 'Adam Bede.' Mrs. Samuel Evans suggested to some undefined extent the Dinah Morris of that story. Mrs. Evans died in 1849, and on a tablet to her memory in the methodist chapel at Wirksworth it is said that she was 'known to the world as "Dinah Bede"' (for an account of her see 'George Eliot in Derbyshire,' by Guy Roslyn, 1876).

Miss Evans had already tried verse. A religious poem, her first published writing, signed M. A. E., appeared in the 'Christian Observer' for January 1840. She was reading in many directions, and absorbing all knowledge which came in her way. Her brother Isaac now married, and took over the establishment at Griff; and in March 1841 Robert Evans and his daughter moved to a house in Foleshill Road, Coventry. About the end of that year she formed an intimacy with the Brays. Charles Bray [q. v.] was at this time a prosperous ribbon manufacturer, living at Rosehill, Coventry. His wife, Caroline, was the sister of Charles Hennell, who had published in 1838 an 'Inquiry concerning the Origin of Christianity,' which was translated into German, with a preface by Strauss. Bray was himself writing books of freethinking tendency. Miss Sarah Hennell visited her sister, Mrs. Bray, at Rosehill in 1842. An intimate and lasting friendship sprang up between Miss Evans, 'Sara' (Miss Hennell), 'Cara' (Mrs. Bray), and Charles Bray. The friendship had an important influence in modifying Miss Evans's religious beliefs. Mr. and Mrs. Sibree of Coventry, who became known to her through Miss Franklin, the schoolmistress, were interested by her state of mind, and tried to remove her doubts by argument, and by placing her in communication with various orthodox persons, Mr. Sibree himself being a nonconformist minister. Miss Evans gave some German lessons to their daughter, now Mrs. John Cash of Coventry, whose recollections of the period are of much interest (see cabinet edition of *George Eliot's Life*, i. 125, and Appendix). Various circumstances are mentioned as occasioning this change of creed. Doubts had been suggested by a reading of Isaac Taylor's 'Ancient Christianity.' She had been shocked by the union of a low moral tone with strong religious feelings among the poor methodists whom she visited. Scott's novels had suggested to her the possibility of good lives being led by persons outside of her own sects. Hints came from every quarter to a mind preoccupied with a great question. Miss Evans's increasing culture was making her unwilling to believe in the exclusive claims of any sect. The connection with the Brays introduced her to wider spheres of thought, and hastened the result. For a time the antagonism produced some bitterness; though in later years no quality was more striking than her sympathetic regard for the religious sentiments of all genuine believers, and especially for the churches of her childhood. The reading of Hennell's book led to an overt breach in the spring of 1842. She determined not to go to church. Her father, greatly offended, prepared to settle with his married daughter, and Miss Evans thought of establishing herself as a teacher at Leamington. She stayed for three weeks with her brother at Griff, but after the intervention of various friends returned to her father and agreed to go to church, when they settled down as before. She soon came to think that she had been over-rigid in her desire to avoid insincerity.

The intimacy with the Brays continued, and Miss Evans took some little tours with them. On one of these they were accompanied by Miss Brabant, daughter of Dr. Brabant of Devizes, who had undertaken a translation of Strauss's 'Life of Jesus' at the suggestion of Joseph Parkes of Birmingham and the Hennells. Miss Brabant married Charles Hennell on 1 Nov. 1843, and in the beginning of 1844 handed over the translation to Miss Evans. She laboured under many discouragements. A money difficulty was surmounted in 1845 by a subscription of 300*l.*, promoted by Charles Hennell and Joseph Parkes. The task was very laborious. She was not strong, and her father's health was beginning to fail. The book was finished, however, with conscientious thoroughness, and appeared on 15 June 1846. During the following years she was much occupied by attendance upon her father, who died on 31 May 1849. She inherited a small income for life.

She sought change of scene by joining the Brays in a visit to the continent, and on their return in July settled for some months at

Geneva. In October she took an apartment in the house of M. d'Albert, an artist, afterwards conservateur of the Athénée, still living in 1886. He and his wife, who died in 1880, became permanent friends of Miss Evans, and he published French translations of several of her novels. She took great interest in the d'Alberts' two boys, and rested from work, giving up for the time a translation of Spinoza's 'Tractatus Theologico-Politicus,' begun before her father's death. She returned under M. d'Albert's escort in March 1850, reaching England on the 23rd, visiting Griff, and going to the Brays at Rosehill in the beginning of May. She made her home with them for the next sixteen months. The 'Westminster Review' had been made over by J. S. Mill to Mr. Hickson in the spring of 1840, and was conducted by him for ten years (Mill, *Autobiography*, p. 220). Messrs. Chapman and Mackay, who were now proposing to purchase it, came to Rosehill in October 1850 to discuss the matter with Bray. It was then, or soon afterwards, proposed that Miss Evans should take part of the editorial work. She contributed to the January number a review of Mackay's 'Progress of the Intellect.' Arrangements for the new series were completed in the summer of 1851, and in the September of that year Miss Evans went to board with the Chapmans at 142 Strand, and to act as assistant editor of the 'Westminster Review.' In October 1853 she moved to Cambridge Street, and ceased her editorial work. The drudgery of editing was often very trying; she had to read proofs, get up principles of taxation, form an opinion on 'a thick German volume,' and have interviews with several visitors on one day (Cross, i. 241). The 'Review' appears to have made satisfactory progress at first. She found time to translate Feuerbach's 'Essence of Christianity,' which appeared under her real name (the only book so published) in July 1854, as part of Chapman's 'Quarterly Series.' The opinions of Comte were now attracting much notice, especially through the writings of J. S. Mill, Miss Martineau, and G. H. Lewes. Miss Evans was much attracted by positivism; she was afterwards on intimate terms with several leaders of the positivist body, and, though her adherence to its principles was always qualified, she subscribed to its funds, while her writings show a strong sympathy with its teaching. At this time she made the acquaintance of many men of intellectual eminence, and especially of Mr. Herbert Spencer, one of her lifelong friends. Through him she came to know George Henry Lewes, at this time editor of the 'Leader,' towards the end of 1851. In April 1853 she says that Lewes has 'won her regard, after having had a good deal of her vituperation,' and pronounces him to be a 'man of heart and conscience, wearing a mask of flippancy.'

In July 1854 she entered into the connection with Lewes which she always regarded as a marriage though without the legal sanction. Lewes's home had been broken up for two years. She gives her own view of the case in a letter to Mrs. Bray on 4 Sept. 1855 (Cross, i. 264), the union having created a temporary coolness with Mrs. Bray and Miss Hennell. She finds it difficult to understand how any 'unworldly, unsuperstitious person' can regard their relations as immoral. She had at a much earlier period expressed a strong objection to the indelibility of the marriage tie (*ib.* i. 410). The relation, of course, involved a social isolation, for which she accounts to her friends as rendered desirable by her intellectual occupations. It placed her in many ways in a false position, and enforced a painful self-consciousness which is traceable in many passages of her writings. No legal marriage, however, could have called forth greater mutual devotion. Lewes was a man of extraordinary versatility and acuteness, a most brilliant talker, and full of restless energy. His devotion to her was unfailing and unstinted; he was the warmest, as well as the most valued, admirer of her writings, suggested and criticised, undertook all business matters with publishers, and (judiciously or otherwise) kept reviews from her sight. No masculine jealousy interfered with his enthusiastic appreciation of her merits, and it was in great measure due to him that she was able to persevere in spite of nervous depression and feeble animal spirits. Of the effect upon himself he says in 1859 that to her he owed 'all his prosperity and all his happiness' (*ib.* ii. 62).

They left England together in July 1854, spent some time at Weimar, and passed the winter at Berlin, meeting many distinguished Germans, especially Liszt and Varnhagen von Ense (her recollections of Weimar are described in 'Fraser's Magazine,' June 1855). The Leweses returned to England in March, and in September settled at 8 Park Street, Richmond, where they lived for three years. Lewes's 'Life of Goethe' was published in the beginning of 1855, with marked and permanent success. Mrs. Lewes worked at a translation of Spinoza's 'Ethics' (which never appeared), wrote reviews in the 'Leader,' and the Belles-Lettres of the 'Westminster' for October. They had to work for the support of his wife and her children, as well as for themselves. A review of Dr. Cumming in the same 'Westminster' induced Lewes to tell

her that she had true genius. In 1856 they visited Ilfracombe, where Lewes was occupied in the study of marine zoology. While at Berlin she had read to him a fragment of a description of life in a Staffordshire farmhouse, composed, it seems, some years previously. Doubts of her possession of dramatic or constructive power had prevented her from attempting a novel. Lewes now entreated her to try, and after retiring to Richmond she began 'Amos Barton' on 22 Sept. 1856. Lewes saw at once the merits of the story, and offered it, without giving the writer's name, to John Blackwood [q. v.], declaring his conviction that in 'humour, pathos, vivid presentation, and nice observation,' it had not been equalled since the 'Vicar of Wakefield.' Blackwood, though less enthusiastic, was appreciative, and the first part of 'Amos Barton' appeared in Blackwood's 'Magazine' for January 1857. Blackwood thought so well of it as to make proposals at once for a republication of the complete series. The author now took the name of 'George Eliot,' under which all her later writings appeared. She had begun 'Mr. Gilfil's Love Story' on Christmas day, 1856; 'Janet's Repentance' was finished on 9 Oct. 1857, and on 22 Oct. she began 'Adam Bede.' The collected series of 'Scenes of Clerical Life' appeared at the beginning of 1858. The most competent critics recognised their power. The most remarkable letter came from Dickens, who not only appreciated at once the power of the new writer, but detected her sex, a point upon which some critics were curiously (as it now seems) uncertain. In some respects, the 'Scenes of Clerical Life' were never surpassed by the author. Their unforced power, their pathos, and the sympathetic appreciation of the old-fashioned life by a large intellect give them a singular charm. They did not, however, sell at first so rapidly as had been hoped. The author was introduced in her own person to Blackwood in February. His brother, Major Blackwood, had already divined the secret in a previous interview (10 Dec. 1857). After a tour to Munich and Dresden, 'Adam Bede' was finished, and the last pages sent to Blackwood on 16 Nov. He gave 800*l.* for four years' copyright. In February 1859 the Leweses settled at Holly Lodge, Wandsworth, where she formed a very intimate friendship with Mr. and Mrs. Richard Congreve. 'Adam Bede' appeared at the same time, and was received with universal applause. Sir Edward (afterwards Lord) Lytton admired it, and Charles Reade pronounced it to be the 'finest thing since Shakespeare' (*ib.* ii. 77, 82). Sixteen thousand copies were sold in the first year. A claim to the authorship was set up on behalf of a Mr. Liggins, which seems to have caused a needless amount of irritation to the true author before the claim was finally dispersed. The chief result was the more rapid divulgement of the secret. Blackwood added another sum of 800*l.* in acknowledgment of the extraordinary success of the book (*ib.* ii. 116, 129), and returned the copyright to the author.

'Adam Bede' at once placed its author in the front rank of contemporary literature. Her success was astonishing to herself, and it increased her confidence in her own powers. But it did not remove the diffidence connected with her frequent nervous depressions. The fact that 'Adam Bede' would be the most formidable rival to any later productions induced her to spare no pains in the effort to maintain her standard. The 'Mill on the Floss,' first called 'Sister Maggie,' was begun soon after the publication of 'Adam Bede;' the first volume was finished in October 1859, and the third in March 1860. It appeared in April, and six thousand copies were sold by the end of May. Some complaints were made of the third volume. She admitted, in answer to some criticisms from Lord Lytton, that her love of the childish scenes had led to a 'want of proportionate fulness in the treatment of the third,' which she would always regret. The third volume has been to most readers not only disproportionate but discordant; but the first two volumes owe to her fond memory of the childish scenes a charm never surpassed by herself, if by any one. The end of her first literary period was marked by 'Silas Marner,' begun by November 1860, finished on 10 March 1861, and published in one volume directly afterwards, which has often been regarded as her most perfect composition.

She had visited Italy in the summer of 1860, and during a fortnight's stay at Florence in May projected an historical novel of the time of Savonarola. She paid another visit to Florence (4 May to 7 June 1861) to increase her knowledge of the subject. She began to write it on 7 Oct. 1861, having previously put the subject aside to write 'Silas Marner.' She made another beginning on 1 Jan. 1862. In February 1862 Messrs. Smith & Elder offered her 10,000*l.* for the copyright of the new novel, and she ultimately accepted 7,000*l.* for its appearance in the 'Cornhill Magazine.' She was not decided, says Lewes, by the 'unheard-of magnificence of the offer,' but by the advantage to the book of being read slowly. The first part appeared accordingly in July 1862, and the last in August 1863. She wrote the last page on 9 June 1863. It was illustrated

by Sir Frederick Leighton. She went through a course of reading for this story which would have qualified her to write a history. The necessity of being ready for periodical appearance tried her occasionally, and Mr. Cross tells us that it 'ploughed into her more than any of her other books.' She said that it marked a transition in her history. She 'began it a young woman—she finished it an old woman.' The results have been differently judged. 'Romola' has been regarded as her masterpiece, and it certainly represents her reflective powers at their ripest. Whether any labour could make the reproduction of literary studies equal to her previous reproductions of personal experience is another question. No one can deny the intellectual powers displayed, but the personages are scarcely alive, except Tito Melema, who is one of her finest feminine characters.

In 1860 the Leweses left Wandsworth, and after an interval settled at 16 Blandford Square in December. On 15 Nov. 1863 they moved to the Priory, 21 North Bank, Regent's Park, the house especially associated with her memory by the wider circle of friends—attracted by her fame or her great personal charm—who gathered round her in later years. Her Sunday receptions, described by Mr. Cross (iii. 295) and by Miss Blind (p. 205), were the occasions on which she was seen by those who did not belong to the most intimate circle. Her gentle and serious conversation was always full of interest; but she shrank from crowds and display, and was glad to escape from London to the country.

After 'Romola' she appears to have rested for a time. In September 1864 she had taken up the subject afterwards treated in the 'Spanish Gypsy.' She became ill, and in the following February Lewes insisted upon her abandoning the task for a time. She then began 'Felix Holt' (March 1865). She finished it on 31 May 1866, and it was published soon afterwards; but in spite of much excellence has not ranked with her previous performances. Her early memories had given their best results. She then took up the 'Spanish Gypsy,' and in the beginning of 1867 went to Spain to get impressions for the work. It cost her much labour and was not finished till 29 April 1868. It was intended, as the author tells us, to illustrate certain doctrines of duty and hereditary influence (Cross, iii. 34–40), and she compares the situation of Fedalma to that of Iphigenia. Dr. Congreve appears to have called it 'a mass of positivism,' and it was clearly written under the influence of positivist ideas. A third edition was reached in 1868 and a fifth in 1875. Neither critics nor general readers have been convinced that George Eliot was properly a poet, though she may be allowed to represent almost the highest excellence that can be attained in verse by one whose true strength lies elsewhere. She began the 'Legend of Jubal' in September 1869, and a volume of poems in which it was included appeared in 1874.

In August 1869 she happily returned to more congenial scenes by beginning 'Middlemarch.' The first part was published on 1 Dec. 1871, the writing was finished in August 1872, and the last part published in the following December. The success was remarkable. Nearly twenty thousand copies had been sold by the end of 1874. It appeared in eight parts, forming four volumes for two guineas. The mode of publication was novel, and she states (*ib.* iii. 237) that it brought in a larger sum than 'Romola.' She received 1,200*l.* from America. 'Middlemarch' may be taken to represent her experiences of the Coventry period, as the first novels represented her earlier memories. If the singular charm of the first period is wanting—and there are obvious faults of composition and some jarring discords—the extraordinary power of the book was felt at once, and raised her reputation, already sufficiently high. She was now alone among novelists as a representative of first-rate literary ability, having survived all her greatest contemporaries. 'Daniel Deronda,' her last novel, contains some most admirable satire and character, though the generous desire to appreciate the Jewish race can scarcely be said to have produced satisfactory results. It was begun at the end of 1874, and published on the same plan as 'Middlemarch' in 1876. The sale was from the first greater than that of 'Middlemarch.'

Her first successes had placed George Eliot above any pecuniary difficulty, and enabled Lewes to devote himself to the production of the philosophical and scientific works in which he was interested. They made frequent excursions to the continent and in England, and were welcomed at Oxford and Cambridge by enthusiastic admirers. They made occasional stays in the quiet country places which she especially loved, and at the end of 1876 bought a house at Witley, near Godalming, with some thoughts of settling there entirely. During 1878 she wrote the 'Impressions of Theophrastus Such.' The manuscript had been sent to Blackwood when Lewes had a serious attack, which ended in his death, 28 Nov. 1878.

For many weeks she saw no one, and neither read nor wrote letters. She occupied herself in preparing Lewes's unfinished writings for the press, and founded to his memory the

'George Henry Lewes studentship.' It is worth nearly 200*l.* a year, and is to be held for three years by some student occupied in physiological investigation. 'Theophrastus Such' appeared in May 1879.

In 1867 Mr. Herbert Spencer had introduced Lewes to Mrs. Cross, then living with her daughter at Weybridge. Mr. J. W. Cross, the son, was then a banker at New York. In 1869 Mrs. Cross, with her son, met George Eliot at Rome. At the end of August in the same year the Leweses visited Mrs. Cross at Weybridge, and a close intimacy was accelerated by sympathy in family sorrows which soon followed, Mrs. Cross's daughter, Mrs. Bullock, dying within a month, Thornton Lewes (son of G. H. Lewes) a month later. Mr. Cross, settling in England, continued his intimacy with the Leweses, and was helpful to George Eliot after Lewes's death. A marriage with Mr. Cross was arranged in April 1880, and was celebrated at St. George's, Hanover Square, on 6 May. They made a tour on the continent, during which her health was remarkably good, returning at the end of July. The English fogs tried her. After staying some time at Witley Mr. and Mrs. Cross came to London, 3 Dec. 1880, to occupy a house at 4 Cheyne Walk, Chelsea. She caught a chill at a concert on Saturday, 18 Dec., her powers rapidly failed, and she died with little pain 22 Dec. 1880.

George Eliot regarded herself as an æsthetic teacher, and held that such teaching was 'the highest of all teaching, because it deals with life in its highest complexity. But,' she adds, 'if it ceases to be purely æsthetic—if it lapses anywhere from the picture to the diagram—it becomes the most offensive of all teaching' (Cross, ii. 375). How far she succeeded in solving the 'tremendously difficult problem' which she so clearly appreciated is a question still undecided. In philosophy she did not affect to be an original thinker, and though she had an extraordinary capacity for the assimilation of ideas, she had the feminine tendency (no one was more thoroughly feminine) to accept philosophers at their own valuation. The most common criticism is that the desire to act as an interpreter of certain philosophical ideas was injurious to the artistic quality of her books. The later books, in which the didactic impulse is strongest, suffer in comparison with the earlier, where it is latent. The poetry and the essays indicate an inaccurate estimate of her true abilities. The overlaboured style which too frequently intrudes is another error springing from the same cause. That some of her writing suffers from the philosophic preoccupation is scarcely deniable. But where the philosophic reflectiveness widens her horizon and strengthens her insight, without prompting to excessive didacticism, her novels stand in the very first rank. In her own peculiar province no contemporary equalled or approached their power and charm; while even the comparative failures reveal a mind of extraordinary grasp and perceptive faculty.

A portrait of George Eliot was painted by M. d'Albert at Geneva at the end of 1850, which is now in possession of Mr. Cross. Sir Frederick Burton made an admirable drawing in 1864, which is now in the National Portrait Gallery. An etching by M. Rajon is prefixed to Mr. Cross's 'Life,' where there is also an engraving from M. d'Albert's picture. She also sat in 1860 to Samuel Lawrence, who made chalk-drawings of many eminent contemporaries.

George Eliot's works are as follows: 1. 'Strauss's Life of Jesus' (anon.), 1846. 2. 'Ludwig Feuerbach's Essence of Christianity, by Marian Evans,' 1854. 3. 'Scenes of Clerical Life,' 1858. 4. 'Adam Bede,' 1859. 5. 'The Mill on the Floss,' 1860. 6. 'Silas Marner,' 1861. 7. 'Romola,' 1863 (previously in the 'Cornhill,' July 1862 to August 1863). An 'édition de luxe,' with Sir Frederick Leighton's illustrations, appeared in 1880. 8. 'Felix Holt,' 1866. 9. 'The Spanish Gypsy,' 1868. 10. 'Agatha,' a poem, 1869. 11. 'Middlemarch,' 1872 (in parts, December 1871 to December 1872). 12. 'Jubal and other Poems.' 13. 'Daniel Deronda,' 1876. 14. 'Impressions of Theophrastus Such,' 1879. Two short stories, 'The Lifted Veil' and 'Brother Jacob,' appeared in 'Blackwood' in 1860.

The following appeared in the 'Westminster Review:' 'Mackay's Progress of the Intellect,' January 1851; 'Carlyle's Life of Sterling,' January 1852; 'Women in France, Mme. de Tablé,' October 1854; 'Prussia and Prussian Policy' (Stahr), January 1855 (? Cross, i. 305); 'Vehse's Court of Austria,' April 1855 (*ib.* i. 302); 'Dryden,' July 1855 (*ib.* i. 309); 'Evangelical Teaching, Dr. Cumming,' October 1855; 'Silly Novels by Lady Novelists,' October 1856; 'German Wit,' Heine, January 1856; 'Natural History of German Life,' July 1856; 'Worldliness and Other-Worldliness, the poet Young,' January 1857. The last four were collected by Mr. Charles Lee Lewes in a volume of 'Essays,' published in 1884, which also includes: 'Three Months in Weimar,' 'Fraser,' 1855; 'Influence of Rationalism: Lecky's History,' 'Fortnightly Review,' 1865; 'Address to Working Men by Felix Holt,' 'Blackwood,' 1866, and 'Leaves from a Note-book.'

[The Life of George Eliot, by her husband, J. W. Cross (1884), chiefly compiled from her

Letters and Journals, gives the fullest account of her life. A few additional particulars are in Miss Mathilde Blind's George Eliot in the 'Eminent Women' series; see also Charles Bray's Autobiography, 72–7.] L. S.

CROSS, MICHAEL (*fl.* 1630–1660), painter, obtained great renown as a copyist in the reign of Charles I. He is doubtless identical with Miguel de la Cruz, a painter at Madrid, who in 1633 executed copies for Charles I of the principal pictures in the royal galleries at Madrid, in memory of Charles's visit to Spain. According to some authorities he died early, but he was employed by Charles I to copy pictures in Italy, and a story has been handed down that while at Venice he copied a Madonna by Raphael in San Marco so accurately that he was able to substitute his copy for the original picture and bring the original back to England as his own handiwork. There does not seem, however, to be any record of any such picture by Raphael at Venice, and it is not likely that Charles I would be so easily duped. This picture is stated to have been sold at the dispersal of the king's collection to the Spanish ambassador. From the fact of his name being anglicised it would appear that he resided in England, and it is on record that he made copies of Vandyck's 'Charles I on a Dun Horse,' Titian's 'Europa,' Titian's 'Venus and Adonis,' &c. In the catalogue of Charles I's collection there is mentioned 'A piece of our Lady, copied at the Escurial in Spain, after Raphael Urbin, by Mich. de la Croy.' This picture may have given rise to the story alluded to above. After the Restoration Cross petitioned Charles II to redeem a promise made to the petitioner while at Caen in Normandy, for the renewal of a pension of 200*l.* per annum granted him by Charles I during twenty-eight years for services, 'both in Spaine in coppying of old peeces of famous painters, and in Italie in making newe collections.'

[Redgrave's Dict. of English Artists; Nagler's Künstler-Lexikon; De Piles's Lives of the Artists; Stirling's Annals of the Artists of Spain; Walpole's Anecdotes of Painting; Catalogue of King Charles I's Collection; Fine Arts Quarterly Review, Jan.–June, 1867.] L. C.

CROSS, NATHANIEL (18th cent.), was one of the best English violin-makers. He worked at the sign of the Bass Viol in St. Paul's Churchyard, and in Aldermanbury, in the early part of the eighteenth century. He worked in partnership with Barak Norman [q. v.], probably from about 1720 to 1740, when the latter died. Their joint label reads, 'Barak Norman and Nathaniel Cross, at the Bass Violin, St. Paul's Churchyard, London, fecit 172–.' Prior to this he used a printed label, of which Sandys and Forster record a specimen, which reads: 'Nathanaeli Crosso Stainero, fecit, No. 2417.' It is absurd to suppose that he could have made 2417 instruments in his life, and chronology renders it impossible that he should have been a pupil of Stainer. He was principally a maker of violoncellos, which are of a small size, and are varnished a greyish yellow colour, the varnish being of a thin and chippy substance. His work is very good, and most of his instruments have the monogram N. B. (which is found in all Barak Norman's instruments) inlaid in the centre of the back and on the breast under the finger-board. For this reason his instruments are often sold as Norman's; but the work is quite different, and cannot be confused. The monogram may, in fact, be either Barak Norman or their two christian names, Nathaniel and Barak. In the few violins by Cross which we know we find the cross which he printed on his labels stamped in the wood, and as a rule the letters N. C. are branded inside the back. His violins are rather large, and of a high model, resembling that of Jacob Stainer, whom he professed to copy. The bass bar is often made in one piece with the breast instead of cut separately and affixed; his edges are always well sunk in and finished. He was alive in 1751, but the exact date of his death is not known.

[J. M. Fleming's Old Violins; Sandy's and Forster's History of the Violin; instruments exhibited at Inventions Exhibition, 1885.] E. H.–A.

CROSS, NICHOLAS (1616–1698), Franciscan friar, was a native of Derbyshire. He joined the order of St. Francis in 1641, and was so highly esteemed by his brethren that he was selected four times for the office of provincial, in 1662, 1671, 1680, and 1689; but in consequence of ill-health he could not complete the latter triennium, and accordingly he sent in his resignation on 12 May 1691. For a time he was chaplain to Anne, duchess of York. He suffered imprisonment three times in this country, but ended his days at Douay on 21 March 1697–8, and was buried before the high altar of the old conventual church.

He is the author of: 1. 'The Cynosura; or a Saving Star which leads to Eternity, discovered amidst the celestial orbs of David's Psalms, by way of Paraphrase on the 50th Psalm,' London, 1670, folio. Dedicated to Anne, countess of Shrewsbury. This is wrongly ascribed by Dodd to John Cross, D.D.

(1630–1689) [q. v.] 2. 'A Sermon [on the Joys of Heaven] preach'd before her Sacred Majesty the Queen, in her chapel at Windsor on 21 April 1686,' London, 1686, 4to; reprinted in 'A Select Collection of Catholick Sermons' (London, 1741), ii. 121.

[Oliver's Catholic Religion in Cornwall, p. 549; Dodd's Church Hist. iii. 490.] T. C.

CROSS, THOMAS (*fl.* 1632–1682), engraver, was employed in engraving numerous portraits of authors and other celebrities as frontispieces to books published in the middle of the seventeenth century. His style shows no attempt at artistic refinement, but merely an endeavour to render faithfully the lineaments of the persons or objects portrayed; this he executed in a dry and stiff manner. His portraits are, however, a valuable contribution to the history of the period, and some of them are the only likenesses we possess—e.g. that of Philip Massinger, prefixed to an edition of his plays in 1655. Among the persons of note whose portraits were engraved by him were Thomas Bastwick, Richard Brownlowe, Jeremiah Burroughes, Samuel Clarke, John Cleveland, Nicholas Culpepper, Robert Dingley, John Gadbury, Battista Guarini, Richard Kilburne, William Lilly, Christopher Love, Thomas Manley, Sir Jonas Moore, David Papillon, Francis Quarles, Jeremiah Rich, Francis Roberts, Joseph Symonds, Thomas Taylor, Sir George Wharton, Leonard Willan, Vincent Wing, and many others, including a portrait of Richard III in Sir G. Buck's 'Life and Reign' of that monarch (1646). Cross was also one of the principal engravers of music of the time, and a long series of single sheets of music engraved on copper-plates bear his name and address. He had a son also of the same name, Thomas Cross, who shared his father's profession, and his work can with difficulty be distinguished. A frontispiece to William Evats's translation of 'The Rights of War and Peace' by Hugo Grotius (with portraits) is signed Thomas Cross, senior (1682), and an edition of Purcell's 'Sonatas in four Parts for the Harpsichord' was engraved by Thomas Cross, junior, 1683. To Dr. Blow's 'Amphion Anglicus' (1700) there are prefixed some verses by Henry Hall, organist of Hereford Cathedral, in which occur the lines—

While at the shops we daily dangling view
False concord by Tom Cross engraven true;

and again in some verses prefixed to Purcell's 'Orpheus Britannicus' (1701)—

Then honest Cross might copper cut in vain.

These verses, no doubt, refer to the younger Cross, who devoted himself principally to engraving music.

[Redgrave's Dict. of English Artists; Huber and Roost's Manuel des Curieux et des Amateurs de l'Art; Bromley's Catalogue of Engraved English Portraits; Grove's Dict. of Music and Musicians; Lowndes's Bibl. Man.] L. C.

CROSSE, ANDREW (1784–1855), electrician, was born on 17 June 1784 at Fyne Court in the parish of Broomfield, Somersetshire. He was the son of Richard Crosse, the descendant of a family which had occupied the manor house from the time of its being built by one Andrew Crosse in 1629. At the age of four years Andrew was taken to France by his parents. On returning to England at the age of eight he was sent to school at Dorchester, and in 1793 he was placed under the care of the Rev. Mr. Seyer of The Fort, Bristol. In 1802 he entered Brasenose College, Oxford, as a gentleman commoner. After taking his degree he retired to his estates in Somersetshire. At an early age Crosse acquired a love for electrical science. In 1805 his mother died, and he was left in solitude. He writes: 'I have lost a father, mother, sister, uncle, two of my best friends, and a most faithful and attached servant.'

At Fyne Court Crosse passed the quiet life of a country gentleman. He occupied his leisure by a rather desultory study of electricity, chemistry, and mineralogy, and became acquainted with Singer, the maker of electrical apparatus and the author of 'Elements of Electricity,' who appears to have spent some time at Crosse's retired home. The first recorded experiment made by Crosse was in 1807, the subject then being the formation of crystals under the influence of electricity. Crosse married in 1809, and in the succeeding ten years seven children were borne to him. His correspondence informs us that he was very happy, but unsettled and in confusion, 'not ever being used to domestic affairs.' We learn from Singer that Crosse had erected a mile and a quarter of insulated copper-wire in his grounds, and that he made rather irregular observations on the electrical phenomena exhibited by this apparatus. In 1817 Crosse writes: 'Poor Singer died yesterday.' He had now no scientific friends, and lived at Broomfield in perfect intellectual isolation, making little effort to rid himself of a settled melancholy.

In 1836 he was roused from his morbid state by the meeting of the British Association at Bristol. His conversations with several of the eminent men of science led to his being invited to inform the geological section of some of his experiments. He described those on the formation of various crystalline bodies, under the influence of a voltaic current generated in a water battery. In the chemical

section he also spoke of his improvements on the voltaic battery, and of his observations on atmospheric electricity. Crosse returned home from the meeting an electro-chemical philosopher of eminence.

In 1837, while pursuing his experiments on electro-crystallisation, Crosse for the first time observed the appearance of insect life in immediate connection with his voltaic arrangements. These insects were proved to belong to the genus *Acarus*, and were observed in metallic solutions supposed to be destructive to organic life. Crosse, on publishing his discovery, was, to use his own words, 'met with so much virulence and abuse . . . in consequence of these experiments, that it seems as if it were a crime to have made them.' He communicated to Dr. Noad a full and clear account of the conditions under which this insect life was developed, and he says: 'I have never ventured an opinion on the cause of their birth, and for a very good reason: I was unable to form one.' After the notoriety gained by this publication of an accidental result Crosse retired to Broomfield and led the life of a recluse, giving very desultory attention to his electrical experiments.

In July 1850 Crosse married his second wife, who, being fond of science, was a valuable companion to him, working in his laboratory with him, and aiding him in his electrical researches.

He experimented on a 'Mode of extracting Metals from their Ores,' and on the purification of sea-water and other fluids by electricity. He also communicated to the Electrical Society a paper 'On the Perforation of Non-conducting Substances by the Mechanical action of the Electric Fluid,' and he devoted much time in endeavouring to trace the connection between the growth of vegetation and electric influence. In 1854 he read before the British Association meeting at Liverpool a paper 'On the apparent Mechanical Action accompanying Electric Transfer.'

After a tour in England with his wife Crosse returned to Broomfield in 1855, and arranged an experiment with Daniell's sustaining battery. This was the last scientific act of his life. On the morning of 28 May he had a paralytic seizure. He bore his illness, which lasted until 6 July, with great patience, when he died in the room in which he was born.

[Singer's Elements of Electricity and Electrochemistry, 1814; Becquarel's Traité de l'Électricité, 1858; Noad's Manual of Electricity, 1855; Memorials, Scientific and Literary, of Andrew Crosse, the Electrician; Reports of the British Association, 1825, 1854.] R. H–r.

CROSSE, JOHN (1739–1816), vicar of Bradford, was the son of Hammond Crosse, esq., of Kensington. He was born in the parish of St. Martin-in-the-Fields, London, in 1739, and educated in a school at Hadley, near Barnet, Hertfordshire. When he was ordained does not appear, but his first curacy was in Wiltshire, whence he removed to the Lock Chapel, London. In 1765 he went abroad, and travelled for three years through a great part of Europe. A manuscript account of his travels is extant. It would seem that he had entered at St. Edmund Hall, Oxford, where he graduated B.A. on 18 Feb. 1768 (*Cat. of Oxford Graduates*, ed. 1851, p. 163). Soon after his return from the continent he was presented to the very small livings of Todmorden in the parish of Rochdale, and Cross-Stone in the parish of Halifax, where he continued for six years. He then became incumbent of White Chapel, Cleckheaton. In 1776 he was incorporated B.A. at Cambridge, and took the degree of M.A. as a member of King's College in that university (*Graduati Cantab.* ed. 1856, p. 97). His father having bought for him the next presentation of the vicarage of Bradford, Yorkshire, he was presented to it in 1784 (James, *Hist. of Bradford*, pp. 209, 212). He was highly esteemed as an 'evangelical' clergyman by his parishioners during an incumbency of thirty-two years. Although in the latter part of his life he was blind, he continued to perform the offices of the church till a fortnight before his death, which took place on 17 June 1816.

By his will he made a bequest to George Buxton Browne, in trust, 'for promoting the cause of true religion,' and in 1832 three theological scholarships, called the Crosse scholarships, were founded in the university of Cambridge from the sum of 2,000*l.* thus bequeathed (*Cambridge Univ. Calendar*, ed. 1884, p. 349; Cooper, *Annals of Cambridge*, iv. 574).

A detailed account of his pastoral labours is given in 'The Parish Priest: pourtrayed in the Life, Character, and Ministry of the Rev. John Crosse, by the Rev. William Morgan, B.D., incumbent of Christ Church, Bradford,' London, 1841, 12mo.

He was the author of: 1. 'A Letter to the Author of Remarks on Two of the Most Singular Characters of the Age,' London, 1790, 8vo. This was in answer to an attack made upon him by 'Trim,' i.e. Edward Baldwyn [q. v.], and was printed with a reply by the latter. 2. 'A Reply to the Objections brought against the Church of England, in a late publication entitled "An Answer to the Inquiry, Why are you a Dissenter?"' Bradford, 1798, 12mo.

His portrait has been engraved by Topham from a painting by J. Hunter (EVANS, *Cat. of Engraved Portraits*, ii. 111).

[Authorities quoted above.] T. C.

CROSSE, JOHN (1786–1833), writer on music, F.S.A., and F.R.S.L., was born at Hull 7 July 1786. In 1825 he published his only work, a large volume on the 'History of the York Festivals,' a book which is one of the best of its kind. Crosse died at Hull on 20 Oct. 1833, and is buried at St. James's Church, Sutton, Yorkshire.

[Information from Messrs. J. B. Horwood and R. R. Dees.] W. B. S.

CROSSE, JOHN GREEN (1790–1850), surgeon, also known as John Cross (*Sketches of Medical Schools of Paris* and *Small-pox at Norwich*, title-pages), was the son of a Suffolk yeoman, and was born in 1790 near Stowmarket. At an early age he was apprenticed to Mr. Baily, a surgeon-apothecary in Stowmarket, whose daughter he married in 1815. When his apprenticeship was finished he came to London, and studied at St. George's Hospital and at the then famous school of anatomy in Windmill Street, where he was noted for his skill in dissection. This led to his first appointment. Macartney, the professor of anatomy in Trinity College, Dublin, asked Brodie to recommend a demonstrator to him, and Brodie nominated Crosse, who proved as successful as a teacher as he had been as a pupil. When he presented himself for examination at the Dublin College of Surgeons, that corporation, whose examinations have not always been above the suspicion of partiality, declared the London demonstrator not to be learned enough to receive a Dublin diploma. Crosse left Dublin and went to Paris, where he spent the winter of 1814–15. He wrote letters descriptive of the hospital practice of Paris to friends in London and Dublin, and on his return published them as a book, 'Sketches of the Medical Schools of Paris,' which gives an interesting account of surgical and anatomical education in Paris. He heard Dupuytren lecturing on inguinal hernia to twelve hundred students, and thought such a class more flattering to the lecturer than serviceable to the students; he found Chaussier's lecture of an hour on methods of opening the skull for purposes of dissection prolix rather than useful. The anatomists in general he found too purely anatomical, and they disappointed him after being accustomed, in London and Dublin, to hear anatomy illustrated by cases in surgery. He thought the London education better, except that there were good lectures on medical jurisprudence in Paris, and at that time none in London. He was chiefly interested in anatomy and surgery, and tells scarcely anything about the physicians of Paris. In March 1815 Crosse settled in Norwich, and in 1820 published 'A History of the Variolous Epidemic which occurred in Norwich in the year 1819.' It contains a clear account of the progress of vaccination in the eastern counties and of its beneficial results. In 1823 he became assistant-surgeon to the Norfolk and Norwich Hospital, and in 1826 surgeon. Norwich is the centre of a district in which stone in the bladder is a common disease, and nearly every great Norwich surgeon has been famous as a lithotomist. Crosse, after his appointment to the hospital, soon attained fame in the local accomplishment, and large practice as a surgeon. In 1833 he obtained the Jacksonian prize at the College of Surgeons of England for a work on 'The Formation, Constituents, and Extraction of the Urinary Calculus,' which was published in quarto in 1835, and contains much original observation, and a full list of previous works on stone. In the following year he was elected F.R.S. He published several papers in the 'Transactions of the Provincial Medical and Surgical Association,' of which he was president in 1846, and some cases of midwifery written by him were published after his death by Dr. Copeman, one of his pupils. He had a series of forty apprentices, among them the first professor of surgery at Cambridge, and several of them have described his zeal for acquiring medical and surgical knowledge, and his untiring energy in the practice of his profession. In 1848 his health began to fail. He died on 9 June 1850, and was buried in Norwich Cathedral.

[Memoir in Medical Times (in part written by Professor G. M. Humphry of Cambridge), xxii. 285, 311; information from Sir James Paget and Dr. P. S. Abraham; Crosse's Works.] N. M.

CROSSE, LAWRENCE (1650?–1724), miniature-painter (erroneously called 'Lewis' by Walpole and others), had a high reputation as a limner in the reign of Queen Anne. He was a careful imitator, perhaps a pupil of Samuel Cooper (1609–1672) [q.v.] He signed his miniatures with his initials interlaced in gold, the monogram being very similar to that used by Sir Peter Lely, to whom some of Crosse's miniatures have in consequence been attributed. Crosse was extensively employed by royalty and the nobility, and his miniatures are to be met with in most of the great collections, notably the royal collection at Windsor and the collection of the Duke of

Buccleuch; some from the latter were exhibited at the winter exhibition at Burlington House in 1879. He is stated to have been commissioned to repair a small portrait of Mary Queen of Scots in black velvet and ermine, in the possession of the Duke of Hamilton, with instructions to make it as beautiful as possible, and to have faithfully executed his commission, thus creating an entirely erroneous type of the features of that ill-fated queen. Crosse possessed a valuable collection of miniatures by the Olivers, Hoskins, Cooper, &c., which were sold at his residence, the 'Blue Anchor' in Henrietta Street, Covent Garden, on 5 Dec. 1722. He died in October 1724, being, according to Vertue, who knew him, over seventy years of age.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Brit. Mus. Addit. MSS. 23068–73; information from G. Scharf, C.B., F.S.A.] L. C.

CROSSE, RICHARD (1742-1810), miniature painter, son of John and Mary Crosse, of an old Devonshire family, was born at Knowle, near Cullompton, Devonshire, 24 April 1742, deaf and dumb, an affliction from which one of his sisters also suffered. About 1778 he formed an attachment to Miss Cobley, who, however, refused him, and subsequently married Benjamin Haydon, and was mother of B. R. Haydon, the famous historical painter [q. v.] This was a great blow to Crosse, and was the cause of his living in retirement from general society. Having developed great abilities as a miniature painter, he came to London, and in 1758 obtained a premium at the Society of Arts. In 1760 he first exhibited at the Society of Artists, in 1761 at the Free Society of Artists, of which he was a member, and in 1770 at the Royal Academy, and continued to contribute miniatures to these exhibitions up to 1795. He resided during this time in Henrietta Street, Covent Garden, and in 1790 was appointed painter in enamel to his majesty. Shortly after this he gave up active practice, and retired to Wells, where he resided with Mr. Cobley, prebend of Wells, a brother of Mrs. Haydon. Here in 1808 he again encountered his old love. Haydon in his diary gives a touching account of the interview between his mother and Crosse, which was quite unexpected, and took place after an interval of thirty years; it was their last meeting, as Mrs. Haydon died on her journey to London from Exeter, during which she had stopped at Wells to see her brother. Crosse died at Knowle in 1810, aged 68. He ranks very high as a miniature painter, especially for delicate and natural colouring, and was held in great estimation by his contemporaries. He also tried painting in water colours, and exhibited in 1788 a portrait of Mrs. Billington in this manner. Some early portraits in oil of himself and his family are in the possession of Richard Reeder Crosse, his great-nephew, of Bolealler, Cullompton, and the Rev. R. B. Carew of Collipriest, near Tiverton, who also possess numerous miniatures by him. A miniature of himself was engraved by R. Thew, and published 1 Sept. 1792, and also a lady's portrait; another of the Marchioness of Salisbury was engraved by Benjamin Smith in 1791, and a portrait of Gregory Sharpe, master of the Temple, was engraved in mezzotint by Valentine Green in 1770.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. (1810), lxxx. 397; Devonshire Association for the Promotion of Literature and Art, xv. 120; Taylor's Life of B. R. Haydon, i. 74; Catalogues of the Royal Academy, &c.; private information.] L. C.

CROSSE, ROBERT (1605–1683), puritan divine, son of William Crosse of Dunster, Somersetshire, entered Lincoln College, Oxford, in 1621, obtained a fellowship in 1627, graduated in arts, and in 1637 proceeded B.D. Siding with the presbyterians on the outbreak of the civil war, he was nominated in 1643 one of the assembly of divines, and took the covenant. In 1648, submitting to the parliamentarian visitors, he was appointed by the committee for the reformation of the university to succeed Dr. Sanderson as regius professor of divinity. He declined the post, however, and soon afterwards was instituted to the rich vicarage of Chew-Magna in his native county. At the Restoration he conformed, and as there was nobody to claim his living, he retained it till his death on 12 Dec. 1683. Wood says 'he was accounted a noted philosopher and divine, an able preacher, and well versed in the fathers and schoolmen.'

He had a controversy with Joseph Glanvill, F.R.S., on the subject of the Aristotelian philosophy. A book which he wrote against Glanvill was rejected by the licensers, but Glanvill, having obtained the contents of it, sent it in a letter to Dr. Nathaniel Ingelo, who had a hundred copies of it privately printed under the title of the 'Chew Gazette.' Afterwards Crosse wrote ballads against Glanvill with the object of ridiculing him and the Royal Society. He was also the author of '*Λόγου ἀλογία*, seu Exercitatio Theologica de Insipientia Rationis humanæ, Gratiâ Christi destitutæ, in Rebus Fidei; in 1 Cor. ii. 14,' Oxford, 1655, 4to.

[Wood's Athenæ Oxon. (Bliss), iv. 122; Cat. of Printed Books in Brit. Mus.] T. C.

CROSSE, WILLIAM (*fl.* 1630), poet and translator, was born in Somersetshire about 1590, 'the son of sufficient parents,' and educated at St. Mary Hall, Oxford, where he graduated B.A. on 14 May 1610, M.A. on 9 July 1613, and took orders. Soon after this he left Oxford and repaired to the metropolis, 'where,' according to Wood, 'he exercised his talents in history and translation, as he had before done in logic and poetry. In 1612 he had contributed to 'Justa Oxoniensium' verses on the death of Henry, prince of Wales, and in the following year to 'Epithalamia,' a similar collection in honour of the marriage of the Princess Elizabeth to Frederick, count palatine. In 1625 he published a poem of small worth but of much pretension, divided into two books, and entitled 'Belgiaes Trovbles and Trivmphs. Wherein are . . . related all the most famous Occurrences, which haue happened betweene the Spaniards and Hollanders in these last foure yeares Warres of the Netherlands,' &c., 4to, London, 1625, forty leaves. Crosse had accompanied the army as chaplain to the regiment of Colonel Sir John Ogle, and in his poem he celebrates events of which he was himself an eye-witness. In the dedication of the second book he acknowledges, with some modesty, that he has written 'rather a discourse then a poeme,' and professes to have treated events 'truely and historically,' without unduly indulging in poetic license. Wood knew nothing of this performance. Crosse was engaged to supply 'A Continuation of the Historie of the Netherlands, from . . . 1608 till . . . 1627,' which appears at page 1276 of Edward Grimestone's 'Generall Historie of the Netherlands,' folio, London, 1627. Grimestone was at first inclined to grumble at this division of labour, 'the printer's hast preuenting myne owne desire, having had alwayes an intent to continue what I had begun;' but in a subsequent passage he speaks very handsomely of his coadjutor's share in the undertaking. Crosse's last known publication was a translation of Sallust, in three parts, 12mo [London], 1629. In the dedication prefixed to the second part he makes quaint allusion to the fact that 'the royall pen of Queene Elizabeth hath beene formerly verst in this translation, but this being like to herselfe, and too good for the world, was neuer published.' His life was passed in poverty, no better preferment having apparently fallen to his lot than wretchedly paid army chaplaincies. In 1626 he appears as 'preacher to Sir Edward Horwood's regiment in the expedition to Cadiz;' in 1630 as 'preacher to the company of the Nonsuch in the last expedition to Rochelle.' Lord Herbert of Cherbury refers to Crosse in his autobiography (ed. 1886), p. 119.

[Wood's Athenæ Oxon. (Bliss), ii. 481–2; Corser's Collectanea (Chetham Soc.), pt. iv. pp. 533–9; Collier's Bibliographical and Critical Account of the Rarest Books in the English Language, i. 165–7; Cal. State Papers, Dom. 1625–6 p. 527, 1629–31 p. 227.] G. G.

CROSSLEY, DAVID. [See CROSLY.]

CROSSLEY, SIR FRANCIS (1817–1872), carpet manufacturer and philanthropist, was born at Halifax on 26 Oct. 1817. His father, John Crossley, a carpet manufacturer at the Dean Clough Mills, Halifax, died 17 Jan. 1837, having had by his wife Martha, daughter of Abram Turner of Scout Farm, Yorkshire, a numerous family. Mrs. John Crossley died 26 Nov. 1854. The fifth and youngest son, Francis, was from the earliest age trained to habits of industry. He was sent to school at Halifax, but while still a schoolboy his pocket money was made dependent on his own work. A loom was set up for him in his father's mill, in which he wrought in the time not spent at school, and thus learnt the value of money. The carpet manufactory at Dean Clough was commenced by John Crossley in a very humble fashion, but it became, under the management of John Crossley, jun., Joseph Crossley, and Francis Crossley, who constituted the firm of J. Crossley & Sons, the largest concern of its kind in the world. Its buildings covered an area of twenty acres, and the firm gave employment to between five and six thousand persons. Its rapid growth takes its date from the application of steam power and machinery to the production of carpets. These had already been used somewhat extensively in the manufacture of other textile fabrics, and the Crossley firm saw at once the immense advantage that would accrue to them from their use in their own business. They acquired patents and then devised and patented improvements which placed them at once far in advance of the whole trade, and gave them for a length of time the absolute command of a description of carpet which has since been more extensively manufactured than any other. One loom, the patent of which became their property, was found capable of weaving about six times as much as could be produced by the old hand loom. The possession of this loom and the acquisition of other patents compelled the manufacturers of tapestry and Brussels carpets to throw their hand looms aside, and to apply to Messrs. Crossley for licenses to work their patents. Very large

sums thus accrued to them from royalties alone. In 1864 the concern was changed into a limited liability company, and with a view to increasing the interest felt by the employés in the working of the business, a portion of the shares in the new company were offered to them under favourable conditions, and were very generally accepted. Crossley was elected in the liberal interest as M.P. for Halifax, 8 July 1852; he sat for that borough until 1859, when he became the member for the West Riding of Yorkshire. On the division of the riding in 1869 he was returned for the northern division, which he continued to represent to the time of his decease. His generosity was on a princely scale. His first great gift to Halifax consisted in the erection of twenty-one almshouses in 1855, with an endowment which gave six shillings a week to each person. On his return from America in 1855 he announced his intention of presenting the people of Halifax with a park, and on 15 Aug. 1857 this park was opened. It consists of more than twelve acres of ground, laid out from designs by Sir Joseph Paxton, and, with a sum of money invested for its maintenance in 1867, cost the donor 41,300*l.* About 1860, in conjunction with his brothers John and Joseph, he began the erection of an orphan home and school on Skircoat Moor. This was completed at their sole united cost, and endowed by them with a sum of 3,000*l.* a year; it is designed for the maintenance of children who have lost one or both parents, and has accommodation for four hundred. In 1870 he founded a loan fund of 10,000*l.* for the benefit of deserving tradesmen of Halifax, and in the same year presented to the London Missionary Society the sum of 20,000*l.*, the noblest donation the society had ever received. About the same period he gave 10,000*l.* to the Congregational Pastors' Retiring Fund, and the like sum towards the formation of a fund for the relief of widows of congregational ministers. He was mayor of Halifax in 1849 and 1850, and was created a baronet 23 Jan. 1863. After a long illness he died at Belle Vue, Halifax, 5 Jan. 1872, and was buried in the general cemetery on 12 Jan., when an immense concourse of friends followed his remains to the grave. The will was proved 27 May 1872, when the personalty was sworn under 800,000*l.* He married, 11 Dec. 1845, Martha Eliza, daughter of Henry Brinton of Kidderminster, by whom he had an only son, Savile Brinton, second baronet, now (1887) M.P. for Lowestoft. He was the author of 'Canada and the United States,' a lecture, 1856.

[Drawing-room Portrait Gallery (1859), with portrait; Statesmen of England (1862), with portrait; Sir F. Crossley, Bart., Religious Tract Society, Biog. Ser. No. 1028 (1873); Smiles's Thrift (1875), pp. 205–17; Illustr. News of the World, vol. iii. (1859), with portrait; Times, 6 Jan. 1872, p. 12; Illustr. London News, lx. 55, 57, 587 (1872), with portrait; Family Friend, 1 March 1870, pp. 39–43, with portrait.]

G. C. B.

CROSSLEY, JAMES (1800–1883), author, was born at Halifax on 31 March 1800, being the son of James Crossley, a merchant of that town, and Anne, his wife, daughter of William Greenup of Skircoat. He was educated at the grammar schools of Hipperholme and Heath, where he was well grounded in the classics. When he left school in 1816 he went to Manchester, and in the following year was articled to Thomas Ainsworth, solicitor, father of the novelist, W. Harrison Ainsworth [q. v.], whose literary mentor he became. Crossley's father possessed a fair library, and the youth, having a free run of the books, acquired a decided taste for literature, especially for the Latin poets and the old English writers, a predilection which was fostered by Thomas Edwards, the bookseller and binder of Halifax, and further developed by frequent recourse to the Chetham Library at Manchester. Before he was out of his teens he began writing for 'Blackwood's Magazine,' his first article appearing in January 1820. It was an able essay on Sir Thomas Browne. Other disquisitions soon followed, viz. on 'Sir Thomas Urquhart's "Jewell"' (March 1820); on the 'Literary Characters of Bishop Warburton and Dr. Johnson' (December 1820); on 'Beard's Theatre of God's Judgments;' on 'Manchester Poetry;' 'Manchester *versus* Manchester Poetry;' a charming essay on Chetham's Library (June 1821); on 'Sir Thomas Browne's Letter to a Friend;' on the 'Comedy of Eastward Hoe;' and on Jasper Mayne's 'City Match.'

When the 'Retrospective Review' was started in 1820 he rendered great assistance to the editors, and, among other papers, contributed the following: on 'Sir Thomas Browne's Urn-Burial,' 'Jerome Carden,' 'Sir Philip Sidney,' and 'The Arcadia' (reprinted in separate form in 1853); on Fuller's 'Holy and Profane State;' and on 'Quarles's Enchiridion.' Some years later, it is said, he assisted Lockhart in the 'Quarterly Review,' but whether he is answerable for any of the articles in that work is not known.

In 1822 he edited a small duodecimo volume of 'Tracts by Sir Thomas Browne, Knight, M.D.,' of which five hundred copies were printed. He intended to bring out a complete edition of Browne's works, but was

forestalled by Mr. Simon Wilkin. When Crossley heard of that admirable editor's projected work, he offered some valuable suggestions. One of the pieces which he sent as being copied from a manuscript in the British Museum was, however, undoubtedly written by Crossley himself. This was the clever 'Fragment on Mummies,' which Wilkin printed in good faith (Browne, *Works*, 1835, iv. 273).

Proceeding with his legal training, he went to London in 1822, and entered as a pupil in the office of Jacob Phillips, who was a noted conveyancer in King's Bench Walk, and who wrote a book of advice to articled clerks, entitled 'A Letter from a Grandfather to a Grandson, &c.' (1818). In 1823 Crossley was admitted a partner with Mr. Ainsworth, and he continued in practice until 1860. In the earlier part of his professional career he was engaged in important negotiations in connection with extensive street improvements in Manchester; and when the town acquired the right to parliamentary representation he figured as an active worker and effective speaker on behalf of the tory candidates at the borough elections, notably at the contest in 1837 when Mr. Gladstone championed the conservative cause.

In 1840 there was published a new edition of Dr. John Wallis's 'Eight Letters concerning the Blessed Trinity,' which was produced at the expense of Mr. Thomas Flintoff, and bore his name as editor, but Crossley was solely responsible for the introduction and learned notes which it contains.

His abilities and attainments were often placed at the service of his fellow-citizens. In 1840 and again in 1857 he acted as president of the Incorporated Law Association of Manchester. He was president of the Manchester Athenæum from 1847 to 1850, and his acquaintance with leading men of letters enabled him to be of much use in connection with the great literary soirées which were held at that institution. He assisted in the catalogue of the Portico Library, and when the Manchester Free Library was in course of formation (1851–2) he joined the committee, and helped to select the eighteen thousand volumes which formed the nucleus of the collection. In 1857 his portrait, painted by C. Mercier, was placed in the Free Library by a number of his admirers.

He was a member of the Abbotsford Club, the Society of Antiquaries, the Philobiblon, Surtees, and other societies, but the association in whose affairs he took the most pride was the Chetham Society, which was formed at his house in 1843, and of which he was elected president in 1848. He retained the post until his death, and his connection with the society formed the central fact of his life. The proof sheets of more than a hundred volumes of the publications of the society passed through his hands, and many were enriched with his notes. He edited the following volumes of the series: Potts's 'Discovery of Witches,' 1845; Dr. John Worthington's 'Diary,' 1848–52, this being regarded as Crossley's magnum opus; Dee's 'Autobiog. Tracts,' 1851; Heywood's 'Observations in Verse,' 1869. He was also president of the Spenser Society, formed in 1866, and of the Record Society, formed in 1878.

In 1855 he was elected a feoffee of the Chetham Hospital and Library. In recognition of his services to the institution his co-trustees and other friends subscribed for his portrait, which was painted by J. H. Walker, and publicly presented to the library in 1875. On the death of Thomas Jones, the librarian, Crossley assumed the control of the Chetham Library, and in 1877 was appointed honorary librarian.

He was himself the owner of an enormous library, which he began to form as early as 1816. Its ultimate extent was estimated at one hundred thousand volumes. Most of these books were disposed about his house in great stacks, piled up from the floors, but the more valuable books and manuscripts were placed in tin boxes. It was a very miscellaneous agglomeration of literature, yet the owner had a marvellous knowledge of the contents of the volumes, evidence of which is seen in the notes to the works he edited, and in his numerous contributions to 'Notes and Queries' and the 'Gentleman's Magazine.' A few of the main features of the library are noticed in a paper by J. H. Nodal in the 'Transactions of the Library Association,' 1879. Part of the collection was sold by auction at Manchester in May 1884, and the remainder at Sotheby's in London in July 1884 and June 1885. A large portion of his literary correspondence is preserved at the Manchester Free Library.

Crossley, whose personal appearance was remarkable from his extreme corpulence and his fresh ruddy complexion, was highly esteemed for his social qualities. There was not in Manchester a more graceful after-dinner speaker, nor a table-talker with such a wealth of personal reminiscences of authors as well as acquaintance with their works as he possessed. He was an accomplished writer of epigrams and verses. One of these jeux d'esprit was his 'Vade-Mecum to Hatton,' privately printed in 1867 (12mo, pp. 10). Some of his early stanzas are produced in 'Blackwood' for April 1820.

He died at his residence, Stocks House,

Cheetham, Manchester, on 1 Aug. 1883, his end having been hastened by a fall at the Euston Square Station, London, a few months previously. He was buried at Kersal Church, Manchester. He never married.

[Palatine Note-book, iii. 221 (with portrait), iv. 97, 245; Manchester Guardian, 2 Aug. 1883; Manchester Courier and Manchester Examiner, same date; Evans's Lanc. Authors and Orators, 1850; Smith's Old Yorkshire, iii. 49 (photo. portrait); caricature portrait in Momus, 11 March 1880.] C. W. S.

CROSSMAN, SAMUEL (1624?–1684), divine and poet, was son of Samuel Crossman of Monk's Bradfield, Suffolk (Wood, *Athenæ Oxon.* ed. Bliss, iv. 86). He received his education at Pembroke College, Cambridge, where he graduated in arts, and proceeded to the degree of B.D. in 1660 (*Cantabrigienses Graduati*, ed. 1787, p. 104). Taking orders, he obtained the rectory of Little Henny in Essex, from which he was ejected for nonconformity in 1662 (Newcourt, *Repertorium*, ii. 327, 328; Davids, *Evangelical Nonconformity in Essex*, p. 408). Subsequently he again conformed to the establishment, became one of the king's chaplains, and was appointed a prebendary of Bristol, by patent, on 11 Dec. 1667 (Le Neve, *Fasti*, ed. Hardy, i. 227). He succeeded to the deanery of Bristol on the death of Richard Towgood, B.D., about 1 May 1683, and was instituted on 1 July in that year (*ib.* i. 223). He died on 4 Feb. 1683–4, and was buried in the south aisle of the cathedral church of Bristol. After his death a broadsheet appeared under the title of 'The last Testimony and Declaration of the Rev. Samuel Crossman, D.D., and Dean of Bristol, setting forth his dutiful and true affection to the Church of England, as by law established,' with a preface by John Knight.

He published: 1. 'The Young Mans Monitor, or a modest Offer toward the Pious and Vertuous Composure of Life from Youth to Riper Years,' London, 1664, 16mo, reprinted by the Religious Tract Society, London, 1842 (?), 12mo. 2. 'The Young Mans Meditation, or some few Sacred Poems upon Select Subjects and Scriptures,' London, 1664, 16mo, reprinted London, 1863, 8vo. 3. Various Sermons (Cooke, *Preacher's Assistant*, ii. 295; Watt, *Bibl. Brit.*)

[Authorities cited above.] T. C.

CROSTON, THOMAS (*fl.* 1659), parliamentarian. [See Croxton.]

CROTCH, WILLIAM (1775–1847), composer, born in Green's Lane, St. George Colgate, Norwich, 5 July 1775, was the youngest son of Michael Crotch, a carpenter. The elder Crotch, who was a man with some love of music and mechanical ingenuity, had built himself a small organ, on which he could play a few simple tunes. About Christmas 1776 Crotch began to show some interest when this organ was played, and about the midsummer following he could touch the key note of his favourite tunes. When only two years and three weeks old he taught himself 'God save the King,' first the air and then the bass, and he was soon able to play a few other simple tunes, besides displaying an extraordinary delicacy of ear. An account of him was published by the Hon. Daines Barrington, and Dr. Burney communicated a paper on him to the Royal Society, which appeared in vol. lxix. pt. i. of the 'Philosophical Transactions.' The child seems to have received no regular instruction, but in 1779 he came with his mother, Isabella Crotch, to London. An advertisement of this date (18 Oct. 1779) announces that 'Mrs. Crotch is arrived in town with her son, the Musical Child, who will perform of the organ every day as usual, from one o'clock to three, at Mrs. Hart's, milliner, Piccadilly.' About 1782 he was playing at Leicester. An eye-witness recorded that he played the pianoforte seated on his mother's knee. He was at this time a delicate but lively boy, and 'next to music was most fond of chalking upon the floor.' At this time he also could play the violin, as well as the pianoforte and organ. In 1786 Crotch went to Cambridge, where he studied under Dr. Randall, to whom he acted as assistant. In 1788, on the advice of the Rev. A. C. Schomberg, a tutor of Magdalen, who took great interest in him, he moved to Oxford, where he intended to study for the church. He never, however, entered at the university, as his patron's health broke down, and Crotch therefore resumed the musical profession. Previous to this, on 4 June 1789, a juvenile oratorio of his, 'The Captivity of Judah,' had been performed at Trinity Hall, Cambridge. During the same year he was engaged at Oxford to play a concerto at the weekly concerts in the music room. In September 1790, on the death of Thomas Norris, Crotch was appointed organist of Christ Church, a post he held until 1807 or 1808, and on 5 June 1794 he proceeded to the degree of Mus. Bac. There can be no doubt that this is the actual date when he took his degree, although in a letter dated 7 March 1800 he says: 'I took my degree in '95.' His exercise on this occasion is preserved in the Music School collection, and is dated 28 May 1794. In March 1797 Crotch succeeded Dr. Philip Hayes as organist of St. John's College and professor of music; the

latter office he held until 1806 He was also about this time organist to St. Mary's, Oxford. On 21 Nov. 1799 he proceeded Mus. Doc. His exercise on this occasion was a setting of Warton's 'Ode to Fancy.' It was finished on 28 Oct. 1799, and was published by subscription in 1800. During the next four years he delivered several courses of lectures at Oxford, and at the same time devoted himself largely, as he continued to do throughout his life, to drawing and sketching. In 1809 he published six etchings of Christ Church, showing the destruction caused by a great fire in the college, and in the same year he published six studies from nature, drawn and etched in imitation of chalk. In 1810 he composed an ode for the installation of Lord Grenville as chancellor of the university. Probably about this time he moved to London, where he was much occupied with teaching. On 21 April 1812 his greatest work, the oratorio of 'Palestine,' was produced at the Hanover Square Rooms. The book, an adaptation from Bishop Heber's poem, was ill suited for musical illustration, but in spite of this drawback, and of the fact that Crotch never printed the score and charged two hundred guineas for the loan of the band parts and his own attendance as conductor whenever the work was performed, it achieved a lasting success, and remains practically the one oratorio by an English composer which has survived for half a century. In the same year as the production of 'Palestine' Crotch published his 'Elements of Musical Composition.' He became an associate of the Philharmonic Society in 1813, and was a member from 1814 to 1819. In May 1820 he lectured at the Royal Institution, and in the same year composed an ode on the accession of George IV, which was performed at Oxford. On the establishment of the Royal Academy of Music in 1822 Crotch was appointed the first principal, a post he held until 21 June 1832, on which date he resigned it. In 1827 he wrote a funeral anthem for the Duke of York, and became again an associate of the Philharmonic. He was a second time member of the society from 1828 to 1832. His chief publications up to this time had been a set of ten anthems (1804), 'Specimens of Various Styles of Music referred to in a Course of Lectures on Music read at Oxford and London' (1807, 1808, and 1818), and in 1831 he published the 'Substance of Several Courses of Lectures on Music read at Oxford and in the Metropolis.' On 10 June 1834 he produced a second oratorio, 'The Captivity of Judah,' a work which is entirely distinct from the youthful composition of the same name which was performed at Cambridge. This oratorio has never been published, but it seems to have been less successful than 'Palestine.' It was produced at Oxford on the occasion of the installation of the Duke of Wellington as chancellor; for the same ceremony Crotch set an ode, the words of which were by Keble. His last public appearance was at Westminster Abbey on 28 June 1834, when he played the organ at a Handel festival. During the latter part of his life he lived at Kensington Gravel Pits, but for some time previous to his death he had been staying with his son, the Rev. W. R. Crotch, master of the grammar school, Taunton. Here he died suddenly at dinner on 29 Dec. 1847. By his will, which was made in 1844, he left his music and musical copyrights to his son, and the bulk of his property (estimated at 18,000*l.*) to his wife. He was buried at Bishop's Hull, near Taunton.

Crotch occupied a distinguished position in his day, when indigenous music was at a low ebb, and his reputation may be said to have been sustained since his death. He was a learned musician, but not a dry one, and probably, if he had lived in a more congenial musical atmosphere, would have attained a far higher standard than he did. There are passages in 'Palestine' which show that he was possessed of original genius and no mere servile copyist of Handel, although the style of the Saxon master is predominant throughout the work. Crotch, like so many other musicians, was unfortunately mainly dependent upon teaching for his subsistence; it is therefore not to be wondered at that he produced so little. Throughout his life he was devoted to drawing, and his numerous sketches and water-colours which have been preserved show that if he had not devoted himself to music he might have attained distinction as an artist. The principal portraits of Crotch are (1) an oil-painting of him as a boy, attributed to Romney, but more probably by Beechey, in the possession of the Royal Academy of Music; (2) a painting by J. Sanders, exhibited in the Royal Academy in 1785; (3) an engraving from a drawing by J. Sanders 'ad vivum,' published 20 Nov. 1778—this is possibly an engraving of (2); (4) in the 'London Magazine' for April 1779, seated at the organ; another version of this is called 'Master Crotch, the musical phænomenon of Norwich;' (5) an oval half-length, engraved by James Tittler, and published by Mrs. Crotch 12 May 1779, 'near St. James's Street Piccadilly:' this is probably the same portrait that was advertised in 1779 as 'taken from life by Mrs. Harrington, of No. 62 South Molton Street;' (6) by W. T. Fry, published

1 Sept. 1822; (7) by J. Thomson, after W. Derby, in the 'European Magazine,' 1 Nov. 1822. Of this two versions exist, one with the coat filled in and one without; and (8) a drawing by F. W. Wilkins (now in the possession of Mr. D. C. Bell), representing Crotch in his doctor's robes.

[Eastcott on Music, 91; Parke's Memoirs, i. 14; Busby's Musical Anecdotes, iii. 142; Grove's Dict. of Music, i. 420; Appendix to Bemrose's Choir Chant Book; Harmonicon for 1823, 27, 1827, 206, 1831, 3; Daines Barrington's Miscellanies, 311; Gardiner's Music and Friends, i. 33; Cox's Recollections of Oxford; Crosse's York Musical Festivals, 76, 100, 103, 113, 126, 181, 249; Universal Mag. December 1779; Musical World, 1 April 1848, 31 Jan. 1874; Monthly Mag. 1800, 1801; Orchestra, 31 Oct. 1873; Athenæum, 31 Jan. 1874; Pohl's Mozart und Haydn in London, i. 112, ii. 79; manuscripts in possession of Mr. G. Milner Gibson Cullum and Mr. Taphouse; Evans's and Bromley's Catalogues of Engravings.] W. B. S.

CROTTY, WILLIAM (*d.* 1742), a notorious highwayman and rapparee, 'carried on his depredations in the south of Ireland early in the eighteenth century. His name is given to a cave and a lough among the Comeragh mountains. He was regarded as a man of desperate courage and unequalled personal agility, often baffling pursuers even when mounted on fleet horses. He frequented the fair green of Kilmacthomas, and openly joined with the young men in hurling and football on Sunday evenings, danced with the girls at wakes and patterns, and was familiarly received in farmers' houses. At length a Mr. Hearn, guided by the wife of one of Crotty's partners in crime, captured him after a struggle in which Crotty was shot in the mouth—a judgment, in the estimation of the people, for his having once shot a countryman through the mouth at his own fireside. Crotty and a confederate were outside the man's cabin, and the former wagered that the ball in his pistol would pass the peasant's mouth sooner than a potato they saw him lifting to his lips' (Webb, *Compendium of Irish Biography*, p. 116). Crotty was hanged at Waterford on 18 March 1742, and for some time after his head remained affixed to the gaol gateway.

[Gent. Mag. xii. 163.] G. G.

CROUCH, ANNA MARIA (1763–1805), vocalist, daughter of Peregrine Phillips, a lawyer of Welsh extraction, was born 20 April 1763. Her mother, whose maiden name was Gascoyne, was of French origin, and said to be connected with Charlotte Corday. Anna Maria was the third of six children. Her mother died when she was young, and she was placed under the care of an aunt, Mrs. Le Clerc. At an early age she showed signs of musical talent. Her first teacher was one Wafer, the organist of a chapel in Berwick Street, but soon after she was sixteen she was articled to Thomas Linley for three years. With this excellent master she made such progress that she was engaged at Drury Lane for six seasons, at a salary rising from 6*l.* to 12*l.* per night. Her first appearance on the stage took place on 11 Nov. 1780, when she played Mandane in Arne's 'Artaxerxes,' with Mrs. Baddeley in the title-part, and Signora Prudom as Arbaces. A contemporary criticism of this performance relates that 'Miss Phillips's pipe is a singular one; it is rather sweet than powerful; in singing it ravishes the ear with its delicacy and melting softness.' For her first benefit (April 1781) she appeared as Clarissa in 'Lionel and Clarissa,' and at the end of the season was engaged at Liverpool, where she appeared on 11 June as Polly Peachum in the 'Beggar's Opera.' Her beauty seems to have been already quite as striking as her singing, and on the revival of Dryden and Purcell's 'King Arthur' she appeared in the masque as Venus. She remained all her life connected with Drury Lane, where she appeared occasionally in speaking parts, such as Louisa Dudley in Cumberland's 'West Indian' (1783), and Fanny Stirling in Colman and Garrick's 'Clandestine Marriage' (1784). She also played Olivia in 'Twelfth Night,' and Ophelia to Kemble's 'Hamlet.' In the summer of 1783 Miss Phillips was engaged at the Smock Alley Theatre, Dublin. She played there again in 1784. In the latter year the son of an Irish peer eloped with her, but before they could be married they were overtaken, and in the following year she was married at Twickenham to Crouch, a lieutenant in the navy. She continued for some time to play under her maiden name, but after the birth of a child (which only lived two days) she assumed her husband's name. In March 1787 Michael Kelly [q. v.], on his return from the continent, met her at Drury Lane. Kelly hardly knew any English, and Mrs. Crouch undertook to teach him, while in return he taught her Italian vocalisation. On his début at Drury Lane she played Clarissa to his Lionel. The intimacy thus begun increased to such a degree that Kelly took up his abode with the Crouches, and accompanied them on their annual tours to the country and Irish theatres—in 1790 joining them in a trip to Paris. Mrs. Crouch's marriage was not a happy one, and in 1791 she and her husband agreed to separate by mutual

consent, she making him an annual allowance. The cause of the rupture was said to be an intimacy which had sprung up between the Prince of Wales and Mrs. Crouch, though this was indignantly denied by her defenders. However, the friendship with Kelly still continued, and they lived and acted together until her retirement.

During the season of 1792 Mrs. Crouch and Kelly were living in Pall Mall, where they gave brilliant receptions after the theatre, to which she would come in her stage costume. Here the Prince of Wales, Madame Mara, Mrs. Billington, Sheridan, and the Storaces were frequent visitors. For the next ten years Mrs. Crouch continued to sing and act at Drury Lane, both in opera and oratorio, besides appearing occasionally at provincial music festivals. One of her last performances was that of Celia in 'As you like it,' which she played for the first time, for Kelly's benefit, on 14 May 1801. During her later years she devoted herself much to training singers for the stage; she had also bought a cottage at Chelsea, where she gave entertainments in the sham-rural fashion of the day. In 1801 she retired: her health, which was never very strong, rapidly failed, and she died at Brighton 2 Oct. 1805. She was buried in the old churchyard, where Kelly put up a stone to her memory. The cause of her death was variously stated to be an internal injury and excessive drinking, but the latter allegation is probably unfounded. Her life was not blameless, but she was a devoted daughter, and charitable to excess. Her singing seems never to have created so much impression as her beauty; 'her appearance was that of a meteor, it dazzled, from excess of brilliancy, every spectator,' and Kelly declared that 'she seemed to aggregate in herself all that was exquisite and charming.' The principal portraits of Mrs. Crouch are two mentioned in Evans's 'Catalogue,' one of which is by Bartolozzi after Romney; an oval by Ridley after Lawrence, published 2 Jan. 1792; an oval (prefixed to her 'Memoirs'), 'printed for James Asperne, 17 June 1806;' a three-quarter length mezzotint, in which she is represented holding up a rose, said to be in the character of Rosetta, but more probably in that of Mandane; and a full-length by E. Harding, jun., without inscription or date.

[M. J. Young's Memoirs of Mrs. Crouch; Clayton's Queens of Song, i. 186; Busby's Musical Anecdotes, iii. 178; Thespian Dict.; T. J. Dibdin's Reminiscences; Pohl's Mozart und Haydn in London, vol. ii.; Genest's Hist. of Stage; Georgian Era, iv. 287; Gent. Mag. lxxv. pt. ii. 977; European Mag. xlviii. 319; Kelly's Reminiscences; Morning Chronicle, 11 Nov. 1780; Bromley and Smith's Catalogues of Portraits.]

W. B. S.

CROUCH or CROWCH, HUMPHREY (*fl.* 1635–1671), ballad-writer and pamphleteer, probably belonged to the family of publishers named Crouch, who traded largely in popular literature in the seventeenth and eighteenth centuries. Mr. Halliwell-Phillipps has suggested that Humphrey was brother of John Crouch, the royalist verse-writer [q. v.] It is equally likely that he stood in the same relation to Edward Crouch or Crowch, John Crouch's publisher, and that he was father or uncle of Nathaniel Crouch [see BURTON, ROBERT or RICHARD] and of Samuel Crouch, the proprietor of a newspaper entitled 'Weekly Intelligence' in 1679, who received high commendation as an honest publisher from John Dunton (DUNTON, *Life and Errors*, 1705). Humphrey was himself the publisher of a folio broadside in verse, entitled 'A Whip for the back of a backsliding Brownist,' issued about 1640, of which a copy is in the Roxburghe collection of ballads. Other broadsides, dated 1641, bear his imprint ('printed for H. Crouch, London'). Although he wrote tracts at the beginning of the civil war, Crouch held himself aloof from all parties, and deplored from a religious point of view the resort to active hostilities. His ballads, on general topics, ran fluently, and were exceptionally popular. In most cases they appeared as broadsides, illustrated with woodcuts, and the copies of them in the Roxburghe and Bagford collections are the only ones known to be extant. The following publications bear his name as author: 1. 'Love's Court of Conscience, written upon two several occasions, with New Lessons for Lovers,' London (by Richard Harper), 1637. The song of Dido is stolen from 'The Ayres . . . that were sung at Brougham Castle in Westmoreland,' 1618. Mr. J. P. Collier reprinted the poem in his 'Illustrations of Old English Literature,' vol. ii. 1866. 2. 'The Madman's Morris,' Lond. (by Richard Harper) n. d. (Roxb. Coll. ii. 362). 3. 'The Industrious Smith,' Lond. n. d. (Roxb. Coll. i. 158). 4. 'The Heroic History of Guy, Earl of Warwick,' Lond. n. d. (Roxb. Coll. iii. 150). 5. 'An Excellent Sonnet of the Unfortunate Loves of Hero and Leander,' Lond. n. d. (Roxb. Coll. iii. 150). These four undated ballads were all probably written about 1640. 6. 'A Godly Exhortation to this Distressed Nation, shewing the true cause of this Unnaturall Civill War' (broadside in verse), Lond. 9 Nov. 1642. 7. 'The Parliament of Graces, briefly showing the banishment of Peace, the farewell of Amity, the want of Honesty' (prose tract), Lond. 12 Dec. 1642.

8. 'The Lady Pecunia's Journey into Hell, with her speech and Pluto's answer,' Lond. 30 Jan. 1653–4. 9. 'The Welch Traveller, or the Unfortunate Welchman,' 1671; an amusing attack on the Welsh, published at a penny. Mr. J. O. Halliwell-Phillipps reprinted this poem in a limited edition of thirty copies in 1860. Two copies of the rare original are in the British Museum.

The following works, bearing the initials H. C., have also been attributed to Crouch: 1. 'Christmas Carols,' licensed to Richard Harper by the Stationers' Company 9 Nov. 1632. 2. 'London's Lord have mercy on us: a true relation of five Modern Plagues' (a tract in prose and verse), Lond. (G. R. Harper), 1637 (?) This is positively assigned to Crouch by Mr. Chappell (*Roxb. Ballads*, Ballad Soc. i. 468). 3. 'The Greeks and Trojans Warres,' a ballad, Lond. 1640 (?) (Roxb. Coll. iii. 158). 4. 'A Whip for the Back of a backsliding Brownist,' Lond. (by H. Crouch), 1640 (?) 5. 'An Elegie sacred to the Memory of Sir Edmundsbury Godfrey,' Lond. 1678. 6. 'The Distressed Welchman born in Trinity Lane, with a relation of his unfortunate Travels,' Lond. n. d. 7. 'The Mad Proverbes of Trim Tram, set in order by Martha Winters, whereunto is added Merry Jests,' &c., London—a jest book reissued in 1689, 1693, and 1702 as 'England's Jests Refined and Improved.' Crouch's connection with the last three works is highly improbable.

[Roxburghe and Bagford Ballads, reprinted by the Ballad Society, edited by Chappell and the Rev. J. W. Ebsworth; J. P. Collier's reprint of Love's Court; Mr. J. O. Halliwell-Phillipps's reprint of the Welch Traveller; W. C. Hazlitt's Handbook of English Literature; Brit. Mus. Cat.] S. L. L.

CROUCH, JOHN (*fl.* 1660–1681), royalist verse-writer, was probably brother of Humphrey Crouch the ballad-writer [q. v.] There were many booksellers and publishers named Crouch in London in the seventeenth century, and license was granted to one John Crouch (who is very probably the verse-writer himself) by the Stationers' Company on 26 May 1635 to publish Thomas Heywood's 'Philocothonista' and 'The Christian Dictionary.' Before the publication, however, Crouch disposed of his interest in both these works to John Raworth (Arber, *Transcript*, iv. 339). The Rev. Joseph Hunter, in ignorance of these facts, identified the verse-writer with a John Crouch of Lewes in Sussex, who was for a time a student at Oxford, and was in 1662 a candidate for holy orders, but sided with the ministers ejected in that year, and was therefore never ordained. 'He never was pastor to any congregations, but sometimes preached occasionally in the country, and sometimes resided in London' (Calamy and Palmer, *Nonconf. Mem.*, iii. 337). The excess of loyalty to Charles II and his family displayed in all Crouch's poems makes this identification less than doubtful. In one piece of verse (dated 1680) Crouch describes himself as 'once domestick servant' to Robert Pierrepoint, marquis of Dorchester. Elsewhere he describes himself as 'gent.' His dedications to the Earl and Countess of Shrewsbury show some intimacy, and we know that he had a brother Gilbert, who was agent to the Earl of Shrewsbury in the early years of Charles II's reign (*Cal. State Papers*, Charles II, 1666–7, p. 422). A letter from Gilbert Crouch to Dugdale is printed in Dugdale's 'Correspondence,' p. 433. Crouch's usual publisher was Edward Crouch or Crowch, dwelling on Snow Hill, probably a relative. His 'Mixt Poem,' 1660, and 'Muses' Joy,' 1661, were both published by Thomas Betterton 'at his shop in Westminster Hall,' and he is very likely identical with the great actor. Crouch was prolific in eulogies on princes and noblemen. He wrote elegies (issued as broadsides) on the Countess of Shrewsbury (1657), on Henry, duke of Gloucester (1660), on Andrew Rutherford, earl of Teviot, killed at Tangiers (1664), and on Robert Pierrepoint, marquis of Dorchester (1681). His other works were the following little volumes of verse: 1. 'A Mixt Poem, partly historicall, partly panegyricall, upon the happy return of his sacred majesty Charles the Second. . . . Not forgetting the Rump and its Appurtenances,' Lond. (by Thomas Betterton) 1660. Dedicated to the author's brother, Captain Gilbert Crouch. 2. 'The Muses' Joy for the Recovery of that weeping vine Henr[i]etta Maria,' Lond. (by Thomas Betterton) 1661, dedicated to the Countess of Shrewsbury. 3. 'Flowers strewed by the Muses against the coming of the most illustrious Infanta of Portugal, Catharina, Queen of England,' Lond. 1662, dedicated to the Marquis of Dorchester. 4. 'Census Poeticus, Poet's Tribute, paid in eight loyal poems,' Lond. 1663. 5. 'Belgica Caracteristica, or the Dutch Character, being News from Holland,' 1665; also issued as 'The Dutch Embargo upon their State Fleet.' Copies usually met with bear the words 'second impression improv'd' on the title-page. 6. 'Ποτήριον γλυκύπικρον, London's bitter-sweet Cup of Tears for her late Visitation and Joy for the King's return with a Complement (in the close) to France,' 1666. 7. 'Londinenses Lacrymæ, London's second Tears mingled with her Ashes, a Poem,' 1666.

[Crouch's Works; W. C. Hazlitt's Handbook; Addit. MS. 24492, f. 72 (Hunter's Chorus Vatum); Brit. Mus. Cat.] S. L. L.

CROUCH, NATHANIEL (1632 ?–1725 ?), miscellaneous author. [See BURTON, ROBERT or RICHARD.]

CROUCH, WILLIAM (1628–1710), member of the Society of Friends, born 5 April 1628 at Penton by Weyhill, near Andover, Hampshire, was the son of a substantial yeoman. His father died in William's infancy, and the child had little more education than his mother, a woman of strong puritan feeling, could supply. In 1646 he was apprenticed to an upholsterer of Cornhill, and afterwards set up for himself in the same trade in a shop in Spread Eagle Court, Finch Lane, Cornhill. After enduring much torment owing to religious doubts, Crouch met in 1654 Edward Burrough [q. v.] and Francis Howgill, and under their influence openly joined the Friends' Society in 1656. His mother and sister, who were residing near Bristol at the time, took the same step. On 19 April 1661 a distress was levied on Crouch's house on his refusal to pay the rate for the repair of the church of St. Benet Fink, and a month later he was committed to the Poultry compter for eight days on declining to take the usual oath on being elected scavenger of Broad Street ward. In July he refused to pay tithes; was thrown into prison, and remained there for nearly two years. From the Poultry compter he addressed a long letter to Samuel Clarke (1599–1683) [q. v.], rector of St. Benet Fink, arguing the unscriptural character of tithes, and on 21 July 1662 Clarke replied, but the rector took no notice of two further epistles sent to him by Crouch in August. Crouch afterwards entered into a controversy about swearing with William Wickers, the prison chaplain, and Richard Greenway, who was for a time Crouch's companion in prison, helped Crouch in the composition of his letters. In 1662, while still a prisoner, Crouch was elected constable of his parish, and on paying the fine imposed on him on his declining to accept office, he was released from the compter. In 1666 Crouch's house by Finch Lane was burned in the fire, and he opened a new shop in Gracechurch Street. In 1670 he was charged with contravening the Conventicle Acts by attending quakers' meetings, and was fined 10*l*. He appealed to a high court of justice against this judgment, without result. In 1675 he came into conflict with John Clyffe, rector of St. Benet Fink, on the old question of tithes, and a distress was levied on his goods. On 23 June 1683 Crouch with George Whitehead had an interview with Archbishop Sancroft at Lambeth, and complained of the persecution which his sect suffered. Late in life Crouch wrote a full account of his sufferings, with notices of George Fox, Burrough, Pearson, and other friends. He died 13 Nov. 1710, aged 82, and was buried in the Friends' burying-place at Winchmore Hill, Middlesex. Crouch married twice. His second wife, Ruth Brown, was of his own way of thinking, and their marriage was privately solemnised at his house in Finch Lane in 1659. She died 2 Feb. 1709–10, aged 72. By his first wife Crouch had two children. A rare mezzotint of one William Crouch, signed 'N. Tucker, pinx. 1725,' is extant. Below are verses in praise of 'Honest Will Crouch.' It is probable that this is a portrait of the quaker. Crouch published in his lifetime 'The Enormous Sin of Covetousness detected,' Lond. 1708, with an epistle by Richard Claridge [q. v.] In 1712 Claridge edited, with an account of the author, Crouch's autobiography under the title of 'Posthuma Christiana, or a Collection of some Papers of William Crouch.' The book was reprinted as 'Memoirs of William Crouch' and formed vol. xi. of the Friends' Library, Philadelphia, 1847.

[Crouch's Posthuma Christiana; Smith's Friends' Books; Brit. Mus. Cat.; Notes and Queries, 5th ser. i. 228.] S. L. L.

CROUNE, WILLIAM, M.D. (1633–1684). [See CROONE.]

CROW, FRANCIS (*d.* 1692), nonconformist divine, came of a family seated at Hughhead in Scotland, within six miles of Berwick-upon-Tweed. He was born in Scotland, but received his education in France under the care of Louis du Moulin. For a while he acted as usher to a schoolmaster named Webb in the town of Berwick, and subsequently took the degree of master of arts, at what university is not known. Some time before the Restoration he was presented to the vicarage of Hundon, Suffolk, where he continued till the Act of Uniformity ejected him in 1662. After this he removed to Ovington in Essex, where he usually preached twice every Sunday between the times of worship in the parish church, and attracted a large congregation. He next fixed himself at Clare, a mile and a half from Ovington, and laboured there for many years. Once a month he preached at Bury St. Edmunds; indeed, 'often would he preach up and down every day in the week.' Towards the close of Charles II's reign, having suffered some persecution, he resolved to retire to Jamaica. Arrived at Port Royal on 30 March 1686, he

found, to use his own words, 'Sin very high and religion very low.' By way of rebuking the islanders' gross superstition he wrote a little treatise entitled 'The Vanity and Impiety of Judicial Astrology,' &c., 12mo, London, 1690. At length, 'upon K. James's liberty,' he returned to England, and refusing the offer of a pastorate in London, he went again to his old people in Clare, with whom he continued till his death, which occurred in 1692 at the age of sixty-five. The year after appeared his 'Mensalia Sacra: or Meditations on the Lord's Supper. Wherein the Nature of the Holy Sacrament is explain'd. . . . To which is prefixt, a brief account of the author's life and death,' 12mo, London, 1693. This so-called 'life' is merely a pedantic rhapsody, and does not touch upon a single incident in Crow's career.

[Calamy's Nonconformist's Memorial (Palmer), iii. 266–70; Addit. MS. 19102, ff. 289–90.]
G. G.

CROW, HUGH (1765–1829), voyager, born at Ramsey in the Isle of Man in 1765, adopted a seafaring life, became captain of a merchant vessel, and was long engaged in the African trade. In 1808 he retired from active service, and resided for some years in his native town, but in 1817 he fixed his residence in Liverpool, where he died on 13 May 1829.

His 'Memoirs,' published at London in 1830, 8vo, with his portrait prefixed, contain interesting descriptions of the west coast of Africa, particularly the kingdom of Bonny, and of the manners and customs of the inhabitants.

[Memoirs mentioned above; Sutton's Lancashire Authors, p. 27.] T. C.

CROW, MITFORD (*d.* 1719), colonel, is supposed by Noble (*Biog. Hist.* ii. 176) to have acquired an ascendency in politics by his relationship to Christopher Crow, who married Charlotte, daughter of Edward, earl of Lichfield, and relict of Benedict Leonard, lord Baltimore. Crow was employed as British diplomatic agent in Catalonia, where he persuaded the Catalans to espouse the cause of the Archduke Charles of Austria, afterwards Charles V. Lord Fairfax made him one of the trustees under his patent for securing all wrecks occurring in the West Indies, and he was governor of the island of Barbadoes from 1707 to 1711. His name has not been found in the imperfectly kept military entry books of the period (*Home Office Papers*), and the colonial and other records furnish but scanty information concerning him. Letters from Christopher Crow, who was consul and prize agent at Leghorn (see *Treas. Papers*, xcv. 94, xcix. 94, cii. 118), and from Mitford Crow, who at one time sat for Southampton, are indicated in various volumes of 'Hist. MSS. Comm. Reports.' Crow appears to have been on terms of intimacy with Swift, and is frequently mentioned by the latter in letters from London in 1710–12. He died 15 Dec. 1719.

[Noble's Biog. Hist. vol. ii.; Calendar Treasury Papers, 1702–7; Swift's Works, ii. 267, 287, 385, iii. 11.] H. M. C.

CROWDER or CROWTHER, ANSELM (1588–1666), Benedictine monk, was a native of Montgomeryshire. He was among the earliest novices in the Benedictine monastery of St. Gregory at Douay, where he was clothed on 15 April 1609, and professed on 3 July 1611. He became subprior and professor of philosophy in that monastery, and was definitor in 1621. Afterwards he was sent upon the English mission in the south province of his order, and the titles of cathedral prior of Rochester (1633) and of Canterbury (1657) were conferred upon him. A document in the State Paper Office describes him as 'sometime masquing in the name of Arthur Broughton.' He was appointed provincial of Canterbury in 1653, and held that office until his death. His missionary labours were principally in or about London, where he established a confraternity of the rosary which was influentially supported, Robert, earl of Cardigan, being prefect of the sodality. The dean of this confraternity kept the relic of the Holy Thorn which had belonged to Glastonbury Abbey before the Reformation. Crowder died in the Old Bailey, London, on 5 May 1666.

His works are: 1. 'The First Treatise of the Spiritual Conquest; or, a Plain Discovery of the Ambuscades and evil Stratagems of our Enemies in this our daily Warfare. Enabling the Christian Warrier to presee and avoid them,' Paris, 1651, 12mo, with curious cuts, in five treatises, each having a separate title-page. Other editions appeared at Paris 1652, 12mo; Douay, 1685, 12mo; London (edited by Canon Vaughan, O.S.B), 1874, 12mo. 2. 'Jesus, Maria, Joseph, or the Devout Pilgrim of the Ever Blessed Virgin Mary, in his Holy Exercises, Affections, and Elevations. Upon the sacred Mysteries of Jesus, Maria, Joseph. Published for the benefit of the Pious Rosarists, by A. C. and T. V. [i.e. Thomas Vincent Sadler], Religious Monks of the holy Order of S. Bennet,' Amsterdam, 1657, 12mo. Another contracted edition which appeared at Amsterdam in 1663, 16mo, is dedicated to Queen Catharine, and has an elaborate frontispiece containing her

portrait. This prayer-book was a favourite with the queen. Gee, in his 'Foot out of the Snare,' 1624, sig. S. 1, alludes to a book with this title, and attributes it to Simons, a Carmelite, then in London, and he states that the work had lately issued from a press in London, and that the same author also wrote two other books, called 'The Way to find Ease, Rest, and Repose unto the Soul.' 3. 'The Dayley Exercise of the Devout Rosarists,' Amsterdam, 1657, 12mo; 6th edit. Dublin, 1743, 8vo; 8th edit. Cork, 1770, 12mo, frequently reprinted. In the dedication to Sir Henry Tichborne, bart., reference is made to the Tichborne dole, given to all comers on 25 March.

[Gillow's Bibl. Dict. of the Engl. Catholics, i. 604; Weldon's Chronological Notes, pp. 71, 89, 156, 189, 194, 196, 202, App. 4, 7; Snow's Benedictine Necrology, p. 62; Oliver's Catholic Religion in Cornwall, p. 510.] T. C.

CROWDER, Sir RICHARD BUDDEN (1795–1859), judge, eldest son of Mr. William Henry Crowder of Montagu Place, Bloomsbury, was born in 1795. He was educated at Eton, and afterwards at Trinity College, Cambridge, but appears to have taken no degree. In 1821 he was called to the bar at Lincoln's Inn, and joined the western circuit, and both on circuit and in London enjoyed a good practice, particularly through his aptitude for influencing juries. In 1837 he was appointed a queen's counsel, in August 1846 he succeeded Sir Charles Wetherell as recorder of Bristol, and for a long time he held the appointments of counsel to the admiralty and judge-advocate of the fleet. In January 1849 he was elected in the liberal interest for the borough of Liskeard in Cornwall, in succession to Mr. Charles Buller, and he continued to hold the seat until March 1854, when he was appointed a puisne justice in the court of common pleas in succession to Mr. Justice Talfourd, and was knighted. In 1859 he was suffering from an inveterate ague, which affected his heart, and, although a long vacation at Brighton enabled him to resume his seat on the bench during the Michaelmas term, and even to sit at chambers on the day but one before his death, he died suddenly on 5 Dec. He never married.

[Foss's Lives of the Judges; Times, 6 Dec. 1859; Law Mag. new ser. v. 345; Jurist, 10 Dec. 1859; Ann. Reg. 1859.] J. A. H.

CROWE, CATHERINE (1800?–1876), novelist and writer on the supernatural, was born at Borough Green in Kent about 1800. Her maiden name was Stevens. She appears to have principally resided in Edinburgh, and in her tract on spiritualism speaks of herself as having been 'a disciple of George Combe.' Her first literary work was a tragedy, 'Aristodemus,' published anonymously in 1838. She next produced a novel, 'Manorial Rights,' 1839, and in 1841 wrote her most successful work of fiction, 'Susan Hopley.' In 1844 'The Vestiges of Creation,' which Sedgwick had pronounced on internal evidence to be the work of a woman, was not unfrequently attributed to her, and she amused those in the secret by her apparent readiness to accept the honour. She was, however, employed upon quite a different class of investigation, translating Kerner's 'Seeress of Prevorst' in 1845, and publishing her 'Night Side of Nature' in 1848. This is one of the best collections of supernatural stories in our language, the energy of the authoress's own belief lending animation to her narrative. It has little value from any other point of view, being exceedingly credulous and uncritical. 'Lilly Dawson,' the most successful of her novels after 'Susan Hopley,' was published in 1847. The 'Adventures of a Beauty' and 'Light and Darkness' appeared in 1852, 'Linny Lockwood' in 1854. She also wrote another tragedy, 'The Cruel Kindness,' 1853; abridged 'Uncle Tom's Cabin' for juvenile readers; and contributed some effective tales to periodicals. In 1859 appeared a little treatise on 'Spiritualism, and the Age we live in,' with slight reference to the nominal subject, but evincing a morbid and despondent turn of mind, which resulted in a violent but brief attack of insanity. After her recovery she wrote little, but several of her works continued to be reprinted. She died in 1876. Mrs. Crowe will probably be best remembered by her 'Night Side of Nature,' but her novels are by no means devoid of merit. They are a curious and not unpleasing mixture of imagination and matter of fact. The ingenuity of the plot and the romantic nature of the incidents contrast forcibly with the prosaic character of the personages and the unimpassioned homeliness of the diction. Curiosity and sympathy are deeply excited, and much skill is shown in maintaining the interest to the last.

[Hale's Woman's Record; Men of the Time.] R. G.

CROWE, EYRE EVANS (1799–1868), historian, born at Redbridge, Southampton, 20 March 1799, was the son of David Crowe, captain in an East India regiment, whose wife had been a Miss Hayman of Walmer. David Crowe's father was another Eyre Evans Crowe, also in the army; and an ancestor was William Crowe, dean of Clonfert from

1745 to 1766. Crowe's mother died from the effects of her confinement. He was educated at a school in Carlow, and at Trinity College, Dublin, where he won a prize for an English poem. He left college early to take to journalism in London. In 1822 he went to Italy, whence he wrote descriptive letters published in 'Blackwood's Magazine' during 1822 and 1823. He then produced a series of novels, including 'Vittoria Colonna,' 'To-day in Ireland' (1825), 'The English in Italy' (1825), 'The English in France' (1828), 'Yesterday in Ireland' (1829), and 'The English at Home' (1830). He wrote no other novel till 1853, when he published 'Charles Delmer,' a story containing much shrewd political speculation.

He contributed a 'History of France' to Lardner's 'Cabinet Encyclopædia' in 1830; and part of a series of lives of 'Eminent Foreign Statesmen' to the same in 1831, the remainder being contributed by G. P. R. James. The 'History of France,' amplified and rewritten, was published in five volumes in 1858–68. In 1853 he published 'The Greek and the Turk,' the result of a journey made to the Levant to investigate the Eastern question. In 1854 appeared his 'History of Louis XVIII and Charles X.' He had been a spectator of the street struggles in 1830, and had long resided in France. Soon after 1830 he became Paris correspondent of the 'Morning Chronicle. The needs of a growing family compelled him to devote himself exclusively to journalism. He returned to England in 1844. He joined the staff of the 'Daily News' on its foundation in 1846, and was its editor from 1849 to 1851. He also wrote the foreign articles for the 'Examiner' during the editorship of Albany Fonblanque [q. v.], and, later, of John Forster [q. v.] He died, after a painful operation, on 25 Feb. 1868, and was buried at Kensal Green.

Crowe married Margaret, daughter of Captain Archer of Kiltimon, co. Wicklow, at St. Patrick's Cathedral, Dublin, in 1823. There were six children of the marriage: Eyre Crowe, A.R.A., born 1824; Joseph Archer Crowe (commercial attaché in Paris), born 1825; Eugenie Marie (now Mrs. Wynne); Edward (now deceased), born 1829; Amy Marianne (Mrs. Edward Thackeray, now deceased), born 1831; and Dr. George Crowe, born 1841. He had also a family by a second wife.

[Information from Mr. Eyre Crowe, A.R.A.]

CROWE, WILLIAM (1616–1675), bibliographer, was born in Suffolk in 1616 (*Addit. MS.* 19165, f. 253), and was matriculated in the university of Cambridge as a member of Caius College on 14 Dec. 1632. On 4 Dec. 1668 he was nominated by Archbishop Sheldon chaplain and schoolmaster of the hospital of Holy Trinity at Croydon, Surrey, founded by Archbishop Whitgift. This office he held till 1675, when the following entry appears in the Croydon parish register:—'1675, Ap. 11. William Crow that was skool master of the Free skool, who hanged himselfe in the winde of one of his chambers in his dwelin house, was buried in the church' (*Collect. Topog. et Geneal.* iii. 308).

He published: 1. 'An Exact Collection or Catalogue of our English Writers on the Old and New Testament, either in whole or in part: whether Commentators, Elucidators, Adnotators, or Expositors, at large, or in single sermons,' Lond. 1663, 8vo (anon.); second impression, 'corrected and enlarged with three or four thousand additionals,' Lond. 1668, 8vo. Wood tells us that the presbyterian divine, John Osborne, projected a similar work, and had printed about eight sheets of it, when he was forestalled by Crowe. The work is sometimes called Osborne's, but more generally Crow's Catalogue. It was the precursor of Cooke's 'Preacher's Assistant.' 2. 'Elenchus Scriptorum in Sacram Scripturam tam Græcorum quam Latinorum, &c. In quo exhibentur eorum Gens, Patria, Professio, Religio, Librorum Tituli, Volumina, Editiones variæ. Quo tempore claruerint, vel obierint. Elogia item aliquot Virorum clarissimorum. Quibus omnibus præmissa sunt S. Biblia, partesque Bibliorum, variis linguis variis vicibus edita,' Lond. 1672, 12mo. Dedicated to Archbishop Sheldon, 'his most honourable patron' (*Addit. MS.* 5865, f. 106 *b*). In compiling this work Crowe took many things from Edward Leigh's 'Treatise of Religion and Learning.'

[Authorities cited above; Garrow's Hist. of Croydon, p. 130; Lysons's Environs, i. 200; Wood's Athenæ Oxon. ed. Bliss, iii. 676, 928.]

T. C.

CROWE, WILLIAM, D.D. (*d.* 1743), divine, was educated at Trinity Hall, Cambridge, where he proceeded B.A. in 1713, was elected to a fellowship, and commenced M.A. in 1717. On 6 Feb. 1721 he became rector of the united parishes of St. Mary Magdalen and St. Gregory, near St. Paul's Cathedral, London, and he was also lecturer at St. Martin's, Ludgate. He was created D.D. at Cambridge in 1728, on the occasion of George II's visit to the university (*Cantabrigienses Graduati*, ed. 1787, p. 104). In 1730 he obtained the rectory of St. Botolph,

Bishopsgate, and in September 1731 he was collated to the rectory of Finchley, Middlesex. He was chaplain to Bishop Gibson, and one of the chaplains-in-ordinary to George II. He died at Finchley on 11 April 1743, and was buried in the churchyard of that parish.

By his will he left 3,000*l.* to Bishop Gibson, who generously gave the money to the testator's poor relations (Whiston, *Memoirs*, p. 251). He also bequeathed 1,000*l.* to Queen Anne's Bounty fund, and a like amount to Sir Clement Cotterell Dormer, knight, master of the ceremonies, in remembrance of the many favours received from him when they were at college together.

Cole relates that he was a good Greek scholar, and that he lent his notes and observations to Dr. Bentley, from whom he could never recover them (*Addit. MS.* 5865, f. 117).

He published several single sermons, of which the following deserve special notice: 1. 'Oratio in Martyrium regis Caroli I coram Academia Cantabrigiensi habita in Templo Beatæ Mariæ, tricesimo die Jan. 1719,' London (two editions), 1720, 4to; reprinted with his collected sermons. 2. 'The Duty of Promoting the Public Peace,' preached before the lord mayor 30 Jan. 1723–4, being the anniversary of the martyrdom of Charles I, London (two editions), 1724, 8vo. 3. 'A Sermon preached before the House of Commons, Jan. 30, 1734–5, being the Anniversary-Fast for the Martyrdom of King Charles the First,' London, 1735, 4to. 4. 'A Sermon occasion'd by the death of Queen Caroline,' London [1737], 4to. A volume of 'Dr. Crowe's favourite and most excellent Sermons,' eleven in number, appeared at London in 1759, 8vo (Darling, *Cycl. Bibliographica*, i. 831). Watt (*Bibl. Brit.*) mentions an edition of 1744. These sermons were published by the trustees of Queen Anne's Bounty, to whom the author bequeathed 200*l.* to defray the expense of printing them. Crowe contributed some Greek verses to the Cambridge University collection on the peace of Utrecht.

His portrait has been engraved by J. Smith (Evans, *Cat. of Engraved Portraits*, No. 14776).

[Authorities quoted above; also Malcolm's Londinium Redivivum, iv. 482; Gent. Mag. i. 405, xiii. 218; Lysons's Environs, ii. 340; Lond. Mag. 1743, p. 205; Nichols's Lit. Anecd. ii. 52.]

T. C.

CROWE, WILLIAM (1745–1829), poet and divine, was born at Midgham, Berkshire, and baptised 13 Oct. 1745, but his father, a carpenter by trade, lived during Crowe's childhood at Winchester, where the boy, who was endowed with musical tastes and possessed a rich voice, was occasionally employed as a chorister in Winchester College chapel. At the election in 1758 he was placed on the roll for admission as a scholar at the college, and was duly elected a 'poor scholar.' He was fifth on the roll for New College at the election in 1764, and succeeded to a vacancy on 11 Aug. 1765. After two years of probation he was admitted as fellow in 1767, and became a tutor of his college, in which position his services are said to have been highly valued. On 10 Oct. 1773 he took the degree of B.C.L. His fellowship he continued to hold until November 1783, although, according to Tom Moore, he had several years previously married 'a fruitwoman's daughter at Oxford' and had become the father of several children. In 1782, on the presentation of his college, he was admitted to the rectory of Stoke Abbas in Dorsetshire, which he exchanged for Alton Barnes in Wiltshire in 1787, and on 2 April 1784 he was elected the public orator of his university. This position and the rectory of Alton Barnes Crowe retained until his death in 1829, and the duties attaching to the public oratorship were discharged by him until he was far advanced in years. According to the 'Clerical Guide' he was also rector until his death of Llanymynech in Denbighshire, worth about 400*l.* per annum, from 1805, and incumbent of Saxton in Yorkshire, valued at about 80*l.* a year, from the same date. A portrait of Crowe is preserved in New College library. A grace for the degree of LL.D. was passed by his college on 30 March 1780, but he does not seem to have proceeded to take it. Many anecdotes are told of his eccentric speech and his rustic address, but Crowe's simplicity, says Moore, was 'very delightful.' In politics he was 'ultra-whig, almost a republican,' and he sympathised with the early stages of the French revolution. His expenditure was carefully limited, and he was accustomed to walk from his living in Wiltshire to his college at Oxford. Often was he noticed striding along the roads between the two places, with his coat and a few articles of underclothing flung over a stick, and with his boots covered with dust. Graduates of the university extending their afternoon walks a few miles into the country might see him sitting on a bench outside a village inn correcting the notes of the sermons which he was to deliver at St. Mary's, or of the orations with which he was to present to his university the chief personages in Europe. Nevertheless his appearances in the pulpit or in the theatre at Oxford were always welcomed by the gra-

duates of the university. His command of the Latin language was readily acknowledged by his contemporaries, and his Latin sermons at St. Mary's or his orations at commemoration, graced as they were by a fine rich voice, enjoyed great popularity. He was interested in architecture, and occasionally read a course of lectures on that subject in New College hall. The merits of his lectures at the Royal Institution on poetry are extolled by Dr. Dibdin. When he visited Horne Tooke at Wimbledon, a considerable portion of his time was spent in the garden, and horticulture was the theme on which he dilated. Owing to the skill in valuing timber, which he had acquired from the farmers with whom he had been associated for so many years, he was always selected by the fellows at New College as their woodman. His peculiarities marked him out as a fit subject for caricature, and his portrait as 'a celebrated public orator' was drawn by Dighton January 1808 in full-length academicals and with a college cap in his hand. After a short illness he died at Queen Square, Bath, in which city he had been recommended for the previous two years to pass the winter months, 9 Feb. 1829, aged 83. Crowe and Samuel Rogers were intimate friends, and when the latter poet was travelling in Italy he made two authors, Milton and Crowe, his constant study for versification. 'How little,' said Rogers on another occasion, 'is Crowe known, even to persons who are fond of poetry! Yet his "Lewesdon Hill" is full of noble passages.' That hill is situated in the western part of Dorsetshire, on the edge of the parish of Broadwindsor, of which Tom Fuller was rector, and near Crowe's benefice of Stoke Abbas. The poet is depicted as climbing the hill-top on a May morning and describing the prospect, with its associations, which his eye surveys. The first edition, issued anonymously and dedicated to Shipley, the whig bishop of St. Asaph, was published at the Clarendon Press, Oxford, in 1788. A second impression, with its authorship avowed, was demanded in the same year, and later editions, in a much enlarged form, and with several other poems, were published in 1804 and 1827. Wordsworth, Coleridge, and Bowles, like Rogers, have recognised its value as an admirable description in harmonious blank verse of local scenery, and Tom Moore confessed that some of its passages were 'of the highest order.' Crowe's other works attracted less attention. They were: 1. 'A Sermon before the University of Oxford at St. Mary's, 5 Nov. 1781.' 2. 'On the late Attempt on her Majesty's Person, a sermon before the University of Oxford at St. Mary's, 1786.' 3. 'Oratio ex Instituto . . . Dom. Crew.' 1788. From the preface it appears that the oration was printed in refutation of certain slanders as to its character which had been circulated. It contained his views on the revolution of 1688. 4. 'Oratio Crewiana,' 1800. On poetry and the poetry professorship at Oxford. 5. 'Hamlet and As you like it, a specimen of a new edition of Shakespeare' [anon. by Thomas Caldecott and Crowe], 1819, with later editions in 1820 and 1832. The two friends contemplated a new edition of Shakespeare, and this volume was published as a sample of their labours, but it had no successor. 6. 'A Treatise on English Versification,' 1827, dedicated to Thomas Caldecott [q. v.], his schoolfellow at Winchester and friend of seventy years' standing. 7. 'Poems of William Collins, with notes, and Dr. Johnson's Life, corrected and enlarged,' Bath, 1828. Crowe's son died in battle in 1815, and in 'Notes and Queries,' 1st ser. vii. 6, 144 (1853), is a Latin monody by his father on his loss. His verses intended to have been spoken at the theatre at Oxford on the installation of the Duke of Portland as chancellor have been highly lauded by Rogers and Moore. The latter poet speaks also of Crowe's sweet ballad 'To thy cliffs, rocky Seaton, adieu!' His sonnet to Petrarch is included in the collections of English sonnets by Housman and Dyce.

[Gent. Mag. 1829, pt. i. 642–3; Cox's Recollections of Oxford, 2nd edit. 229–32; Mayo's Bibliotheca Dorsetiensis, p. 120; Hutchins's Dorset (1864), ii. 150–1; Stephens's Horne Tooke, ii. 332; Dyce's Table-talk of Samuel Rogers, pp. 225–9; Dibdin's Literary Life, i. 245–6; Tom Moore's Memoirs, ii. 177–202, 300, v. 60, 112, 277–8, viii. 234, 245; Notes and Queries, 2nd ser. vi. 42–3 (1858).] W. P. C.

CROWFOOT, JOHN RUSTAT (1817–1875), Hebrew and Syriac scholar, son of William Henchman Crowfoot, a medical man in large practice, was born at Beccles, Suffolk, on 21 Feb. 1817. He was educated at Eton, where he obtained a foundation scholarship. He matriculated at Caius College, Cambridge, in 1833, and graduated B.A. as twelfth wrangler in 1839. The following year he was elected fellow of his college, of which, and also of King's College, he was appointed divinity lecturer. He took his degree of M.A. in 1842, and B.D. in 1849. In 1848 he contested the regius professorship of Hebrew unsuccessfully with Dr. Mill, and printed his probation exercise on Jer. xxxiii. 15, 16. He did curate's work at Great St. Mary's, Cambridge, 1851–3, and in 1854 accepted the living of Southwold, Suffolk, which he held till 1860, when he became vicar of Wangford-cum-Reydon in the same county. Here he died on 18 March

1875. He married, on 27 Aug. 1850, Elizabeth Tufnell, by whom he had an only son, who died young. While at Cambridge Crowfoot issued several pamphlets on university matters: 'On Private Tuition,' 1844; 'On a University Hostel,' 1849; 'Plea for a Colonial and Missionary College at Cambridge,' 1854. He also published 'Academic Notes on Holy Scripture,' 1st series, 1850, and an English edition with notes of Bishop Pearson's five lectures on the Acts of the Apostles and Annals of St. Paul. Towards the close of his life, in 1870, he published, under the title of 'Fragmenta Evangelica,' a retranslation into Greek of Cureton's early Syriac text of certain portions of the first two gospels. In connection with this work Crowfoot, in 1873, made an expedition into Egypt in search of Syriac manuscripts of the gospels, with the view, in his own words, of 'getting as near as possible to the very words of Christ.' Crowfoot was a diligent and devoted parish priest.

[Private information.] E. V.

CROWLEY, NICHOLAS JOSEPH (1819–1857), painter, was the third son of Peter Crowley, a gentleman of some property in Dublin, where he was born on 6 Dec. 1819. At a very early age Crowley showed a decided artistic talent and became a pupil of the Royal Dublin Society. In 1835, at the age of fifteen, he exhibited at the Royal Academy a picture entitled 'The Eventful Consultation' (an incident from Warren's 'Diary of a late Physician'), and from that time till his death, twenty-two years later, his name regularly appeared in the list of exhibitors. He exhibited forty-six pictures. In 1838 he was elected a member of the Royal Hibernian Academy. In the following year he exhibited in the Royal Academy a portrait of the Marquis of Normanby, late lord-lieutenant of Ireland. Crowley had already become very popular in his native country, where his 'Cup-tossing,' purchased in 1842 by the Royal Irish Art Union, is still a favourite subject, having been frequently reproduced in engravings, photographs, and pottery. He painted several portraits of O'Connell during the imprisonment of the latter in 1844. To one of these O'Connell subscribed the following autograph: 'I sat during my imprisonment in Richmond Bridewell to have this portrait of me painted by Mr. Crowley for my esteemed friend and fellow-prisoner John Gray. Daniel O'Connell, M.P. for the county of Cork, 6 Sept. 1844, Richmond Bridewell.' This portrait is still in the possession of the family of the late Sir John Gray. At the same time and place Crowley painted the editor of the 'Nation,' Charles Gavan Duffy, who writing years later relates that the artist had bestowed upon him (Duffy) 'a dreamy poetic head which might have passed for Shelley's.' The portrait of O'Connell was exhibited in the London Academy Exhibition of 1845, and in the same exhibition appeared 'Taking the Veil,' one of the best known of Crowley's pictures, painted for St. Vincent's Hospital, Dublin, and still to be seen in that institution. It contains among other portraits those of Dr. Murray, Roman catholic archbishop of Dublin; of Mrs. Aikenhead, foundress of the order of Religious Sisters of Charity in England and Ireland; and of the artist himself in the background.

From 1835 Crowley passed a considerable portion of his time in London, and from 1843 till his death lived at 13 Upper Fitzroy Street. Here he produced numerous works in history, domestic life, and portraiture, many of which were engraved and lithographed. Much of his time continued, however, to be spent in Ireland, where about two months before his death he completed a picture of 'The Irish Court,' a commission from the Earl of Carlisle, then lord-lieutenant. Coming to London in the autumn of 1857 he was taken ill with diarrhœa, and died on 4 Nov. in that year.

[Information from Mr. R. B. Sheridan Knowles, nephew of N. J. Crowley.]

CROWLEY, PETER O'NEILL (1832–1867), Fenian, was born at Ballymacoda, county Cork, on 23 May 1832, being the son of a small tenant farmer. His uncle, Peter O'Neill, a priest, had been engaged in the insurrection of 1798, but escaped with a flogging. Crowley was educated in the principles of total abstinence from intoxicating liquors and fanatical hatred of the English connection, and is said to have adorned his circle. He was implicated in the Fenian conspiracy almost from the beginning, and was present at the attempt to break into the coastguard station at Knockadoon made in March 1867. The attack being repulsed, Crowley retired with a small party to the Kilclooney wood, where on the 31st he was shot in a skirmish with the constabulary. He died at Mitchelstown the same day. His last moments are said to have been edifying. He was followed to his grave by an immense multitude.

[Webb's Compendium of Irish Biography.] J. M. R.

CROWLEY, CROLE, or CROLEUS, ROBERT (1518?–1588), author, printer, and divine, was born in Gloucestershire, and be-

came a student at the university of Oxford about 1534. He was soon after made a demy at Magdalen College, and in 1542 was probationer-fellow, having taken his B.A. degree (Wood, *Athenæ*, i. 542). He was attracted by the doctrines of the Reformation, and in 1548 published three controversial works, printed by Day & Seres, 'probably,' says Herbert, 'he might correct the press there, and learn the art of printing, which he afterwards practised himself' (*Typogr. Antiq.* ii. 758). He had an office of his own in 1549 in Ely Rents, Holborn, where he printed his metrical version of the Psalms and a couple of other volumes in verse from his pen. In 1550, besides the well-known 'One and Thyrtye Epigrammes' and other volumes of his own production, he printed the work on which his typographical fame chiefly rests. This was the 'Vision of Pierce Plowman,' of which he issued no less than three impressions in that year (Skeat's edit. 1886, ii. lxxii–lxxvi). Some of the earliest Welsh books came from his press. He was ordained deacon by Ridley 29 Sept. 1551, and was described in the bishop's register as 'stationer, of the parish of St. Andrew, Holborn' (Strype, *Memorials*, ii. pt. i. 553). He then gave up his printing, which he only practised during three years. He was among the exiles at Frankfort in 1554 (*A Brieff Discours of the Troubles* (1575), 1846, passim). On the death of Mary he returned to England, and preached at Paul's Cross on 15 Oct. 1559 and 31 March 1560 (Strype, *Annals*, i. pt. i. 200, 299). He was admitted to the archdeaconry of Hereford in 1559, and the ensuing year was instituted to the stall or prebend of 'Pratum majus' in the cathedral of that city (Cowper, Introd. x). As member of convocation he subscribed to the articles of 1562, and busied himself with matters of ecclesiastical discipline. He also at that time held the living of St. Peter's the Poor in London (*Annals*, i. pt. i. 489, 493, 501, 504, 512). He was collated to the prebend of Mora in St. Paul's on the decease of John Veron, 1 Sept. 1563 (Newcourt, *Repertorium*, i. 181). When Archbishop Parker in 1564 endeavoured to enforce among the clergy the use of the square cap, tippet, and surplice, he was opposed by Crowley, who refused to minister in the 'conjuring garments of popery' (Strype, *Parker*, i. 301). In 1566 he was vicar of St. Giles without Cripplegate, and was deprived and imprisoned for creating a disturbance about the wearing of surplices by some singing men in his church (*ib.* 434–6). He resigned his archdeaconry in 1567, and was succeeded in his prebendal chair at Hereford the following year by another clerk. The vestment question troubled him greatly, and he published 'A Discourse against the Outwarde Apparell and Garmentes of the Popishe Churche.' On 29 Sept. 1574 he preached a sermon at the Guildhall before the lord mayor, Sir James Hawes, knt., and on 5 May 1576 he was presented to the vicarage of St. Lawrence Jewry, then in the gift of the bishop of London by lapse. This he resigned in 1578. He did not entirely give up his connection with bookselling, as on 27 Sept. 1578 he was admitted a freeman of the Stationers' Company by redemption (Arber, *Transcript*, ii. 679), and afterwards to the livery. He preached before the company 3 July 1586. In 1580 he and another were appointed to visit the Roman catholic prisoners in the Marshalsea and White Lion at Southwark. Strype speaks of him as 'in the year 1582 very diligent in visiting and disputing with certain priests in the Tower' (*Parker*, i. 436). He died 18 June 1588, at about the age of seventy, and was buried in the chancel of St. Giles, Cripplegate. His widow was left so poor that she was allowed a pension by the company of four nobles a year. Whether as printer, divine, versifier, or controversialist, Crowley passed his life in battling for the new doctrines. His popularity as a preacher is shown by the numerous entries in Machyn's 'Diary' (Camden Soc., 1848).

His works are: 1. 'The Confutation of XIII articles whereunto N. Shaxton subscribed,' London, J. Day & W. Seres [1548], sm. 8vo (Shaxton recanted at the burning of Anne Askew, of which event a woodcut is given). 2. 'An Informacion and Peticion agaynst the Oppressours of the Pore Commons of this Realme' [London, Day & Seres, 1548], sm. 8vo (analysed in Strype, *Memorials*, ii. pt. i. 217–26; Ames thought it was printed by the author). 3. 'The Confutation of the Mishapen Aunswer to the misnamed, wicked Ballade [by Miles Hoggard] called the Abuse of ye Blessed Sacrament of the Aultare,' London, Day & Seres, 1548, sm. 8vo (the ballad is introduced and refuted both in verse and prose, *ib.* III. i. 442). 4. 'A New Yeres Gyfte, wherein is taught the Knowledge of Oneself and the Fear of God,' London, R. Crowley, 1549, sm. 8vo. 5. 'The Voyce of the Laste Trumpet, blowen by the Seventh Angel, callyng al estats of men to the ryght path,' London, R. Crowley, 1549 and 1550, sm. 8vo (a metrical sermon addressed to twelve conditions of men). 6. 'The Psalter of David newely translated in Englysh metre,' London, R. Crowley, 1549, 8vo (Crowley was the first to versify the whole Psalter). 7. 'Dialogue between Lent and Liberty,

wherein is declared that Lent is a meer invention of man,' London, n. d., 8vo (title from Wood). 8. 'The Way to Wealth, wherein is plainly taught a most present remedy for sedicion,' London, Crowley, 1550, sm. 8vo (of considerable political and historical value). 9. 'Pleasure and Payne, Heaven and Hell; Remember these Foure, and all shall be Well,' London, Crowley, 1551, sm. 8vo (in verse). 10. 'One and Thyrtye Epigrammes, wherein are bryefly touched so many abuses that may and ought to be put away,' London, Crowley, 1550, sm. 8vo, said to have been reprinted in 1551 and 1559 (the copy in the Cambridge University Library is the only one known; Strype reprinted fifteen of the epigrams in 'Memorials,' ii. pt. ii. 465–73). 11. 'The true copye of a Prolog wrytten about two c. yeres past by John Wyckliffe,' London, Crowley, 1550, sm. 8vo. 12. 'The Fable of Philargyrie, the great Gigant of Great Britain,' London, Crowley, 1551, sm. 8vo (title from Herbert's 'Ames'). 13. 'An Epitome of Cronicles,' London, T. Marshe, 1559, 4to (by T. Languet; continued by T. Cooper, from Edward VI to Elizabeth by Crowley). 14. 'An Apologie or Defence of those Englishe Writers and Preachers which Cerberus chargeth with false doctrine under the name of Predestination,' London, H. Denham, 1566, 4to (see PRYNNE, *Canterburie's Doome*, 1646, p. 169). 15. 'A Briefe Discourse against the Outwarde Apparell and Ministring Garmentes of the Popishe Church,' London, 1566 and 1578, sm. 8vo. 16. 'The Opening of the Wordes of the Prophet Joell, concerning the Signes of the Last Day,' London, H. Bynneman, 1567, sm. 8vo (curious satirical verse written in 1546). 17. 'A Setting Open of the Subtyle Sophistrie of T. Watson, which he used in hys two Sermons made before Queene Mary, 1553, to proove the Reall Presence,' London, H. Denham, 1569, 4to (see STRYPE, *Annals*, i. pt. ii. 303). 18. 'A Sermon made in the Chappell at the Gylde Hall in London before the Lord Maior,' London, J. Awdeley, 1575, sm. 8vo. 19. 'An Aunswer to Sixe Reasons that Thomas Pownde, at the commandement of her Maiesties commissioners, required to be aunsuered,' London, 1581, 4to. 20. 'Brief Discourse concerning those four usual notes whereby Christ's Catholic Church is known,' London, 1581, 4to (title from Wood). 21. 'A Replication of that Lewd Answeare which Frier John Francis hath made,' London, 1586, 4to. 22. 'A Deliberat Answere made to a rash offer which a popish Anti-christian Catholique made,' London, J. Charlewood, 1588, 4to (answering 'A notable Discourse by John de Albine,' Douai, 1575).

Crowley also added a preface to an undated reprint of Tyndale's 'Supper of the Lord,' 1551 (see *Notes and Queries*, 1st ser. i. 332, 355, 362), and edited an edition of Seager's 'Schoole of Vertue,' 1557 (*ib.* 4th ser. vi. 452).

The 'Select Works' (Nos. 2, 5, 8, 9, 10 above) were edited, with introduction, notes, &c., by J. M. Cowper for the Early English Text Society (extra ser. No. xv.), 1872.

[Besides the authorities mentioned above, see Tanner's Bibliotheca, 210; Ames's Typogr. Antiq. (Herbert), ii. 757–62; the same (Dibdin), iv. 325–35; Collier's Bibl. Account, i. 39; Maitland's Index of English Works printed before 1600, 1845, pp. 28–9; W. C. Hazlitt's Handbook, 1867; W. C. Hazlitt's Collections and Notes, 1876; Corser's Collectanea Anglo-Poetica, pt. iv. pp. 539–42; Catalogue of Books in the British Museum printed before 1640, 1884; Warton's History of English Poetry, 1840, iii. 165–6; Heylyn's Ecclesia Restaurata, 1849, i. 153, ii. 186.] H. R. T.

CROWNE, JOHN (*d.* 1703?), dramatist, is stated by Oldys to have been the son of William Crowne, gentleman, who in 1637 accompanied the Earl of Arundel on an embassy to Vienna, and published in that year 'A true Relation of all the Remarkable Places and Passages' observed on the journey. William Crowne emigrated with his family to Nova Scotia, and on 10 Aug. 1656 received from Oliver Cromwell a large tract of territory. Shortly after the Restoration the French took possession of William Crowne's lands, and his title was not upheld by the authorities at home. In the dedicatory epistle prefixed to the 'English Frier,' 1690, and again in the dedicatory epistle before 'Caligula,' 1698, the dramatist complains that he had been robbed of his patrimony. John Dennis in his 'Letters,' 1721 (i. 48), says that William Crowne was an 'independent minister;' but this statement, which has been frequently repeated, is probably incorrect, for in the 'Colonial State Papers' he is invariably styled 'Colonel' Crowne. It is related by Dennis that John Crowne on his arrival in England (early in the reign of Charles II) was driven by his necessities to accept the distasteful office of gentleman-usher to 'an old independent lady of quality.' His first work was his romance, 'Pandion and Amphigenia; or the History of the coy Lady of Thessalia. Adorned with sculpture,' 1665, 8vo. In the dedicatory epistle to Arthur, lord viscount Chichester, he says: 'I was scarce twenty years when I fancied it.' In 1671 he published his first play, 'Juliana, or the Princess of Poland. A Tragi-comedy,' acted with moderate success at the Duke of York's Theatre.

In the dedicatory epistle to the Earl of Orrery he states that 'this unworthy poem . . . was the offspring of many confused, raw, indigested, and immature thoughts, penn'd in a crowd and hurry of business and travel; . . . and lastly the first-born of this kind that my thoughts ever laboured with to perfection.' His next play, the 'History of Charles the Eighth,' a tragedy in rhyme, was acted for six days together at the Duke of York's Theatre in 1672 (Genest, *History of the Stage*, i. 124), Betterton taking the part of Charles VIII, and was published in that year with a dedication to the Earl of Rochester; 2nd ed. 1680. In 'Timon, a Satyr,' published in the 1685 collection of Rochester's poems, some high-flown lines from Crowne's tragedy are selected for ridicule. On the appearance in 1673 of Settle's 'Empress of Morocco,' Crowne joined Dryden and Shadwell in writing satirical 'Notes and Observations on the Empress of Morocco.' Many years afterwards, in the address to the reader prefixed to 'Caligula,' 1698, he stated that he had written 'above three parts of four' of the pamphlet, and expressed his regret that he had shown such bitterness. In 1675 was published Crowne's court masque, 'Calisto, or the Chaste Nymph,' with a dedication to the Princess Mary, afterwards Queen Mary. It was by Rochester's influence that Crowne was engaged to prepare the masque. Under ordinary circumstances the task would have been assigned to the poet laureate, Dryden; but Dryden expressed no chagrin, and even composed an epilogue, which by Rochester's intervention was not accepted. 'Calisto' is smoothly written and gave great satisfaction. In the address to the reader, Crowne says that he had to prepare the entertainment in 'scarce a month.' He was directed to introduce only seven persons, who were all to be ladies, and two only were to appear in men's habits. The writing of masques was a lost art at this date; but Crowne's attempt at a revival has considerable merit. In 1675 the 'Country Wit,' a favourite play with Charles II, was acted with applause at the Duke's Theatre; it was published in the same year, with a dedication to Charles, earl of Middlesex. The plot was partly drawn from Molière's 'Le Sicilien, ou l'Amour Peintre.' 'Andromache,' a tragedy translated from Racine into English verse by 'a young gentleman,' was revised by Crowne (who reduced the verse to prose), and, after being acted without success, was published in 1675. In 1677 were produced the two parts of the 'Destruction of Jerusalem,' written in heroic verse; they were printed in that year with a dedication to the Duchess of Portsmouth. These declamatory dramas met with extraordinary success on the stage, and were reprinted in 1693 and 1703. St. Evremond, in a letter to the Duchess of Mazarin (*Works of Rochester and Roscommon*, 1709), states that it was owing to the success of these plays that Rochester, 'as if he would still be in contradiction to the town,' withdrew his patronage from Crowne, who was afterwards lampooned by Rochester and Buckingham in 'A Tryal of the Poets for the Bayes.' Crowne's next work was 'The Ambitious Statesman, or the Loyal Favorite,' acted in 1679, and published with a dedication to the Duchess of Albemarle in the same year. In the preface the author styles this play 'the most vigorous of all my foolish labours,' and attributes its ill-success on the stage to the malice of his enemies. 'The Misery of Civil War,' founded on the second part of 'Henry VI,' was printed in 1680, but was not acted until 1681; it was followed by 'Henry the Sixth, the First Part,' 1681. 'Thyestes, a Tragedy,' 1681, founded on Seneca's play, was favourably received, in spite of the repulsive nature of the plot; and it must be allowed that there are passages of striking power. It is stated in 'Biographia Dramatica' that the first edition of the comedy 'City Politiques,' acted at the King's Theatre, was published in 1675; Genest (i. 399) gives 1688 as the date of the first edition, and the editors of Crowne's 'Dramatic Works,' 1874 (ii. 83), follow Genest. Some copies are undoubtedly dated 1683 (Brit. Mus. press-mark, 644. g. 46), and the play seems to have been first performed about that date. In the 'Address to the Reader' Crowne writes: 'I have printed Bartholine's part in the manner of spelling by which I taught it Mr. Leigh;' and it is known that Leigh did not join the King's Theatre until 1682. Langbaine describes the comedy (which he had seen acted with applause) as a 'severe satire upon the whiggish faction.' The character of Dr. Panchy was evidently intended as a satirical portrait of Titus Oates; the Bricklayer is Stephen Colledge; and Bartholine, 'an old corrupt lawyer,' is probably Sergeant Maynard, though the name of Aaron Smith (Titus Oates's counsel) has also been suggested. Strong efforts made by the whigs to have the play suppressed were frustrated by the king's intervention. In 1685 was produced by his majesty's servants 'Sir Courtly Nice, or It cannot be,' which was published in the same year with a dedication to the Duke of Ormonde. This was the most popular of Crowne's plays, and held the stage for upwards of a century. Mountfort and Colley Cibber were famous in the character of Sir Courtly. In the dedicatory epistle Crowne

states that the play was written at the command of Charles II, on the model of the Spanish play 'No Puedesser, or It cannot be.' Dennis relates that Crowne was tired of play-writing; that Charles promised to give him an office if he would first write another comedy, and when Crowne replied that he plotted slowly, the king put into his hands the Spanish play. On the very last day of the rehearsal Charles died, and 'Sir Courtly Nice' was the first comedy acted after the succession of James. Crowne bewailed the death of Charles and saluted his successor in 'A Poem on the late lamented Death of our late gratious Sovereign, King Charles the II, of ever blessed memory. With a congratulation to the Happy succession of King James the II.' In 1688 was published 'Darius, King of Persia. A Tragedy,' which had been produced at the Theatre Royal. In 1690 was produced 'The English Frier, or the Town Sharks,' which contains some bitter satire on the favourites of the deposed King James; it was published in the same year with a dedication to William, earl of Devonshire. To Motteux's 'Gentleman's Journal,' 1691–2, Crowne contributed some songs, which were set to music by Henry Purcell; and in 1692 he published 'Dæneids, or the Noble Labours of the Great Dean of Notre Dame in Paris,' 4to; a burlesque poem in four cantos, partly translated from Boileau's 'Lutrin.' His next play was 'Regulus, a Tragedy,' published in 1694, but acted in 1692. In 1694 was also published, with a dedication to the Earl of Mulgrave, 'The Married Beau, or the Curious Impertinent. A Comedy,' which had been produced at the Theatre Royal; the plot is chiefly drawn from Don Quixote. 'Caligula, a Tragedy,' 1698, written in rhymed heroics, is Crowne's last play. From the dedicatory epistle to the Earl of Romney we learn that he had lost a liberal patroness in Queen Mary. In the 'Epistle to the Reader' he writes: 'I have for some few years been disordered with a distemper, which seated itself in my head, threatened me with an epilepsy, and frequently took from me not only all sense but almost all signs of life, and in my intervals I wrote this play.' Downes mentions an unpublished play of Crowne's entitled 'Justice Busy,' which was well acted, but 'proved not a living play,' though 'Mrs. Bracegirdle, by a potent and magnetic charm, in performing a song in't caus'd the stones of the streets to fly in the men's faces.' Crowne was certainly alive in 1701, for in a satire published in that year, 'The Town display'd in a Letter,' he is thus maliciously noticed:—

> C——n, with a feeble pace and hoary hairs,
> Has just outliv'd his wit by twenty years.

Baker in the 'Companion to the Playhouse' states, from Coxeter's manuscript notes, that he was still living in 1703, and adds (on the authority of Giles Jacob) that he was buried in the church of St. Giles-in-the-Fields. His name is not found in St. Giles's burial register.

Crowne seems to have been a man of easy and amiable temperament. 'Many a cup of metheglin have I drank [*sic*] with little starch Johnny Crowne,' says the writer of a letter in vol. xv. of the 'Gentleman's Magazine' (1749) on the poets and actors of Charles II's reign; 'we called him so from the stiff, unalterable primness of his long crevat.' He preferred a retired life to the bustle of a court, and when he was in high favour with Charles II he was often heard to say that 'tho' he had a sincere affection for the king, he had yet a mortal aversion to the court' (Dennis, *Letters*). Dryden allowed, according to Jacob Tonson (Spence, *Anecdotes*), that Crowne had some genius, 'but then he added always that his father and Crowne's mother were very well acquainted.' Tonson also remarks that when a play of Crowne's failed Dryden hastened to compliment the author; when it succeeded he was 'very cold.' Crowne's dramatic works were collected in 1873, 4 vols. 8vo.

[Langbaine's Dramatick Poets, with Oldys's manuscript annotations; John Dennis's Letters, 1721, i. 48–54; Cal. of State Papers, Col. Amer. and W. Indies; Genest's Account of the English Stage, i. 304, 415, ii. 144; Biographia Dramatica; Introduction to Crowne's Dramatic Works, 1873.] A. H. B.

CROWTHER, JAMES (1768–1847), botanist, the youngest of seven sons of a labourer, was born in a cellar in Deansgate, Manchester, on 24 June 1768. At nine years of age he became draw-boy at a loom, never receiving any regular instruction, or being able to earn more than from sixteen to twenty shillings a week. He, however, supplemented his regular earnings by acting as a porter at the Knott-Mill landing-place. Becoming one of the chief of the working-men botanists of Manchester, he gave great assistance to J. B. Wood in compiling the 'Flora Mancuniensis,' and also to John Hull. Though most conspicuously acquainted with the lower plants, he was the first to discover the Lady's-slipper Orchid at Malham in Yorkshire. When past work he had but a pittance of three shillings a week, and died on 6 Jan. 1847. He was buried at St. George's, Hulme.

[Cash's Where there's a Will there's a Way.] G. S. B.

CROWTHER, JONATHAN (1760–1824), methodist preacher, was appointed to the

itinerant ministry by John Wesley in 1784. In 1787 Wesley sent him to Scotland, where his year's pay amounted to 50*s.*; he reported that 'no man is fit for Inverness circuit, unless his flesh be brass, his bones iron, and his heart harder than a stoic's.' In 1789 Wesley empowered him to reduce to Wesleyan discipline the Glasgow methodists, who had set up a 'session' of 'ordained elders' on the presbyterian model. Crowther was president of conference in 1819, and president of the Irish conference in 1820. For two years before his death he was disabled by a paralytic affection. He died at Warrington on 8 June 1824, leaving a wife and children. He was buried in the chapel yard at Halifax. He published: 1. 'The Methodist Manual,' Halifax, 1810, 8vo. 2. 'A Portraiture of Methodism,' 1811, 8vo. 3. A life of Thomas Coke, D.C.L. [q. v.] Tyerman has made some use of his manuscript autobiography.

[Wesleyan-Methodist Mag. 1824, pp. 500, 648; Ministers of Conference, 1825, p. 472; Tyerman's Life and Times of John Wesley, 1871, iii. 507, 581.] A. G.

CROWTHER, JONATHAN (1794–1856), Wesleyan minister, was born at St. Austell, Cornwall, on 31 July 1794. His father, Timothy Crowther, and his uncles, Jonathan [q. v.] and Richard, were all methodist preachers of Wesley's own appointment. He was educated at Kingswood school, Gloucestershire, and began to preach when about the age of twenty. Having been principal teacher at Woodhouse Grove, near Bradford, Yorkshire, he was appointed in 1823 headmaster of Kingswood school. After this he was stationed from time to time in various Wesleyan circuits, and distinguished himself as a zealous defender of the principles and discipline of his denomination. In 1837 he was appointed general superintendent of the Wesleyan missions in India, and rendered important services to this cause in Madras presidency. Returning to England in 1843 on account of impaired health, he was again employed in the home ministry. In 1849 he received the appointment of classical tutor in the Wesleyan Theological Institution at Didsbury, Lancashire. He was a respectable scholar and successful teacher. To the acquirements necessary for his chair he added a good knowledge of Hebrew and several modern languages. He acted as examiner at Wesley College, Sheffield, as well as at New Kingswood and Woodhouse Grove schools. To the periodical literature of his denomination he was a frequent contributor. He was a man of no pretension, but of good judgment and much simplicity and sweetness of character. His health failed some time before his death, and on 31 Dec. 1855 he was seized with congestion of the brain while on a visit to the Rev. William Willan at Leeds. In this friend's house he died on 16 Jan. 1856, leaving a widow and family.

[Wesleyan Meth. Mag., 1856, pp. 191, 564, 846; also Minutes of Conf. same year.] A. G.

CROXALL, SAMUEL, D.D. (*d.* 1752), miscellaneous writer, was the son of the Rev. Samuel Croxall (*d.* 13 Feb. 1739), rector of Hanworth in Middlesex (24 Oct. 1685; see NEWCOURT, *Repertorium*, i. 630), and of Walton-on-Thames in Surrey. Samuel Croxall the younger was born at the latter place, and was educated at Eton and St. John's College, Cambridge. He took his B.A. degree in 1711, and that of M.A. six years later (*Graduati Cantab.* 1659–1823, 1823, p. 125). His first publication was 'An Original Canto of Spencer' in 1713. The preface contains a fictitious account of the preservation of the supposed unpublished piece of verse, which is a satire directed against the Earl of Oxford's administration. It was noticed in the 'Examiner' of 18 Dec. 1713, and the author replied with a pamphlet. He brought out 'Another Original Canto' the next year. Both cantos appeared under the pseudonym of Nestor Ironside, borrowed from the 'Guardian.' Croxall's name was attached to 'An Ode humbly inscrib'd' to George I on his arrival in England. Lintot paid 12*l.* 8*s.* for the ode (NICHOLS, *Lit. Anecd.* viii. 295). About this time he had taken orders, and in 1715 printed 'Incendiaries no Christians,' a sermon delivered 9 Oct. in St. Paul's, when he was described as 'chaplain in ordinary to his majesty for the Chapel Royal at Hampton Court.' 'While he held this employment,' says Kippis, 'he preached a sermon on a public occasion, in which, under the character of a corrupt and wicked minister of state, he was supposed to mean Sir Robert Walpole. Sir Robert had stood in his way to some ecclesiastical dignity which he wished to obtain. It was expected that the doctor for the offence he had given would have been removed from his chaplainship, but the court overruled it, as he had always manifested himself to be a zealous friend to the Hanoverian succession' (*Biog. Brit.* iv. 544). 'The Vision, a Poem' (1715), is also a courtly compliment to royalty in the persons of great English monarchs. A portion of this poem was considered by R. Southey as worthy of reproduction in his 'Specimens of the later English Poets' (1807, ii. 157–69). In the same year he addressed a poem to the Duke of Argyll on his obtaining a victory over the

rebels. Croxall was a contributor to Garth's handsome folio edition of Ovid's 'Metamorphoses,' translated into English 'by the most eminent hands.' In 1720 there appeared a work which has added an unpleasing notoriety to his name. This was 'The Fair Circassian,' a poetical adaptation of the Song of Solomon, which too closely copies the oriental warmth of the original. The authorship is not indicated on the first or subsequent title-pages. The book is dedicated to 'Mrs. Anna Maria Mordaunt,' by R. D. (the initials were afterwards dropped), in terms of extravagant or even burlesque adoration. There are slight textual differences between the first and subsequent editions. Part of the fourth canto (somewhat varied) was published in Steele's 'Miscellanies' (1714, 12mo, pp. 239–43), without the author's name. In the preface, dated 'Oxon., 25 March 1720,' a supposed tutor states that the writer died in the course of the previous winter. The 'Fair Circassian' was strongly reprehended by James Craig in his 'Spiritual Life: Poems' (1751), but this did not prevent it running through many editions. Croxall edited for J. Watts between 1720 and 1722 a 'Select Collection of Novels,' in six duodecimo volumes, consisting of interesting short stories, translated for the most part from Italian, French, and Spanish. Each volume is dedicated to a different lady, the sixth to 'Miss Elizabeth Lucy Mordaunt,' probably a sister of the lady mentioned above. Croxall speaks of having been entertained at the house of her father (a man of good family) during a whole year. The novels were reprinted in 1729; a selection was also issued. In 1722 appeared the well-known 'Fables of Æsop and others.' The quaint woodcuts of the first edition have been familiar to many generations of the young. The remarkable popularity of these fables, of which editions are still published, is to be accounted for by their admirable style. They are excellent examples of naïve, clear, and forcible English. They were written especially for children and schools, but in their original form some at least may shock modern ideas of decency.

Croxall was made D.D. in 1728 (*Graduati Cantab.* 1823, p. 125), and preached before the House of Commons 30 Jan. 1729, the anniversary of the execution of Charles I. The sermon was printed, and with others on the same occasion was criticised by Orator John Henley in 'Light in a Candlestick' (1730, 8vo). Croxall obtained the friendship of the Hon. Henry Egerton, bishop of Hereford, and preached at his consecration in 1724. He was collated to the prebend of Hinton attached to Hereford Cathedral 7 Aug. 1727, and to the prebend of Moreton Magna 1 May 1730, was made treasurer of the diocese 27 July 1731, archdeacon of Salop 1 July 1732, and chancellor of Hereford 22 April 1738 (Le Neve, i. 484, 491, 494, 508, 516). He was also canon resident and portionist at Hereford. His connection with the cathedral has rendered his memory unloved by antiquaries. In a note to 'Select Collection of Poems' (vii. 346) Nichols states: 'Dr. Croxall, who principally governed the church during the old age of the bishop, pulled down an old stone building of which the Antiquary Society had made a print [in 1738, see *Vetusta Monumenta*, i. plate 49], and with the materials built part of a house for his brother Mr. Rodney Croxall.' A brief description of this 'very curious antient chapel' is to be found in J. Britton's 'Cathedral Church of Hereford' (1831, 4to, p. 34). He was instituted, February 1731, to the united parishes of St. Mary Somerset and St. Mary Mounthaw in London, which, with the vicarage of Hampton, he held until his death. He was also presented to the vicarage of Sellack in Herefordshire in 1734. His chief prose work, 'Scripture Politics,' was published in 1735. On 2 Sept. 1741 he preached on 'The Antiquity, Dignity, and Advantages of Music' at the meeting of the three choirs at Hereford, and died at an advanced age 13 Feb. 1752 (*Gent. Mag.* 1752, xxii. 92). His library was sold in 1756 (Nichols, *Lit. Anecd.* iii. 655). His portrait, after Bonawitz, engraved by Clark and Pine (1719), is given by Jacob (*Poetical Register*, ii. 40).

Croxall's position as a divine was unimportant, and he owed his numerous preferments to political services and personal insinuation. His verse has smoothness and harmony, merits which in prose helped to gain for his 'Fables' their long popularity. Nichols speaks of his 'many excellent poems, which I hope at some future period to find leisure to collect into a volume' (*Select Collection*, vii. 346).

His brother, Rodney Croxall, mentioned above, 'a cypher . . . the very reverse of his brother Sam' (Nichols, *Lit. Anecd.* iv. 600), was collated to the prebend of Moreton Parva at Hereford 10 Nov. 1732, and was treasurer 30 Jan. 1744–5 (Le Neve, i. 517, 491).

Samuel Croxall's writings are: 1. 'An Original Canto of Spencer (*sic*), design'd as part of his Fairy Queen, but never printed, now made publick by Nestor Ironside,' London, 1713, 1714, 4to. 2. 'The Examiner examin'd in a Letter to the Englishman occasioned by the Examiner of Friday, Dec. 18, 1713, upon the Canto of Spencer,' London, 1713, 4to. 3. 'An Ode humbly inscrib'd to the King, occasion'd

by his Majesty's most auspicious accession and arrival, written in the stanza and measure of Spencer by Mr. Croxall,' London, 1714, folio. 4. 'The Vision, a Poem by Mr. Croxall,' London, 1715, folio. 5. 'Ovid's Metamorphoses, in fifteen books, translated by the most eminent hands, adorn'd with sculptures,' London, 1717, folio (edited by Sir S. Garth, with translations by Addison, Dryden, Garth, Tate, Gay, and others; Croxall translated the sixth book, three stories of the eighth book, one story of the tenth, seven of the eleventh, and one of the thirteenth). 6. 'The Fair Circassian, a dramatic performance done from the original by a gentleman-commoner of Oxford,' London, 1720, 4to, pp. 28, 1721, 12mo, 1729, 1755, 1756, 1759, 1765, &c. (no illustrations in the first edition; many of the reprints have illustrations, and 'Occasional Poems' were also added). 7. 'A Select Collection of Novels in six volumes, written by the most celebrated authors in several languages, many of which never appeared in English before; and all new translated from the originals by several eminent hands,' London, 1722–1720–1721, 6 vols. 12mo. 'The second edition with addition,' London, 1729, 6 vols. 12mo (additional woodcuts and stories). 'The Novelist or Tea Table Miscellany, containing the Select Novels of Dr. Croxall, with other polite tales, &c.,' London, 1765, 2 vols. 12mo. 8. 'Fables of Æsop and others, newly done into English, with an application to each Fable, illustrated with cuts,' London, 1722, 8vo (196 fables in first edition; the 'third edition improv'd' appeared in 1731, 12mo; the fifth in 1747; and the twenty-fourth in 1836, 12mo. Croxall's 'Fables' are still reprinted, and an abridgment, with new applications by G. F. Townsend (1877, &c.), is also published). 9. 'Scripture Politics: being a view of the original Constitution and subsequent Revolutions in the Government, Religious and Civil, of that people out of whom the Saviour of the World was to arise, as it is contained in the Bible,' London, 1735, 8vo. In Cooke's 'Preacher's Assistant,' 1783, ii. 95, is a list of six printed sermons by Croxall. 'The Midsummer Wish,' 'Florinda seen while she was Bathing,' and other pieces were added to the 'Fair Circassian,' some editions of which contain the 'Royal Manual.' 'Colin's Mistakes' was reprinted by Nichols (*Select Coll.* vii. 345–9).

[G. Jacob's Poetical Register, ii. 40; Cibber's Lives of the Poets, v. 288–97; J. Nichols's Select Collection of Poems, vii. 345–6; Biog. Brit. (Kippis), iv.; Chalmers's Gen. Biog. Dict., xi.; Baker's Biog. Dramatica, vol. i. pt. i. p. 159; Nichols's Lit. Anecd ii. 667; Notes and Queries, 6th series, xi. 425, 517, xii. 59.] H. R. T.

CROXTON, THOMAS (1603?–1663?), parliamentarian, son of George Croxton of Ravenscroft, Northwich Hundred, Cheshire, by Judith, daughter of William Hassal of Burland in the same county, was born about 1603. He held the rank of colonel in the parliamentary army in 1650; was appointed militia commissioner for Chester the same year; was a member of a court-martial appointed for the trial of certain misdemeanants of quality on 10 Sept. 1651, and was continued in the militia commission in March 1654–5. In 1659 he was in command of Chester Castle when Sir George Booth's rising took place. The rebels entered the town and called upon him to surrender. He is said to have replied 'that as perfidiousness in him was detestable, so the castle which he kept for the parliament of England was disputable, and if they would have it they must fight for it, for the best blood that ran in his veins in defence thereof should be as sluices to fill up the castle trenches.' He held out for about three weeks, when he was relieved by Lambert shortly after the battle at Northwich. The garrison was then in some distress for want of food. On 17 Sept. the House of Commons voted Croxton a reward for his services. He continued irreconcilable to royalism after the Restoration, and in 1663 was arrested and secured in Chester Castle on a charge of 'plotting a general rebellion.' It does not appear when he was released, or whether he ever was brought to trial. He probably died about this date. Croxton married Elizabeth, daughter of Edward Holland of Denton, Lancashire. His son, George Croxton, succeeded him, and died in 1690.

[Ormerod's Cheshire, ed. Helsby, iii. 206–8; Mercurius Politicus, 28 July–17 Sept. 1659.] J. M. R.

CROZIER, FRANCIS RAWDON MOIRA (1796?–1848), captain in the navy, entered the navy in 1810; served in the Hamadryad and Briton with Captain Sir Thomas Staines; in the Meander, guardship in the Thames, and Queen Charlotte, guardship at Portsmouth; passed his examination in 1817, and in 1818 went to the Cape of Good Hope as mate of the Doterel sloop. On his return to England in 1821 he was appointed to the Fury, discovery ship, with Captain William Edward Parry [q. v.] In the Fury and afterwards in the Hecla he accompanied Captain Parry in his three Arctic voyages, 1821–7; his services being rewarded by a lieutenant's commission, bearing date 2 March 1826. From 1831 to 1835 he served in the Stag on the coast of Portugal, and in December 1835 joined the Cove,

commanded by Captain James Clark Ross [q. v.], his shipmate in the Fury and the Hecla. The Cove made a summer voyage to Davis Strait and Baffin's Bay in 1836, and on 10 Jan. 1837 Crozier was promoted to be commander. On 11 May 1839 he was appointed to the Terror, in which he accompanied Captain Ross in his voyage to the Antarctic Ocean, from which they both happily returned in September 1843. Crozier had been during his absence advanced to post rank, 16 Aug. 1841, and, after a short stay at home, was again, 8 March 1845, appointed to the Terror for Arctic exploration under the orders of Sir John Franklin [q. v.], who commissioned the Erebus at the same time. The two ships sailed from England on 19 May 1845. On 26 July they were spoken by the Prince of Wales whaler, at the head of Baffin's Bay, waiting for an opportunity to cross the middle ice; and for many years nothing further was heard of them, or known of their fate. It was not till 1859 that the private expedition under the command of Captain (now Admiral Sir Leopold) McClintock found the record which sadly told their story (McClintock, *Fate of Sir John Franklin*, 5th ed. 1881, p. 246). After a very prosperous voyage, and the discovery of the long-looked-for north-west passage, the ships were beset on 12 Sept. 1846. By the death of Sir John Franklin on 11 June 1847 the command had devolved on Crozier. On 22 April 1848, the provisions running short, the ships were deserted. The men, officers and crews, numbering in all 105, landed on the 25th in lat. 69° 37′ 42″ N., long. 98° 41′ W., and—it was added in Crozier's writing—'start to-morrow, 26th, for Back's Fish River.' They all perished by the way. With a very few exceptions, no trace even of the bones of the dead has been found (*ib.* p. 312). Stories have indeed been told of white men living among the Eskimos many years afterwards. It is perhaps possible that some of the crews of wrecked whalers may from time to time have so survived; but the supposition that Crozier or any of his companions lived in this way is pronounced by McClintock to be 'altogether untenable.'

[O'Byrne's Nav. Biog. Dict.; Sir John Richardson's Polar Regions, 156–202.] J. K. L.

CRUDEN, ALEXANDER (1701–1770), author of the 'Biblical Concordance,' was second son of William Cruden, a merchant in Aberdeen, one of the bailies of that city, and an elder in a presbyterian congregation. He was born 31 May 1701, and educated first at the grammar school in Aberdeen, and afterwards at Marischal College, where he took the degree of A.M., but owing to the loss of the college registers before 1737 the exact date is unknown. Very soon, however, he began to show signs of insanity, attributed by some to a disappointment in love, of a specially sad nature, and was for a short time under restraint. Upon release he left Aberdeen and removed to London in 1722, where he obtained employment as a private tutor. His first engagement was as tutor to the son of a country squire living at Elm Hall, Southgate; afterwards, it is said, he was engaged in a like capacity at Ware. In 1729 he was for a short time employed by the tenth Earl of Derby, on the recommendation of Mr. Maddox, chaplain to the bishop of Chichester (probably the clergyman of that name who was afterwards bishop of Worcester), apparently as a reader or amanuensis, but was discharged at Halnaker on 7 July on account of his ignorance of French pronunciation, with regard to which we have his own confession that he pronounced every letter as it is written. He then returned to London and took lodgings in the house of one Madame Boulanger in Crown Street, Soho (having previously lodged with Mr. Oswald, a bookseller, at the Rose and Crown, Little Britain), a house exclusively frequented by Frenchmen, and took lessons in the language, with the hope of a speedy return to the earl's service; but in this he was disappointed. In September of that year he went down to Knowsley, intending to claim a year's salary if not retained, but the earl would not see him, and he was peremptorily dismissed the day after his arrival. He attributed his dismissal to the unfriendly offices of one of the earl's chaplains, Mr. Clayton, on account, as he supposed, of his being a presbyterian; but it is evident from his own correspondence that he was unfitted for the work he had undertaken, and that he was in a half-crazed condition. However, as he is said by Chalmers to have spent some years as a tutor in the Isle of Man before 1732, it is probable that that employment was found for him by the earl. He returned to London in 1732 and opened a bookseller's shop in the Royal Exchange; in April 1735 he obtained the unremunerative title of bookseller to the queen (Caroline) as successor to a Mr. Matthews. For this (as we learn from a letter among the Addit. MSS., British Museum) he had been recommended by the lord mayor and most of the whig aldermen to Sir Robert Walpole in December 1734, and he asked Sir Hans Sloane's assistance in obtaining the appointment on the ground that he had had a learned education, and had been for some years corrector of the press in Wild Court; but he makes his learn-

ing unfortunately appear questionable by adding the Greek sentence, *ἀρχὴν ἁπάντων καὶ τέλος ποίει Θεον*. In 1736 he began his 'Concordance,' and must have laboured at it with great assiduity, as the next year saw its publication, with a dedication to the queen, to whom it was presented on 3 Nov.; but unfortunately for the author his patroness died on the 20th of the same month. On 7 Nov. he writes to Sir H. Sloane, telling him that the book will be published that week, and soliciting the purchase of a copy. The publication price was eighteen shillings. Disappointed, as it seems, in his expectation of profit from his great task, he gave up business, and his mind became so unhinged that, in consequence of his persistently paying unwelcome addresses to a widow, he was confined for ten weeks, from 23 March to 31 May, in a private madhouse in Bethnal Green, from which he escaped by cutting through the bedstead to which he was chained. Of this confinement he wrote an account in a curious pamphlet of sixty pages, entitled 'The London Citizen exceedingly Injured, or a British Inquisition Display'd.' The pamphlet was dedicated to Lord H——, apparently Lord Harrington, then secretary of state. He brought an action for damages on this account in the following year, in which, as was to be expected, he had no success. He published an account of the trial itself, dedicated to the king. In December 1740 he writes to Sir H. Sloane, saying that he had then been employed since July as Latin usher in a boarding-school kept by Mr. Blaides at Enfield, a place which he describes as being very fashionable, near fifty coaches being kept in the parish. His chief subsequent employment was as a corrector of the press for works of learning, and several editions of Greek and Latin classics are said to have owed their accuracy to his care. He also superintended the printing of one of the folio editions of Matthew Henry's 'Commentary,' and in 1750 printed a small 'Compendium' (or abstract of the contents of each chapter) 'of the Holy Bible,' which has been reprinted in the larger editions of his 'Concordance.' His employment in this capacity of corrector of the press suggested to him the adoption of the title 'Alexander the Corrector,' as significant of the office which he thenceforward assumed of correcting the morals of the nation, with especial regard to swearing and the neglect of Sunday observance; for this office he believed himself to be specially commissioned by heaven, and his success to be assured by prophecies. He petitioned parliament for a formal appointment as a corrector for the reformation of the people, and in April 1755 printed a 'Letter to the Speaker and the other Members,' and about the same time an 'Address to the King and Parliament;' but in 1756 he complains that he cannot get any M.P. to present another petition for assistance to his scheme. Having in September 1753 become involved (how, does not clearly appear) in some street brawl at his lodgings, he was, by means of his sister (married in the previous year to a Mr. Wild), confined in an asylum at Chelsea for seventeen days. After his release he brought an unsuccessful action against her and the other persons concerned, and made grave proposals to them to go into like confinement as an atonement. He published an account of this second restraint in 'The Adventures of Alexander the Corrector' (see *Gent. Mag.* xxiv. 50); he also wrote an account of his trial, dedicated to the king, and made vain attempts by attendance at court to present it in person, and to obtain the honour of knighthood, which, with other distinctions, he believed to have been foretold. In 1754, with a view to the furtherance of his self-assumed work, he procured nomination as a candidate for the representation of the city of London in parliament, but did not go to the poll, and in 1755 pertinaciously paid his unwelcome addresses to the daughter of Sir Thomas Abney of Newington (1640–1722) [q. v.], publishing his letters and the history of his repulse in a third part of his 'Adventures.' In the month of June 1755 he visited Oxford, and in July went to Cambridge. At Oxford he tells us that he was placed on the vice-chancellor's left hand in the theatre at the commemoration on 2 July, 'received a loud clap,' and dined twice with the librarian of the Bodleian (Owen). 'A pious preacher of the gospel of great learning, a fellow of Magdalen College' (perhaps George Horne, afterwards bishop of Norwich), told him that by the Bible and his 'Concordance' he had been taught to preach. At Cambridge he was also received with much respect, and of his visit some curious particulars are given in two letters from J. Neville of Emmanuel College to Dr. Cox Macro, preserved in the British Museum. Neville, writing on 18 July 1755, says: 'We have here at present a very extraordinary man, Mr. Cruden, the author of a very excellent book of the kind, "The Concordance to the Bible." The poor man (I pity him heartily) is supposed now not to be quite in his right mind.' In a subsequent letter he mentions that Cruden was warmly entertained by Mr. Jacob Butler, an old and eccentric lawyer, who took him to Lord Godolphin's, and accompanied him when he went on missionary visits to Barnwell, and distributed handbills on sabbath observance on Sunday. One of these printed papers,

headed 'Admonition to Cambridge,' is preserved with these letters; it is reprinted at p. 26 of the 'Address to the Inhabitants of Great Britain,' mentioned below, as an 'Admonition to Windsor.' A practical joke was arranged at Cambridge, in which Cruden was knighted with mock ceremony by a Miss Vertue and others, and he took the frolic seriously; the fees he paid were kisses to all the ladies present. He appointed Mr. Impey, an undergraduate of Trinity College, Mr. Richardson of Emmanuel College, and a 'celebrated beauty,' Miss Taylor, to be his deputy-correctors for Cambridge; one of their duties was 'to pray for support and deliverance to the French protestants.' From Cambridge Cruden went to Eton, Windsor, and Tunbridge, and in December following visited Westminster School, where he appointed four boys to be his deputies. Of all these visits he gives accounts in a pamphlet (occasioned by the earthquake at Lisbon and the war with France), which he published at the beginning of 1756, and entitled 'The Corrector's earnest Address to the Inhabitants of Great Britain;' it was dedicated to the Princess Dowager of Wales. Six years later, in 1762, he was the means of saving from the gallows an ignorant seaman named Richard Potter, who had been capitally convicted for uttering (although, as it seemed, without criminal intent) a forged will of a fellow-seaman. Cruden visited him in Newgate, prayed with him, instructed him with good effect, and then, by earnest and repeated importunity, obtained the commuted sentence of transportation. Another of his many pamphlets recorded (1763) the history of the case. For a short time afterwards he continued to visit daily the prisoners in Newgate, but without much result. Against Wilkes, whom he heartily abhorred, he wrote a small pamphlet, which is now very rare. In 1769 he paid a visit to the city of his birth, and there lectured in his character of corrector, and also largely distributed copies of the fourth commandment and various religious tracts. To a conceited young minister, whose appearance did not commend itself to the corrector, he is said to have gravely presented a small book for children, called 'The Mother's Catechism, dedicated to the young and ignorant.' A 'Scripture Dictionary' was compiled by him about this time, and was printed at Aberdeen in two octavo volumes shortly after his death. Many prefaces to books are said to have been also his work, but of these no record has been preserved. On the authority of Chalmers a verbal index to Milton, which accompanied Bishop Newton's edition in 1749, is also assigned to him. Of his 'Bible Concordance' he published a second edition in 1761, which he presented to the king in person on 21 Dec., and the third, which was the last issued by himself, appeared in 1769. Both of these contain his portrait, engraved from a drawing 'ad vivum' by T. Fry, which gives him a very winning countenance. He is said by these two editions to have gained 800*l*. He died suddenly, while praying, in his lodgings in Camden Passage, Islington, very shortly after his return to London from Aberdeen, 1 Nov. 1770. When found dead he was still upon his knees. He was buried in the burial-ground of a dissenting congregation, in Deadman's Place, Southwark, which now appears to be included in the brewery of Messrs. Barclay & Perkins. He bequeathed one portion of his savings to Marischal College, Aberdeen, to found a bursary of 5*l*. per annum, which still preserves his name in the list of the benefactors of his university. Another portion was left to the city of Aberdeen to provide for distribution of religious books to the poor; but as this bequest does not now appear in the list of existing charities belonging to the city the money was probably intended for immediate distribution and not for a 'mortification.' His biblical labours have justly made his name a household word among the English-speaking peoples; his earnest, gentle, and self-denying piety commanded in his later days, in spite of his eccentricities, the kindly and compassionate toleration, often the admiration, of his contemporaries. It is probable that his habits in later life improved his mental condition.

[Life by Alex. Chalmers (who in his boyhood heard Cruden lecture at Aberdeen), reprinted with additions from Kippis's Biog. Brit. of 1789, and prefixed to an edition of the Concordance published in 1824 (frequently reprinted in later editions). The various pamphlets published by Cruden himself; Nelson's Hist. of Islington, 1811, pp. 392–400; Rawlinson MS. C. 793, in the Bodleian Library, containing Cruden's Letters to the Earl of Derby; Addit. MS. 4041, Brit. Mus., Letters to Sir H. Sloane; and 32557, Correspondence of Dr. Cox Macro, bought in 1881 at Mr. Crossley's sale.] W. D. M.

CRUDEN, WILLIAM (1725–1785), Scotch divine, was the son of Alexander Cruden, beadle at Pitsligo. He graduated M.A. at Aberdeen in 1743; became minister of Logie-Pert, near Montrose, in 1753; and was elected minister of the Scotch presbyterian church in Crown Court, Covent Garden, London, in 1773, in succession to Thomas Oswald. He died on 5 Nov. 1785, aged 60, and was buried in the Bunhill Fields cemetery.

His works are: 1. 'Hymns on a variety of Divine Subjects,' Aberdeen, 1761, 12mo. 2. 'Nature Spiritualised, in a variety of Poems, containing pious and practical observations on the works of nature, and the ordinary occurrences in life,' London, 1766, 8vo. 3. 'Sermons on Evangelical and Practical Subjects,' London, 1787, 8vo, with his portrait prefixed, engraved by T. Trotter from a painting by D. Allen.

[Wilson's Dissenting Churches, iv. 9; Addit. MS. 28518 *a*, Nos. 1710, 1711; Notes and Queries, 2nd series, iii. 447, 516; Scott's Fasti Ecclesiæ Scoticanæ, vol. iii. pt. ii. p. 838; Jones's Bunhill Memorials, 36.] T. C.

CRUIKSHANK, GEORGE (1792–1878), artist and caricaturist, born 27 Sept. 1792, in Duke Street, Bloomsbury, was the second son of Isaac Cruikshank [q. v.], and the younger brother of Robert Cruikshank [q. v.] He was educated at a school at Mortlake, and afterwards at Edgware, but his school-days were of the briefest. His earliest inclination, it is said, was to go to sea; but his mother opposed this, and urged his father to give him some lessons in art, for which he already exhibited an aptitude. In the collection of his works at the Westminster Aquarium are a number of sketches described as 'first' or 'early attempts,' dated from 1799 to 1803, or when he was between eight and eleven years of age. To a 'Children's Lottery Picture,' dated 1804, is appended in the catalogue the further information, emanating from the artist, that it was 'drawn and etched by George Cruikshank when about twelve years of age,' and that it was 'the first that G. C. was ever employed to do and paid for.' In the following year come two etchings of 'Horse Racing' and 'Donkey Racing,' and he may be said to have been launched as a professional artist and designer. Of art training he seems to have had none. His father held that if he were destined to become an artist he would become one without instruction; and his own applications at the Academy were met by the rough permission of Fuseli 'to fight for a place,' a forlorn hope which he gave up after two attendances. Meanwhile, in default of learning to draw, he was drawing. In the Westminster collection are several water-colour sketches, caricatures, and illustrations of songs, which bear date between 1805 and 1810, in which latter year appeared 'Sir Francis Burdett taken from his house, No. 80 Piccadilly, by warrant of the speaker of the House of Commons in April 1810, and delivered into the custody of Earl Moira, constable of the Tower of London,' an occurrence which had also prompted his father's final caricature, 'The Last Grand Ministerial Expedition.' Sir Francis Burdett had been a frequent figure in many of the later efforts of Gillray, whose last work, 'Interior of a Barber's Shop in Assize Time,' after Bunbury [see BUNBURY, HENRY WILLIAM], belongs to 1811. Thus, as has often been pointed out, Cruikshank takes up the succession as a political caricaturist. He was now a youth of twenty. One of the earliest recorded of his book-illustrations is a coloured frontispiece of 'The Beggars' Carnival' to Andrewes's 'Dictionary of the Slang and Cant Languages,' 1809. To this followed a number of etchings to a scurrilous satirical periodical entitled 'The Scourge, a Monthly Expositor of Imposture and Folly,' 1811–16, edited by an eccentric and dissolute writer named Mitford, now remembered, if remembered at all, chiefly as the author of 'Johnny Newcome in the Navy.' For a similar work, 'The Meteor, or Monthly Censor,' 1813–14, Cruikshank supplied seven designs. Other volumes illustrated by him at this time are 'The Life of Napoleon,' 1814–15, a Hudibrastic poem by 'Dr. Syntax' (William Coombe), which contains thirty coarsely coloured plates; and 'Fashion,' 1817, published by J. J. Stockdale. Side by side with these he produced a number of caricatures in the Gillray manner, of which it would be impossible, as well as unnecessary, to give an account here. Many, as for example, 'Quadrupeds, or Little Boney's Last Kick,' 1813; 'Little Boney gone to Pot,' 1814; 'Snuffing out Boney,' 1814; 'Broken Gingerbread,' 1814; 'Otium cum Dignitate, or a View of Elba,' 1814; 'The Congress Dissolved,' 1815; 'Return of the Paris Diligence, or Boney rode over,' 1815, are, as the titles generally import, frank expressions of the popular antipathy to the terrible Corsican. Others deal with such contemporary themes as Joanna Southcott and her impostures, the corn laws and the property tax, the purchase of the Elgin marbles, the Princess Charlotte and her marriage, and last, but not least, the unhappy disagreements of the regent and his wife.

Most of Cruikshank's more successful efforts in connection with this ancient scandal were concocted for William Hone, the compiler of the 'Table, Year, and Every-day Books,' and the friend of Procter and Lamb. Already in 1816 Cruikshank had etched a portrait of Stephen Macdaniel for Hone's 'History of the Blood Conspiracy,' and in 1819 he produced with him the first of that series of pamphlet pasquinades in which the portly 'dandy of sixty, who bowed with a grace, and had taste in wigs, collars, cuirasses, and lace,' was held up in every aspect to

opprobrium. 'The Political House that Jack Built,' 1819; the 'Man in the Moon,' 1820; the 'Queen's Matrimonial Ladder' (with its inimitable picture of the 'first gentleman in Europe' recovering from a debauch, and its curious 'step scenes' so dear to collectors), 1820; 'Non mi ricordo,' 1820; the 'Political Showman,' 1821; a 'Slap at Slop, and the Bridge Street Gang,' 1822, are some of the other names of these famous squibs. In 1827 Hone reissued them under the general title of 'Facetiæ and Miscellanies,' in a volume the vignette of which contained portraits of himself and Cruikshank in consultation. 'Doll Tearsheet, alias the Countess "Je ne me rappelle pas,"' was another of the artist's contributions to the popular topic of 1820. He also supplied two engravings to Nightingale's 'Memoirs of the Queen' [see CRUIKSHANK, ROBERT], 1820, and ten coloured plates to the 'Loyalist's Magazine, or Anti-Radical,' 1821, a record of the 'rise, reign, and fall of the Caroline contest.'

In Hone's volume, however, is included a plate which deserves more than a cursory notice. Cruikshank himself regarded it as the 'great event of his artistic life,' and referred to it on all occasions with much pardonable complacency. This was the so-called 'Bank Restriction Note' of 1818. Seeing on his way home in this year several women dangling from the gallows opposite Newgate Prison, for uttering forged one-pound notes, he was so impressed by the horror of the sight that he forthwith designed, with lavish decoration of fetters and figures pendant, a 'Bank-note—not to be Imitated,' a notion so happy in its instant reception by the public that Hone's shop in Ludgate Hill was besieged for copies, and the artist had to sit up all one night to etch another plate. 'Mr. Hone,' he says, 'realised above 700*l.*, and I had the satisfaction of knowing that no man or woman was ever hung after this for passing one-pound forged notes.' 'The issue of my "Bank-note *not* to be Imitated,"' he says, in another account, 'not only put a stop to the issue of any more Bank of England one pound notes, but also put a stop to the punishment of death for such an offence—not only for that but likewise for forgery—and then the late Sir Robert Peel revised the penal code; so that the final effect of *my note* was to stop the hanging for all minor offences, and has thus been the means of saving thousands of men and women from being hanged.' It is probable that in this, as Mr. Jerrold says laconically, Cruikshank 'assumed much,' and he obviously makes too little of the efforts of the philanthropists who had long been advocating a milder code. But of the value of his *à propos* contribution to the cause of humanity there can be no doubt.

From 1820 to 1825 Cruikshank continued to throw off social and political caricatures, in which George IV and his amours, Frenchmen, and the eccentricities of fashionable costume and manners were freely ridiculed. But at the same time he was gradually turning his attention to book illustration. In 1819–21 he produced a series of coloured etchings to the 'Humourist,' a collection of entertaining tales, &c., in four volumes, 'his first remarkable separate work.' To this followed 'Life in London,' 1821, of which only part of the illustrations were his [see CRUIKSHANK, ISAAC ROBERT]. A subsequent volume of a similar kind, David Carey's 'Life in Paris,' 1822, belongs, however, entirely to Cruikshank, and it is the more remarkable in that his opportunities for studying Gallic idiosyncrasies were even more limited than those of Hogarth, who did indeed make some stay at Calais, whereas, according to Jerrold, 'a day at Boulogne comprehended all Cruikshank's continental experiences,' and his pictures of the Boulevards and the Palais Royal were mere elaborations from the sketches of others. Previous to the 'Life in Paris' had appeared 'The Progress of a Midshipman, exemplified in the Career of Master Blockhead,' 1821, and in 1823 he supplied two coloured etchings to the 'Ancient Mysteries Described' of his friend Hone. But his chief achievement in the latter year was what may perhaps be styled his first thoroughly individual work, part i. of the 'Points of Humour,' a series of admirable etchings, illustrating comic passages from various authors and anecdotes or legends from different sources. Four of these, one of which represents Burns's ballad-singer 'between his twa Deborahs,' are from 'The Jolly Beggars.' A second part followed in 1824. In 1823 also came out a set of designs to the 'shadowless man' of Chamisso ('Peter Schlemihl'), the grotesque *diablerie* of which is excellently caught. Passing over some illustrations to Ireland's 'Life of Napoleon' (1823–8), 'Tales of Irish Life' (1824), 'Italian Tales' (1824), and a set of woodcuts to the 'Memoirs of the Life and Writings of Lord Byron' (1824–5), the next, and, as it is ranked by many, the master-work of the artist, was the two volumes of etchings for Grimm's 'Popular Stories' ('Kinder- und Haus-Märchen'), 1824–6, still faintly appreciable, to those who cannot obtain the original issue, in Hotten's reprint of 1868. These little-laboured compositions, dear alike to Ruskin and Thackeray, are full of Cruikshank's drollest and most whimsical spirit. Nothing could be more tricksy than

his 'pert fairies' and 'dapper elves,' nothing more engaging than his picturesque backgrounds and fanciful accessories. After these, engraved chiefly on wood, come 'Mornings at Bow Street,' 1824, followed later by 'More Mornings at Bow Street,' 1827, the text in both cases being by John Wight of the 'Morning Herald.' Many examples from these volumes are reproduced in Jerrold's 'Life of Cruikshank,' 1883. Hugo's 'Hans of Iceland,' 1825, and 'The Universal Songster,' 1825–6, come next in the list of more notable works, preceding two capital and genuinely Cruikshankian efforts, the famous 'Phrenological Illustrations,' a series of six etched plates, each containing several subjects, and 'Greenwich Hospital,' by the 'Old Sailor' [see BARKER, MATTHEW HENRY], a book in which the artist gave full vent to his faculty for portraying the slack-trousered and pig-tailed tar of the period. Both of these were published in 1826. To 1827 belongs another sequence of detached plates, the 'Illustrations of Time' and the little volumes entitled 'Philosophy in Sport made Science in Earnest.' In 1828 Cruikshank executed for Prowett, the Pall Mall publisher, a number of scenes from 'Punch and Judy,' carefully studied from that popular exhibition itself, and remarkable, as Mr. Jerrold says neatly, for the power shown by the artist in 'informing a puppet with life and keeping it wooden still.' It would be impossible to chronicle here the work of Cruikshank for the next ten years. In many of his designs at this time wood-engraving was substituted for etching, and Branston, Bonner, the Williamses (T. and S.), Landells, and John Thompson vied with each other in reproducing the always significant quirks and twists of the artist's indefatigable pencil. Cowper's 'John Gilpin,' 1828; Hood's 'Epping Hunt,' 1829; Kane O'Hara's 'Tom Thumb,' 1830; Rhodes's 'Bombastes Furioso,' 1830; Clarke's 'Three Courses and a Dessert,' 1830 (which contains the inimitable deaf postilion); 'The Gentleman in Black,' 1831; 'Robinson Crusoe,' 1831; 'Sunday in London,' 1833; and 'Rejected Addresses,' 1833, are all illustrated by the graver. Among works wholly of the needle, or combined with woodcuts, come Anstey's 'New Bath Guide,' 1830; Scott's 'Demonology and Witchcraft,' 1830; and Roscoe's 'Novelists' Library' (which includes etchings to Smollett, Goldsmith, Fielding, Sterne, Le Sage, and Cervantes); 'The Bee and the Wasp,' 1832; 'Lucien Greville,' 1833; Bowring's 'Minor Morals,' 1834–9; Mogridge's 'Mirth and Morality,' 1835; and Defoe's 'Journal of the Plague Year,' 1835. In 1835 was also issued by McLean, under the title of 'Cruikshankiana,' a handsome folio containing some sixty-six plates by George Cruikshank and half a dozen by his brother Robert.

At first Cruikshank after his father's death had kept on the paternal house in Dorset Street, Salisbury Square, Fleet Street, where the brothers had a queer studio-of-all-work, much encumbered by the various 'properties' of two lively young men who, in addition to practising a good deal of miscellaneous art, also managed to see a good deal of miscellaneous life. After Robert's marriage and subsequent establishment in St. James's Place, George moved with his mother and his sister Eliza, herself no mean designer, to Claremont Square, Pentonville, in which neighbourhood he continued to reside after his own marriage. In 1836 the 'Comic Alphabet' was published from 23 Myddelton Terrace, Pentonville, to which he had removed from No. 22. At this time he was in the fulness of his powers. In 1835 he issued the first number of the 'Comic Almanack,' with a dozen 'righte merrie' cuts (etchings) 'pertaining to the months' by himself, and a few minor embellishments. Sometimes the letterpress was supplied by distintinguished contributors. To the issue for 1839 Thackeray contributed 'Stubbs's Calendar, or the Fatal Boots,' to be followed in 1840 by 'Barber Cox, and the Cutting of his Comb,' afterwards called 'Cox's Diary.' The 'Almanack' continued until 1847 with unabated vigour. Then, in 1848, it changed its form, and was placed under the editorship of Horace Mayhew. In 1850 the old form was resumed, and retained until 1853, after which year the publication ceased to appear, being practically superseded by 'Punch's Almanac.' But 1853, when its epitaph was written, is long in advance of 1835, when it began. Another work, which belongs to the early days of its career, was Fisher's edition of the 'Waverley Novels,' 1836-9. 'Sir Frizzle Pumpkin,' 'Nights at Mess,' &c. (1836), and the 'Land and Sea Tales' of the 'Old Sailor,' belong also to 1836; while with 'Rookwood' (1836) begins his long connection with Harrison Ainsworth, and with the two series of 'Sketches by Boz' (1836 and 1837) his connection with Charles Dickens.

In 1837 Richard Bentley published the first number of his once famous 'Miscellany,' for which Cruikshank designed a cover, and supplied, as time went on, some 126 plates. Twenty-four of these were to Dickens's 'Oliver Twist,' afterwards issued in separate form in 1838, and twenty-seven to Ainsworth's 'Jack Sheppard,' 1839. Both of these books are highly prized by collectors; and 'Fagin in the Condemned Cell,' that wonder-

ful if somewhat theatric rendering of the hook-nosed Jew gnawing his fingers in an agony of remorse and fear, ranks, with 'Jack Sheppard carving his Name upon the Beam,' as among the most desirable of the artist's performances. For Bentley also he did eight etchings to as many of the 'Ingoldsby Legends,' and seven to 'Nights at Sea.' Some of the illustrations which make up the tale of his contributions to the 'Miscellany' are very unequal in merit, and can only be accounted for by the supposition that he was out of sympathy with his work or fretting for other enterprises. One of them, that to a story called 'Regular Habits,' 1843, has a *succès de scandale* with the curious, owing to its obviously intentional badness. The only reasonable explanation which has been offered for its eccentricity is that Cruikshank sought by the sheer ineptitude of his performance to oblige the publisher to release him from what he held to be an unprofitable bondage. His object seems to have been attained, for 'Regular Habits' is one of the latest, if not the last, of his contributions to 'Bentley's Miscellany,' in which he was succeeded by John Leech.

With Harrison Ainsworth he still seems to have maintained his relations, and for him he illustrated 'The Tower of London,' 1840, and 'Guy Fawkes,' 1841. When later Ainsworth retired from 'Bentley,' in the editorship of which he had succeeded Dickens, he started 'Ainsworth's Magazine' with Cruikshank for his pictorial coadjutor, and there is a little woodcut ('Our Library Table') which represents the pair in council, Cruikshank characteristically laying down the law. For 'Ainsworth's Magazine' he illustrated the 'Miser's Daughter,' 1842, 'Windsor Castle' (in part), 1844, and 'St. James's, or the Court of Queen Anne,' 1844, thus making seven novels which he had embellished for the popular author of 'Rookwood.' In addition to these he illustrated for the same periodical Maginn's 'John Manisty,' Raymond's 'Elliston Papers,' and a 'new Orlando Furioso' entitled 'Modern Chivalry,' which was reprinted in 1843.

After the publication of 'St. James's' Ainsworth sold the magazine, and Cruikshank ceased to supply designs for its pages, the eighth and subsequent volumes to its conclusion in 1854 being illustrated by 'Phiz' (Hablot Knight Browne [q. v.]). Cruikshank, it is said, regarded this sale as a violation of a tacit engagement between himself and Ainsworth. In connection with this misunderstanding may be mentioned the curious claim which, mainly in his later years, he set up as regards his collaboration with both Ainsworth and Dickens. He asserted that he suggested the story and incidents of 'Oliver Twist;' he asserted also that he suggested the 'title and general plan' of the 'Miser's Daughter' and other of Ainsworth's romances. The charge, which in the case of Dickens was made after his death, was summarily dismissed by his biographer, Mr. Forster, while in a letter printed by Mr. Blanchard Jerrold in his 'Life of Cruikshank' (2nd ed. 1883, pp. 171–8), Ainsworth gives an equally unqualified denial to Cruikshank's allegations. Cruikshank's own 'statement of facts' is contained in a little pamphlet issued by him in 1872 under the title of 'The Artist and the Author,' after the appearance of vol. i. of Forster's 'Life of Dickens.' As may be inferred from his description of the results which followed the 'Bank Restriction Note,' he was not exempt from a certain 'Roman infirmity' of exaggerating the importance of his own performances—an infirmity which did not decrease with years. Whatever the amount of assistance he gave to Dickens and to Ainsworth, it is clear it was not rated by them at the value he placed upon it. That he did make suggestions, relevant or irrelevant, can scarcely be doubted, for it was part of his inventive and ever-projecting habit of mind. It must also be conceded that he most signally seconded the text by his graphic interpretations; but that this aid or these suggestions were of such a nature as to transfer the credit of the 'Miser's Daughter' and 'Oliver Twist' from the authors to himself is more than can reasonably be allowed. Those curious in this unpleasant chapter in Cruikshank's biography will find it fairly treated in Mr. Jerrold's book (ed. ut supra, pp. 137–81).

During the period of his connection with 'Bentley's Miscellany,' Cruikshank illustrated, besides the 'Comic Almanack,' several works that deserve mention. Among these are the 'Memoirs of Grimaldi,' edited by 'Boz,' 1838; Glasscock's 'Land Sharks and Sea Gulls,' 1838; Barker's 'Topsail-Sheet Blocks,' 1838; Moir's 'Mansie Wauch,' 1839; and 'The Loving Ballad of Lord Bateman,' 1839, the introduction and serio-comic notes to which were supplied by Charles Dickens. In 1841, when at variance with Bentley, though still under engagements to him, he started a magazine of his own, 'The Omnibus,' with Laman Blanchard for editor. Thackeray, who wrote in this 'The King of Brentford's Testament,' was one of the contributors, and Captain Marryat. When 'Ainsworth's Magazine' was sold, Cruikshank started another miscellany of a similar kind, 'The Table Book,' 1845, which contains two of the most

famous of his larger plates, 'The Triumph of Cupid' and 'The Folly of Crime.' He also illustrated for the 'Table Book' Thackeray's 'Legend of the Rhine,' which here made its *début*. Between 1841 and 1845, the dates of the 'Omnibus' and 'Table Book,' come several minor productions: Dibdin's 'Songs,' 1841; 'The Pic-nic Papers,' 1841 (in part); À Beckett's 'Comic Blackstone,' 1844; the 'Bachelor's Own Book,' 1844; Lever's 'Arthur O'Leary,' 1844; Maxwell's 'Irish Rebellion' (one of his best efforts), 1845; Mrs. Gore's 'Snow Storm,' 1846; and the Mayhews' 'Greatest Plague of Life,' 1847, are some of these. Then, in 1847, comes one of his most popular successes, and the turning-point in his career, the publication of 'The Bottle,' 1847, and 'The Drunkard's Children,' 1848.

'The Bottle' was Cruikshank's first direct and outspoken contribution to the cause of teetotalism. In more than one of his earlier designs, and even in some of his caricatures, he had satirised the prevalent vice of drunkenness. Among the works of 1842 was a set of four etchings to 'The Drunkard,' a poem by John O'Neill; and other examples of his bias in this direction might be cited. But he capped them all in the eight plates of 'The Bottle,' which depict with a terrible downward march of degradation the tragedy of an entire family, from the first easy temptation of 'a little drop' to the final murder of the wife with the very instrument of their ruin. In 'The Drunkard's Children,' eight more plates, the remorseless moral is continued; the son becomes a thief, and dies in the hulks; the daughter, taking to the streets, ultimately throws herself over Waterloo Bridge. Reproduced by glyphography, and accompanied with 'illustrative poems' by Dr. Charles Mackay, these designs, which are on a larger scale than usual, have not the merit of Cruikshank's best work with the needle; but the dramatic power of the story, the steady progress of the incidents, the mute eloquence of the details, and the multitude of Hogarth-like minor touches (witness the crying girl who lifts aside the lid of the little coffin in plate v.), are undeniable. And the work had the merit of success. It prompted a fine sonnet by Matthew Arnold ('Artist! whose hand, with horror wing'd, hath torn'); it was dramatised in eight theatres at once; and last, but not least, it was sold by tens of thousands. A further result seems to have been that it converted the artist himself. Hitherto he had not been a strict abstainer. He now became one, and henceforth he devoted himself, with all the energy of his nature, to the duty of advocating by his pencil and his practice the cause of total abstinence.

At this time he was a man of fifty-six—an age at which, whatever may be the amount of physical strength, the creative faculty seldom remains very vigorous. He had still thirty years to live. But his successes do not belong to this latter portion of his career. In some degree he had already survived the public of his prime; and in the enthusiasm of his new creed he afterwards too often weighted his productions with an unpalatable moral. Thus, in the 'Fairy Library,' 1853–4, a series of books in which he endeavoured to repeat the earlier successes of his illustrations to Grimm, he turned the time-honoured nursery stories into 'temperance tales,' a step which *inter alia* provoked the expostulations of an old friend and admirer, Charles Dickens, who, in 'Household Words' for 1 Oct., warmly remonstrated against these 'Frauds on the Fairies.' His best remaining efforts, apart from those more intimately connected with his crusade against strong drink, are 'The Pentamerone,' 1848; Mrs. Gore's 'Inundation,' 1848; Angus B. Reach's 'Clement Lorimer,' 1849; Smedley's 'Frank Fairleigh,' 1850; '1851; or, the Adventures of Mr. and Mrs. Sandboys' [at the Exhibition], 1851; 'Uncle Tom's Cabin,' 1853; Brough's 'Life of Sir John Falstaff,' 1858; and Cole's 'Lorimer Littlegood,' republished in 1858 from Sharpe's 'London Magazine.' With Frank E. Smedley, the author of 'Frank Fairleigh,' he essayed a new 'Cruikshank's Magazine' in 1854, but only two parts of it were issued, No. 1 of which contains one of his most characteristic etchings, 'Passing Events, or the Tail of the Comet of 1853.' He continued to supply frontispieces to different books, e.g. Lowell's 'Biglow Papers,' 1859; Hunt's 'Popular Romances of the West of England,' 1865; and he issued two or three pamphlets besides the already mentioned 'Artist and Author' of 1872. One of these, entitled 'A Pop Gun fired off by George Cruikshank in defence of the British volunteers of 1803,' was issued in 1860, in reply to some aspersions of those patriots by General W. Napier; another was a 'Discovery concerning Ghosts, with a Rap at the Spirit-Rappers,' 1863. His last known illustration was a frontispiece to Mrs. Octavian Blewitt's 'The Rose and the Lily,' 1877, which bears the inscription, 'Designed and etched by George Cruikshank, aged eighty-three, 1875.' Early in 1878 he fell ill, and died at his house, 263 Hampstead Road (formerly 48 Mornington Place), on 1 Feb. He was buried temporarily at Kensal Green. On 29 Nov. his remains were removed to St. Paul's. His epitaph concludes with the following lines by his widow, Eliza Cruikshank, dated 9 Feb. 1880:—

In Memory of his Genius and his Art,
His matchless Industry and worthy Work
For all his fellow-men. This Monument
Is humbly placed within this sacred Fane
By her who loved him best, his widowed wife.

In Cruikshank's later years he made many essays in oil painting. Already, a pleasant tradition affirms, in the early 'Tom and Jerry' days, he had preluded in the art with a sign-board of 'Dusty Bob,' executed for an inn kept at Battle Bridge by Walbourn, a famous actor in one of the numerous plays founded on Egan's novel, and there is moreover at Westminster an actual oil sketch of 'a Cavalier,' which dates as far back as 1820. Ten years later there is another sketch of a 'Pilot Boat going out of Dover Harbour,' a performance in which we may perhaps trace the influence of his friend, Clarkson Stanfield, who is said to have counselled him to quit the needle for the brush. The first picture he exhibited at the Royal Academy was 'Bruce attacked by Assassins.' This was followed in 1830 by a more congenial subject, 'Moses dressing for the Fair,' from the 'Vicar of Wakefield.' 'Grimaldi the Clown shaved by a Girl,' 1838; 'Disturbing the Congregation,' which was a commission from the prince consort, 1850; 'A New Situation,' and 'Dressing for the Day,' 1851; 'Tam o' Shanter,' 1852; 'Titania and Bottom the Weaver,' 1853; 'Cinderella' (now at South Kensington), 1854; 'A Runaway Knock,' 1855; 'A Fairy Ring' (a commission from Mr. Henry Miller of Preston, and one of the artist's most successful efforts in this line), 1856; 'The Merry Wives of Windsor,' 1857, are some of the others, all exhibited at the Academy or the British Institution. But his *magnum opus* in one sense, for it measures 7 feet 8 inches high by 13 feet 3 inches wide, is the huge cartoon crowded with groups and figures which he produced in 1862, with the title of the 'Worship of Bacchus; or, the Drinking Customs of Society.' This, a work of inexhaustible detail and invention, though, as he himself calls it, rather a map than a picture, was intended to be his formal and final protest against intemperance. The original oil painting is in the National Gallery, having been presented to the nation by a committee of subscribers in 1869. An engraving of the picture, all the outlines of the figures being etched by Cruikshank himself, was issued. In 1863 it was exhibited, with some other specimens of his work, in Wellington Street, Strand, and Thackeray wrote kindly of it in the 'Times.' But though it made the pilgrimage to Windsor for her majesty's inspection, and afterwards the tour of the provinces, the old artist's vogue was gone. Three years of his life had been consumed in this effort, and yet, with all the championship of enthusiastic friends, his gains, from the painting and engraving, amounted to no more than 2,053*l.* 7*s.* 6*d.* One result of his exhibition, however, was the assembling of those etchings and sketches in water-colour and oil which constitute the collection ultimately purchased by the Westminster Aquarium. The catalogue to this contains some useful biographical and explanatory notes by the artist himself; and it may be added, he also drew up, in his most characteristic style, a pamphlet or lecture describing his great temperance cartoon.

In person Cruikshank was a broad-chested, well-built man, rather below the middle height, with a high forehead, blue-grey eyes, a hook nose and a pair of fierce-looking whiskers of a decidedly original pattern. In his younger days he had been an adept at boxing and other manly sports; he was an effective volunteer (being ultimately lieutenant-colonel of the Havelocks, or 48th Middlesex Rifle Volunteers), and he preserved his energy and vitality almost to the last years of his life. Even at eighty he was as ready to dance a hornpipe as to sing his favourite ballad of 'Lord Bateman' 'in character' for the benefit of his friends, and he never tired of dilating upon the advantages of water drinking. Now he would recount how in his green old age he had captured a burglar single-handed; now how he had remained fresh at the end of a long field day simply sustained by an orange. 'He was,' says one who knew him well, 'to sum up, a light-hearted, merry, and, albeit a teetotaler, an essentially "jolly" old gentleman, full physically of humorous action and impulsive gesticulation, imitatively illustrating the anecdotes he related; somewhat dogged in assertion and combative in argument; strong rooted as the oldest of old oaks in old true British prejudices . . . but in every word and deed a God-fearing, queen-honouring, truth-loving, honest man.'

In his long life many portraits of him were taken. One of the best known of these is the sketch by Maclise in 'Fraser's Magazine' for August 1833, in which he is shown as a young man seated in a tap-room on a beer barrel, and using the crown of his hat as the desk for some rapid sketch. He often introduced himself in his own designs, e.g. in 'Sketches by Boz,' where he and Dickens figure as stewards at a public dinner. In the 'Triumph of Cupid,' 1845, which forms the frontispiece of the 'Table Book,' he is the central figure, smoking meditatively before his fire with a pet spaniel on his knee. (Smoking, it may be added in parenthesis,

was one of the things that in later life he forswore with as much emphasis as he forswore drinking, although he had been a smoker of forty years' standing.) There is a portrait of him after Frank Stone in the 'Omnibus,' 1841, engraved by C. E. Wagstaff. It is needless to particularise any other likeness save the one in coloured chalks by his friend Mill, which is said to have been his own favourite. His bust by Behnes is included in the Westminster collection.

To characterise briefly the work of so productive and indefatigable a worker as Cruikshank is by no means easy. As a caricaturist he was the legitimate successor of Rowlandson and Gillray; but both the broad grin of the one and the satiric ferocity of the other were mitigated in their pupil by a more genial spirit of fun and an altered environment. In his more serious designs he never, to the day of his death, lost the indications of his lack of early academic training, although even as a man of sixty he was to be seen patiently drawing from the antique at Burlington House. His horses to the last were unendurable; his wasp-waisted women have been not inaptly compared to hour-glasses; and most of his figures suffer from that defect which Shakespeare made a beauty in Rosalind; they have 'two pitch-balls stuck in their faces for eyes.' That he was 'cockney' and even 'vulgar' at times is more the fault of his age than his talent, as any one may see who will take the trouble to consult the popular literature of fifty years ago when he was in his prime. But all these are trifling drawbacks contrasted with his unflagging energy, his inexhaustible fertility of invention, his wonderful gift of characterisation, and his ever-watchful sense of the droll, the fantastic, and the grotesque. On a far lower level than Hogarth, who was a moralist like himself, he sometimes comes near to him in tragic intensity. Many of his etchings are masterpieces of grouping (he managed crowds as well as Rowlandson, or the painter of the 'March to Finchley'), and of skilful light and shade. His illustrations for books have always this advantage, that they are honest and generally effective attempts to elucidate the text, not nowadays an ever-present ambition to the popular artist; but, like many other original designers, he is at his best when he freely follows his own conceptions. Humorous art underwent considerable alterations during his long life, and the breach is wide between his immediate forerunners and the modern Caldecotts and du Mauriers. Yet, in his own line, Cruikshank fills the greater part of the gap almost without a rival, and the comic gallery of the first fifty years of the nineteenth century would be poorer for his absence.

[It is obvious that a complete enumeration of Cruikshank's productions would far exceed the limits of an ordinary article for these pages. Pending the appearance of Mr. E. Truman's promised Cruikshank Dictionary and Dr. B. W. Richardson's long-expected Memoir, further particulars will be found in G. W. Reid's Descriptive Catalogue of the Works of G. C., 3 vols. 1871; and the already mentioned Royal Aquarium Catalogue, 1877. Jerrold's Life of G. C., 2nd edition, 1883; and Bates's G. C., 1878, 2nd and revised edition, with copious Bibliographical Appendix, 1879, should also be consulted. One of the most genial and appreciative of the earlier criticisms is by Thackeray, Westminster Review, August 1840, recently reprinted as a pamphlet. Among other authorities are Charles Kent's G. C., Illustrated Review, January 1872 (a sketch which had the honour of being approved by the artist himself); Walter Hamilton's G. C., 1878; art. by F. Wedmore, Temple Bar, April 1878; G. A. Sala's Life Memory, Gent. Mag. May 1878; art. in Scribner's Monthly, now the Century, June 1878; Bookseller, 2 March and 3 April 1878; Notes and Queries, 25 Oct. and 8 Nov. 1884. Palgrave's and Rossetti's Essays; Hamerton's Etching and Etchers, 1868, 2nd edition 1876; Buss's English Graphic Satire, 1874; Paget's Paradoxes and Puzzles, 1874; Everitt's English Caricaturists, 1886, also treat the subject at more or less length. Several of Cruikshank's books have been republished by Messrs. George Bell & Son, e.g. The Omnibus, The Table Book, The Irish Rebellion, The Fairy Library, and Lord Bateman. Under the title of Old Miscellany Days, Mr. Bentley reissued in 1886 many of the plates to the Miscellany; in 1870 Mr. Hotten republished Life in London, with lithograph facsimiles; Mornings at Bow Street has been reprinted with a preface by Mr. Sala; and Grimm's Hausmärchen with a preface by John Ruskin (Chatto & Windus). There is a good collection of Cruikshank's works in the British Museum print room, another at the Royal Aquarium, Westminster, and a third, including 3,481 drawings and etchings, was presented in 1884 to the South Kensington Museum by the artist's widow. Mrs. Cruikshank also gave the same institution the original water-colour sketch for the 'Worship of Bacchus,' inscribed 'Designed and drawn by George Cruikshank, Teetotaler, 1860.'] A. D.

CRUIKSHANK, ISAAC (1756?–1811?), caricaturist and water-colour painter, born about 1756, was the son of a lowlander, who at one time held an appointment in the custom-house at Leith, and after the disasters of the '45 took to art as a profession. Left an orphan at an early age Cruikshank also became an artist, earning a precarious subsistence as a book illustrator, water-colour painter, and political caricatu-

rist of the Gillray and Rowlandson type. Two examples of his water-colours, 'The Lost Child' and 'The Child Found,' are included in the William Smith gift to the South Kensington Museum, and he appears to have exhibited at the Royal Academy in 1789–90 and 1792. In 1791 his signature as designer is affixed to 'Mrs. Thrale's Breakfast Table,' the frontispiece to a book entitled 'Witticisms and Jests of Dr. Samuel Johnson.' One of the earliest of his political squibs, according to Wright (*History of Caricature and Grotesque*, 1865, p. 488), is entitled 'A Republican Belle,' and dated 10 March 1794. Many of his subsequent plates, e.g. 'The Royal Extinguisher' (Pitt putting out the flames of sedition), 1795; 'Billy's Raree Show,' 1797; 'The Watchman of the State,' 1797; 'The British Menagerie,' 1798; 'John Bull troubled with the Blue Devils' (taxes), 1799; and 'A Flight across the Herring Pond' (Irish fugitive patriots descending upon England), 1800, had a vogue hardly inferior to that of Gillray. Others of his designs, such as the well-known 'The Rage; or, Shepherds, I have lost my Waist,' 1794, were purely social, or dealt with the enormities of fashion. His latest political effort is dated 19 April 1810, and is entitled 'The Last Grand Ministerial Expedition.' It relates to the riot on the arrest of Sir Francis Burdett for a libellous letter in Cobbett's 'Register,' and 'shows,' says Mr. Wright, 'that Cruikshank was at this time caricaturing on the radical side in politics.' He also did numerous illustrations and humorous designs for Laurie & Whittle of 53 Fleet Street, and etched many lottery tickets. Soon after he settled in London he married a Miss Mary Macnaughten, who came of a Perth family. Beyond the fact that he was a volunteer, and the father of George and Isaac Robert Cruikshank [q. v.], little more is known of him. His death, which was accelerated by habits of intemperance, is supposed to have taken place in 1810 or 1811.

[Jerrold's Life of George Cruikshank, 2nd edit. 1883; Redgrave; Wright's Hist. of Caricature and Grotesque in Literature and Art, 1865.]

A. D.

CRUIKSHANK, ISAAC ROBERT, or **ROBERT** (1789–1856), caricaturist and miniature-painter, eldest son of Isaac Cruikshank [q. v.], was born in Duke Street, Bloomsbury, on 27 Sept. 1789. After some elementary education, followed by a brief practice of art under his father, he went to sea as a midshipman in the East India Company's ship Perseverance. Returning from his first voyage, he was left behind at St. Helena by an accident, and made his way home in a whaler, to the astonishment of his relatives, who had believed him dead. He found that his younger brother George had made considerable progress as an artist during his absence, and he seems to have relinquished seafaring to follow in his steps. When his father died he kept on the house in Dorset Street, Salisbury Square, to which the family had moved from Duke Street, and occupied himself, not unsuccessfully, in miniature and portrait painting. In his earlier days he made, among other theatrical studies, many sketches of Edmund Kean, with whom he and his brother had formed an intimacy which continued long after the actor had ceased to be obscure. At his marriage the Cruikshank family migrated to King Street, Holborn, where he had the good fortune to succeed in obtaining (through the keyhole) a sitting, or sittings, from old Mrs. Garrick, then in her ninetieth year, and visiting one of his mother's lodgers. From King Street he passed to more fashionable quarters in St. James's Place, St. James's Street, still chiefly occupying himself as a miniature-painter, but occasionally varying his work with the caricatures and comic sketches affected by his junior. By-and-by he devoted himself almost exclusively to humorous art. One of the earliest known of his efforts in this way is an etching, after the design of an amateur, of the Princess Charlotte in a fit of rebellion at the paternal tyranny which sought to interrupt her intercourse with her unhappy mother. It is dated April 1816, when he was six-and-twenty, and is entitled 'The Mother's Girl Plucking a Crow, or German Flesh and English Spirit.' His most fertile field, however, seems to have lain in endless graphic satire of the fantastic exquisites of his day, the laced and padded and trussed and top-booted monstrosities that English eccentricity had elaborated from French post-revolutionary extravagance. Dandies *en chemisette*, dandies tight-lacing, dandies at tea, dandies on the hobby-horses which anticipated the modern bicycle; these alternated under his pencil with sketches of the regent and the injured Caroline, records of popular scandals, such as the *liaison* of Colonel Berkeley with Maria Foote the actress, and portraits of characters as diverse as Madame Catalani, the singer, and Seurat, the 'living skeleton.' One of the best of his purely political efforts was prompted by the French intervention in Spain of 1823. It represents John Bull flourishing in an attitude of strict neutrality—a neutrality enforced by his confinement in the stocks and fetters of a national debt and overwhelming war taxes.

By 1820 Robert Cruikshank had an ac-

knowledged reputation as a caricaturist; but after 1825 his activity in this direction seems to have declined in favour of book illustration. It would be impossible to enumerate his performances in this way, but much detailed information upon the subject is to be found in Bates's 'George Cruikshank,' 1879, and Everitt's 'English Caricaturists,' 1886. 'Lessons of Thrift,' 1820, Hibbert's 'Tales of the Cordelier Metamorphosed,' 1821, Westmacott's 'Points of Misery' (a pendant to his brother's 'Points of Humour'), 1823, 'Don Quixote,' 1824, Westmacott's 'English Spy,' 1825, 'Facetiæ; or, Cruikshank's Comic Album,' are some of the books to which he furnished embellishments. At times he worked in collaboration with his brother George. Nightingale's 'Memoirs of Queen Caroline,' 1820, 'Life in London,' 1821, 'London Characters,' 1827, the 'Universal Songster; or, Museum of Mirth,' 1828, are among the works in this category; and he also joined with Robert Seymour in the illustrations to the 'Odd Volume; or, Book of Variety;' with R. W. Buss and Kenny Meadows; and, in Daniel's 'Merrie England in the Olden Time,' 1841, even with Leech. Perhaps the 'Life in London,' or, to quote the title more at length, 'The Day and Night Scenes of Jerry Hawthorn, Esq., and his elegant friend Corinthian Tom, accompanied by Bob Logic, the Oxonian, in their Rambles and Sprees through the Metropolis,' 1821, is the most notable of the foregoing list—at all events, if popularity is to be the test of merit. The greater part of the illustrations—two-thirds, it is said—were by Robert Cruikshank; and his son (according to Blanchard Jerrold, *Life of George Cruikshank*, 1883, pp. 82–3) claimed the original idea for his father, who, he says, 'conceived the notion, and planned the designs, while showing a brother-in-law, just returned from China, some of the "life" which was going on in London at the time. He designed the characters of Tom, Jerry, and Logic, from himself, his brother-in-law, and Pierce Egan, keeping to the likenesses of each model.' Pierce Egan, here mentioned, was the editor of 'Boxiana,' and the purveyor of much of the 'fast' and sporting literature of the time. He supplied the text, which was 'dedicated to His Most Gracious Majesty George the Fourth,' not, it is reported, an unfamiliar assistant at some of the saturnalia in which Tom and Jerry took part. The success of 'Life in London' was remarkable, and wholly unexpected by its publishers, Messrs. Sherwood, Neely, & Jones. Its characters became as popular as those of the 'Beggar's Opera,' and Tom and Jerry, Dusty Bob and Corinthian Kate, were transferred to handkerchiefs and teatrays as freely as Macheath and Polly had been to fanmounts and snuffboxes. It was several times successfully dramatised; and it seems, like Gay's 'Newgate Pastoral,' to have been more reasonably, but quite as ineffectually, assailed by contemporary moralists. Some years later Egan and Cruikshank endeavoured to revive the interest in the three heroes of 'Life in London' by a sequel entitled 'The Finish to the Adventures of Tom, Jerry, and Logic in their Pursuits through Life in and out of London,' 1828; but the effort, the initiation of which was wholly due to the artist, was not attended with any special success. Between the appearance of the 'Life' and its sequel Cruikshank had been employed upon another book purporting to give pictures of life, which is really more important. This was the 'English Spy' (1825) of Charles Molloy Westmacott, a book which contains many curious representations of society in the metropolis and other fashionable centres, and, reproducing many well-known characters, ranges easily from Brighton and Carlton House to Billingsgate and the Argyle Rooms. Rowlandson did one of the illustrations; but the other seventy-one are by Cruikshank, to whom Westmacott, masquerading himself as 'Bernard Blackmantle,' gave the *nom de guerre* of 'Robert Transit.' Among other books on which Cruikshank was engaged are 'Doings in London,' 1828, with illustrations on wood engraved by Bonner; 'Crithannah's Original Fables,' 1834; 'Colburn's Kalendar of Amusements,' 1840; and 'The Orphan' (a translation of the 'Mathilde' of Eugène Sue). He died on 13 March 1856, in his sixty-seventh year. It is possible that his reputation may have suffered to some extent from the superior popularity of his brother George. But it is certain that with many happy qualities as a draughtsman and pictorial satirist, he had neither the individuality, the fancy, nor the originality of his junior. As a man he was a pleasant and lively companion, but too easily seduced by the pleasures of the table. It is further recorded that he was an exceedingly skilful archer.

[Everitt's English Caricaturists, 1886, pp. 89–124; Jerrold's Life of George Cruikshank, 2nd edit. 1883; Redgrave; Bates's George Cruikshank, 2nd edit. 1879, pp. 57–69.] A. D.

CRUIKSHANK, WILLIAM CUMBERLAND (1745–1800), anatomist, was born in Edinburgh in 1745, his father having been an excise officer. He was educated at Edinburgh and Glasgow universities, and graduated M.A. at the latter in 1767. Besides

pursuing the divinity course he studied French and Italian so successfully as to be able to teach those languages to fellow-students, and he became tutor in several families of distinction. The acquaintance of two medical men, Moore and Montgomery, led Cruikshank to discard theology and become Moore's medical pupil; and when Dr. William Hunter had separated from Hewson in 1770 and wrote to Glasgow for another assistant, Cruikshank was nominated by the college through Moore's influence. Arriving in London in 1771, Cruikshank applied himself with great industry to anatomy, and soon gave demonstrations and occasionally supplied Hunter's place at lecture. Later, Dr. Hunter admitted him to partnership in the Windmill Street school, and he continued it after his death in 1783, in conjunction with Dr. Matthew Baillie [q. v.], Hunter's nephew. Cruikshank, however, gave way to intemperance, which shortened his life. He died of apoplexy on 27 June 1800, aged 55.

Cruikshank's chief title to remembrance, in addition to his success as an anatomical teacher, is his original work on the absorbent system. The results of his researches, which had been carried on in conjunction with William Hunter, are published in a quarto volume, 'The Anatomy of the Absorbing Vessels of the Human Body,' London, 1786. In it he embodied what he had taught for ten years before, having traced the lymphatic vessels extensively through the human body as well as in numerous animals. He had a considerable practice as a surgeon, but was not a successful operator owing to his nervousness. He attended Dr. Johnson in his last illness, and was termed by him, in allusion to his benevolent disposition, 'a sweet-blooded man.' When Cruikshank was lancing the dying man's legs to reduce his dropsy, Johnson called out to him, 'I want life, and you are afraid of giving me pain—deeper, deeper.' Often a bright companion of literary men, Cruikshank was held back by morbid susceptibility, and cannot be said to have done himself full justice. He received an honorary M.D. from Glasgow, and became F.R.S. in 1797. His eldest daughter married Leigh Thomas, afterwards president of the Royal College of Surgeons.

Besides his chief work, which reached a second edition in 1790, and was translated into French, German, and Italian, Cruikshank wrote comparatively little. Several communications on yellow fever and on chemical and other subjects have been erroneously attributed to him. Two important papers by him are in the 'Phil. Trans.,' viz. 'Experiments on the Nerves, particularly on their reproduction and on the spinal marrow of living animals,' lxxxv. 1794, p. 177; and 'Experiments in which, on the third day after impregnation, the ova of Rabbits were found in the Fallopian Tubes,' &c., lxxxvii. 1797, p. 197. Other tractates were: 'Remarks on the Absorption of Calomel from the Internal Surface of the Mouth,' at first published as a long letter in a pamphlet by Peter Clare, surgeon [q. v.], in 1778, and afterwards separately; and 'Experiments upon the Insensible Perspiration of the Human Body, showing its affinity to respiration,' at first included in the former letter, but reprinted in 1795. These experiments proved that carbonic acid is given off by the skin as well as the lungs. The Royal Medical and Chirurgical Society of London possesses a quarto manuscript entitled 'Anatomical Lectures,' by W. Cruikshank and M. Baillie, dated 1787.

[Gent. Mag. lxx. (1800), pt. ii. pp. 694, 792; Leigh Thomas's Hunterian Oration, 1827; Pettigrew's Medical Portrait Gallery, 1840, vol. iii.]
G. T. B.

CRUISE, WILLIAM (*d.* 1824), legal writer, second son of Patrick Cruise of Rahue or Rathugh, Westmeath, was admitted on 5 Nov. 1773 a member of Lincoln's Inn. Being a Roman catholic, and thus disabled by the statute 7 and 8 William III, c. 24, from practising at the bar, he took out a license to practise as a conveyancer, and acquired a considerable reputation. In 1783 he published 'An Essay on the Nature and Operation of Fines and Recoveries,' London, 8vo. The plan of this work, dealing with an intricate subject then of great importance, was suggested by Fearne's classic treatise on 'Contingent Remainders.' A second edition was published in 1785, and a third in 1794. Meanwhile the act for the relief of Roman catholics of 1791 (31 Geo. III, c. 32) had opened the bar to him. His call took place in the autumn of 1791 at Lincoln's Inn. His practice, however, seems to have remained wholly conveyancing. He does not appear to have married, and seems to have led a rather recluse life. In 1823 he retired from the profession, and took up his quarters at the Albany, Piccadilly, London, where he died on 5 Jan. 1824. Besides the treatise on fines and recoveries already mentioned, he published the following works: 1. 'An Essay on Uses,' London, 1795, 8vo. 2. 'A Digest of the Laws of England respecting Real Property,' London, 1804, 7 vols. 8vo; a work of considerable learning, which passed through three editions in his lifetime, the last appearing in 1812. It was reprinted, with corrections and additions by Henry Hopley White of the Middle Temple, barrister-at-law, in 1834, London, 7 vols. 8vo.

A fifth edition by Simon Greenleaf, LL.D., Royall professor of law in Harvard University, appeared at Boston in 1849–50, 3 vols. 8vo. 3. 'Principles of Conveyancing,' London, 1808, 6 vols. 8vo. 4. 'The Origin and Nature of Dignities or Titles of Honour,' London, 1810, 8vo; second edition 1823, roy. 8vo. Cruise does not rank as an authority, but his works bear a high character for accuracy, and are still occasionally consulted by the practitioner.

[Lincoln's Inn Register; Brit. Mus. Cat.]
J. M. R.

CRULL, JODOCUS, M.D. (*d.* 1713?), miscellaneous writer, was a native of Hamburg, who, applying himself to medicine, took the degree of M.D. at Leyden in 1679 (inaugural essay, 'Disputatio exhibens medicamenti veterum universalis, recentiorumque particularum verum in medicina usum,' 4to, Leyden, 1679). He afterwards settled in London, was created M.D. of Cambridge by royal mandate on 7 Aug. 1681, and admitted a licentiate of the College of Physicians on 22 Dec. 1692. He had been elected a fellow of the Royal Society on 23 and admitted on 30 Nov. 1681, but from inability to pay the fees his name was omitted from the annual lists. He seems to have met with small success in his profession, and subsisted principally by translating and compiling for the booksellers. Among the Sloane MSS. (No. 4041, f. 288) is a letter from Crull entreating Sir Hans's vote at the coming election of a navy physician. His name appears on the college list for 1713, but not on that for 1715; it is therefore probable that his death occurred in the first-named year. From the same authority we find that he resided out of London, 'country' being appended to his name in the lists. Most of his books were published anonymously, or with his initials only. Of his translations may be mentioned: 1. Dellon's 'Voyage to the East Indies,' 8vo, London, 1698. 2. Pufendorf's 'Of the Nature and Qualification of Religion, in reference to Civil Society,' 8vo, London, 1698. 3. Pufendorf's 'Introduction to the History of the Principal Kingdoms and States of Europe,' 8vo, London, 1699 (other editions in 1702, 1706, and 1719). 4. 'The Present Condition of the Muscovite Empire, . . . in two letters, . . . with the Life of the present Emperour of China, by Father J. Bouvet,' 8vo, London. 1699. Crull's other publications are: 1. 'The Antient and present State of Muscovy, containing an account of all the Nations and Territories under the Jurisdiction of the present Czar, . . . with sculptures,' 2 vols. 8vo, London, 1698. 2. 'Memoirs of Denmark, containing the Life and Reign of the late K. of Denmark, Norway, &c., Christian V, together with an account of the rise and progress of those differences now on foot, betwixt the two Houses of Denmark and Holstein Gottorp,' 8vo, London, 1700. 3. 'The Antiquities of St. Peter's, or the Abbey Church of Westminster, . . . with draughts of the tombs,' 8vo, London, 1711. This last wretched compilation has on the title-page 'by J. C., M.D., Fellow of the Royal Society.' A reissue appeared in 1713, with a new title-page, but having no reference to Crull as the author. A so-called 'second edition' was published in 1715 (which was merely a second reissue), a third edition in 1722, in 2 vols., and a fourth in 1741 and 1742.

[Schroeder's Lexikon der hamburgischen Schriftsteller, i. 608; Munk's Coll. of Phys. (1878), i. 497; Notes and Queries, 6th ser. iii. 231; Lists of Royal Society and of Coll. of Phys. in Brit. Mus.; Cat. of Printed Books, Brit. Mus.]
G. G.

CRUMLEHOLME. [See CROMLEHOLME.]

CRUMLUM. [See CROMLEHOLME.]

CRUMP, HENRY (*fl.* 1382), theologian, was an Irishman by birth (*Fasciculi Zizaniorum*, pp. 343, 350). He entered the Cistercian order in the monastery of Balkynglas (*ib.* Bodl. MS. *e* Mus. 86, fol. 85 *b*, misprinted in Shirley's edition, p. 351, 'Bawynglas'), that is, Baltinglass in the county Wicklow, but afterwards removed to Oxford, where he apparently became a fellow of one of the colleges (WYCLIFFE, *De Civili Dominio*, ii. 1, *Vienna MS.* 1340, fol. 153 *a*, col. 1), according to Anthony à Wood (*Hist. and Antiq. of the Univ. of Oxford*, i. 498) of University College. He made himself conspicuous by a sermon which he preached before the university in St. Mary's Church, and in which he opposed Wycliffe's views relative to the subjection of the clergy and of church property to secular control (WYCLIFFE, *MS.*, l. c., fol. 154 *b*, col. 1). The date of this sermon is not known; but Wycliffe's rejoinder, which is contained in the first four chapters of his unpublished second book, 'De Civili Dominio,' was written before 1377, and in all probability later than 1371 (compare Shirley's introduction to the *Fasciculi Zizaniorum*, p. xxi, note 2). Crump next appears in 1381, having proceeded in the interval to the degree of doctor of divinity, in connection with the official condemnation of Wycliffe's doctrine of the sacrament pronounced by William of Berton [q. v.], the chancellor of the university. He

was one of the twelve doctors who subscribed their names to the condemnation (*ib.* p. 113). By the following year, however, a change had come over university politics; and the new chancellor, Robert Rygge, as well as the two proctors, were disposed to favour Wycliffe. Repyngdon, a notorious Wycliffite, was appointed to preach before the university on Corpus Christi day, which in 1382 fell on June 5; and Archbishop Courtenay, as a sort of counter-demonstration, sent down a friar to publish the condemnation of Wycliffe's opinions, which had just been decreed by the provincial council held at the Blackfriars in London on 21 May, and to forbid any preaching of dangerous doctrines at Oxford. The chancellor, after at first refusing to publish the mandate, was soon brought to submission; he went to London and actually signed the decrees of the second congregation of the council in company with Crump, on 12 June (*ib.* pp. 288, 289). But he had hardly returned to Oxford before he showed his real inclination. He summoned Crump, who had raised an uproar through speaking of the Wycliffites by what was seemingly the opprobrious name of Lollards, and publicly suspended him from his academical 'acts' in St. Mary's Church. Crump forthwith went to London, laid his complaint before the archbishop and the king's council, and obtained the issue, on 14 July, of a royal writ commanding the chancellor and proctors to restore him to his position. Whether this was carried into effect or not we are ignorant. Crump appears soon afterwards to have returned to Ireland, where the next thing we read of him is that he, of all men, was accused of heresy before William Andrew, bishop of Meath, and condemned, 18 March 1384–5. It seems that Crump had joined in the old controversy of the regular orders against the friars; and seven of the eight heresies alleged against him concern the point as to whether friars were empowered to receive confessions from parishioners independently of the parochial clergy; which right Crump denied. His eighth heresy, 'quod corpus Christi in altaris sacramento est solum speculum ad corpus Christi in cœlo,' appears to imply that he had learned something from his old opponent Wycliffe. The bishop of Meath who condemned him, it may be noticed, was a Dominican (Cotton, *Fasti Ecclesiæ Hibernicæ*, iii. 113); whereas it is likely enough that Crump was really, as he professed (see the *Fasciculi Zizaniorum*, p. 355), only carrying on the controversy which had been waged a quarter of a century earlier against the mendicant orders by Richard Fitz-Ralph, archbishop of Armagh. In spite of his condemnation Crump, who went back again to Oxford, maintained his ground. The sentence against him was communicated to the officers of the university, but no action was taken upon it. At length the character of his opinions once more gave offence. They were brought before the notice of the king's council early in 1392, and a brief was issued 20 March 1391–2 (misdated by Shirley, *ib.* p. 359), directing his suspension from all scholastic acts in the university until he should clear himself in person before the council of the charges brought against him. On 28 May 1392 the council sat at Stamford in Lincolnshire, under the presidency of Archbishop Courtenay, and Crump was compelled to abjure. It is remarked by the Carmelite, John Langton, who was present and who has preserved an account of the proceedings (*ib.* pp. 343 et seq.), that Crump's previous condemnation by the bishop of Meath was discovered by accident at Oxford on 11 June, just after his appearance at Stamford, where the production of the document would have been very serviceable.

According to Bale (*Scriptt. Brit. Cat.* xiv. 98, pt. ii. 246), Crump wrote a treatise 'Contra religiosos mendicantes,' and 'Responsiones contra obiecta,' as well as the usual 'Determinationes scholasticæ.' John Twyne (*De rebus Albionicis, Britannicis, atque Anglicis*, lib. ii. 156, London, 1590) also cites a work by him, 'De Fundatione Monasteriorum in Anglia' (cf. Ware, *De Scriptoribus Hiberniæ*, pp. 73 et seq., Dublin, 1639). But none of these works is known to be extant.

[Fasciculi Zizaniorum, pp. 311–17, 343–59, ed. W. W. Shirley, Rolls Series, 1858.]

R. L. P.

CRUMPE, SAMUEL (1766–1796), Irish physician, was born in 1766. He resided in the city of Limerick, and possessed high literary and professional talents. The university of Edinburgh conferred on him the degree of M.D., as recorded in this entry: '1788. Samuel Crumpe, Hibernus. De vitiis quibus humores corrumpi dicuntur, eorumque remediis.' By the publication of 'An Inquiry into the Nature and Properties of Opium,' London, 1793, and of 'An Essay on the best Means of providing Employment for the People of Ireland,' Dublin, 1793 (2nd ed. 1795), he gained no small celebrity; the latter work being honoured with a prize medal by the Royal Irish Academy and his admission as a member. The volume has justly been pronounced to be a really valuable publication. The principles which pervade it are sound; and those parts of it which have special reference to Ireland are distinguished by the absence of prejudice, and by their practical good sense.

It is, in fact, a work which could not have failed to establish his reputation as a sensible and kind-hearted man, a true patriot, and a zealous philanthropist. German translations of both his works have been published. He died at Limerick 27 Jan. 1796, in his thirtieth year.

[Gent. Mag. (1796), lxvi. pt. i. 255; Biographie Universelle, x. 318; Watt's Bibl. Brit.; List of M.D.'s of Edinburgh University; Webb's Compendium of Irish Biography.] B. H. B.

CRUSIUS, LEWIS (1701–1775), biographer, was a member of St. John's College, Cambridge, and took the degree of M.A. in that university *per literas regias* in 1737. He was elected head-master of the Charterhouse School, London, in 1748; collated to a prebend in Worcester Cathedral 20 Dec. 1751; and elected a fellow of the Royal Society 7 March 1754. It is stated that he afterwards took the degree of D.D. He was admitted rector of Stoke Prior in 1754, and of St. John's, Bedwardine, Worcester, 28 May 1764. He also became prebendary of Brecknock, and rector of Shobdon, Herefordshire. He resigned his mastership in 1769, and, dying on 23 May 1775, was interred under the piazza of the Charterhouse chapel.

He wrote 'The Lives of the Roman Poets. Containing a critical and historical account of them and their writings, with large quotations of their most celebrated passages. Together with an introduction concerning the origin and progress of Poetry in general; and an Essay on Dramatick Poetry in particular,' 2 vols. London, 1733, 12mo; third edit. 2 vols. London, 1753, 12mo. A German translation by C. H. Schmid appeared in 2 vols. at Halle, 1777, 8vo.

[Cole's Athenæ Cantab. C. i. 58 *b*; Cantabrigienses Graduati (1787), 105; Le Neve's Fasti (Hardy), iii. 80; Chambers's Biog. Illustrations of Worcestershire, 362, 597; Malcolm's Londinium Redivivum, i. 422, 427, 428; Annual Register, xviii. 209; Thomson's Royal Society, Append. p. 47.] T. C.

CRUSO, JOHN, LL.D. (*d.* 1681), civilian, was matriculated at Cambridge as a sizar of Caius College 5 July 1632, proceeded B.A. in 1635–6, was elected a fellow of his college, and commenced M.A. in 1639. He was incorporated in the latter degree at Oxford 21 May 1643, having lost his fellowship at Cambridge on account of his loyalty. He was created LL.D. in 1652, and admitted a member of the College of Advocates, Doctors' Commons, 12 Nov. 1652 (Coote, *English Civilians*, p. 84). He was chancellor of the diocese of St. David's. He died in 1681.

His works are: 1. 'Military Instructions for the Cavalry according to the Modern Warres,' Cambridge, 1632, fol. 2. 'The Arte of Warre, or Militarie Discourses,' translated from the French of Du Praissac, Cambridge, 1639, 8vo. 3. 'The compleat Captain, or an abridgement of Cesar's Wars, with observations upon them,' translated from the French of the Duke de Rohan, Cambridge, 1640, 8vo. 4. 'Castrametation, or the measuring out of the Quarters for the encamping of an Army,' London, 1642, 4to. 5. 'The Order of Military Watches,' London, 1642, 4to. 6. 'Euribates,' 1660? a manuscript drama, preserved in the library of Emmanuel College, Cambridge.

[Addit. MS. 5865, f. 59; Wood's Fasti Oxon. (Bliss), ii. 59; Notes and Queries, 3rd series, viii. 391, 509, ix. 108.] T. C.

CRUSO, TIMOTHY (1656?–1697), presbyterian minister, was probably born about the middle of 1656. His family resided at Newington Green, Middlesex; he had a brother, Nathaniel. He studied for the ministry in the Newington Green Academy, under Charles Morton, ejected from Blisland, Cornwall, who left England in 1685, and afterwards became vice-president of Harvard University. While at this academy Cruso had as a fellow-student Daniel Defoe, who immortalised his surname by the 'Adventures' published in 1719. After leaving Morton, Cruso graduated M.A. in one of the Scotch universities (not Edinburgh). When a lad of eighteen, designed for the ministry, he was impressed by the dying counsels of Oliver Bowles, B.D. (*d.* 5 Sept. 1674), who advised him never to trouble his hearers 'with useless or contending notions, but rather preach all in practicals.' He settled in London (before 1688) at Crutched Friars, as pastor of a congregation which from the formation of the presbyterian fund in 1690 was connected with its board. Having a good voice and graceful manner, in addition to a sound judgment, he soon acquired distinction as a preacher, and secured a large auditory. In 1695 Francis Fuller [q. v.] was his assistant at Crutched Friars. Cruso held aloof from the doctrinal disputes which broke the harmony of the 'happy union' between the presbyterians and independents in the first year of its existence (1691), and which led to the removal of Daniel Williams, D.D. (in 1694), and the withdrawal of other presbyterian lecturers, from the Pinners' Hall merchants' lectureship. Cruso was chosen to fill one of the vacancies. His own orthodoxy was solid and unimpeachable, but not restless. It has been hinted that he appreciated the pleasures of the table; if so, it was doubtless in an

honest way, like Calamy and other genial divines of the dissenting interest. But Matthew Mead, the independent, no lax judge, says of him: 'If I may use the phrase in fashion, he lived too fast, not as too many do who shorten their lives by their debaucheries and sinful excesses, but as a taper which wastes itself to give light to others.' He died on 26 Nov. 1697, aged 41. He was buried in Stepney churchyard. He was married, and had issue. The inscription on his portrait (drawn by T. Foster, and engraved by R. White) says, 'ætat. 40, 1697.' He had an agreeable countenance, but was of insignificant stature. By a majority of one vote his congregation chose as his successor Thomas Shepherd, afterwards independent minister at Bocking, Essex. The election was overruled, and William Harris, D.D., a presbyterian, was appointed. A split ensued, and the congregation dwindled till its extinction in 1777. An elegy to Cruso's memory was published in 1697, fol., by J. S. [? John Shower, his fellow-student], who complains of the 'barbarous verse' of others who had attempted the same theme. He published: 1. 'The Christian Lover,' 1690, 8vo. 2. 'The Blessedness of a Tender Conscience,' 1691, 8vo. 3. 'God the Guide to Youth,' 1695, 8vo. 4. 'Plea for Attendance at the Lord's Table,' 1696, 8vo. 5. 'Sermons at Pinners' Hall,' 1697 8vo, 1698 8vo, 1699 8vo (edited by Matthew Mead). Also funeral sermons for Mary Smith, 1688, 4to (anon.), and Henry Brownsword, 1688, 4to; five separate 4to sermons in 1689, all dealing more or less with the revolution of that year; and a sermon on 'An Early Victory over Satan,' 1693, 4to. Some of his publications, bearing only the initial of his christian name, are often catalogued under 'Thomas' Cruso. S. Palmer, of the 'Nonconformist's Memorial,' had the manuscripts of some of Cruso's Pinners' Hall lectures. His sermons on the rich man and Lazarus, 'preached at Pinners' Hall in 1690' (*sic*; but the true date is 1696), were reprinted Edin. 1798, 12mo, with preface by R. Culbertson of Leith.

[Funeral Sermon by Matthew Mead, 1698; Prot. Diss. Mag. 1799, p. 467; Theol. and Bib. Mag. 1804, p. 138 sq., 1805, p. 383 sq.; Walter Wilson's Dissenting Churches, 1808, i. 56 sq.; Brook's Lives of the Puritans, 1813, iii. 467; Bogue and Bennett's Hist. of Dissenters, 2nd ed., 1833, iii. 467; James's Hist. Litig. Presb. Chapels and Charities, 1867, p. 22; Jeremy's Presbyterian Fund, 1885, pp. 2, 114, 165; Notes and Queries, 2nd ser. x. 169, 3rd ser. ix. 108; Walter Wilson's manuscript account of Dissenting Academies, in Dr. Wilson's Library.] A. G.

CRUTTWELL, CLEMENT (1743–1808), author and compiler, commenced his career as a surgeon at Bath, where he published his 'Advice to Lying-in Women' in 1779. He soon afterwards took orders. He published Bishop Wilson's Bible and works, with a life, in 1785. He then began his 'Concordance of the Parallel Texts of Scripture,' which he printed in his own house, and on its completion his health was so broken down that he went to the baths of Saint-Amand for a cure. His 'Gazetteer of France' (1793) and 'Gazetteer of the Netherlands' (1794) were succeeded by his 'Universal Gazetteer' (1798), an enormous compilation, of which the entire edition was quickly sold out. He was engaged on a second edition of this great work, which was to contain thirty thousand fresh articles, when he died suddenly while on the way to his native town, at Froxfield in Wiltshire, in August 1808.

[Gent. Mag. September 1808.] H. M. S.

CRUTTWELL, RICHARD (1776–1846), writer on the currency, born in 1776, was educated at Exeter College, Oxford, and took the degree of B.C.L. on 13 June 1803. He was at one period chaplain of H.M.S. Trident, and secretary to Rear-admiral Sir Alexander J. Ball (*d.* 1809) [q. v.], and was perpetual curate of Holmfirth, in the parish of Kirkburton, Yorkshire. In 1822 he was presented by Lord Eldon to the rectory of Spexhall, Suffolk, and held it till his death, which took place in London on 12 Nov. 1846. Cruttwell persistently brought forward his views on the currency in numerous treatises and pamphlets. At one time he printed at his own cost and distributed hundreds of tracts; but his theories seem to have aroused little interest, and his publisher once received an unfranked note, saying: 'Sir Robert Peel requests that Mr. Tippell will discontinue sending him printed papers respecting the currency.' Cruttwell claims to have laboured for more than twenty years for the good of his country, and to have sacrificed for it health, friends, and comfort. In 'Reform without Revolution,' one of the latest of his writings, he urges the practical application of his principles to the relief of 'our suffering millions, manufacturing operatives in particular,' whose misfortunes arise 'from untaxed foreign competition, from overtaxed home competition, [and] from a viciously depraved money standard.' Cruttwell's publications are: 1. 'A Discourse . . . on occasion of the Death of Admiral Sir A. J. Ball,' London, 1809, 8vo. 2. 'A Treatise on the State of the Currency . . . being a full and free Exposition of the Erroneous Principles of Mr. Ricardo . . . Mr. Huskisson, Mr. Peel,' &c., London, 1825, 8vo. 3. 'Practical

Application of the Rev. Mr. Cruttwell's Plan for adjusting the Currency to the real gold value of all property,' 1826. 4. 'A Petition to his Majesty the King on the Currency,' &c., Halesworth, 1827, 8vo. 5. 'The System of Country Banking defended,' London, 1828, 8vo. 6. 'Catholic Emancipation not calculated to relieve the starving Peasantry of Ireland' [1828 ?]. 7. 'Lectures on the Currency' [Prospectus], Halesworth [1829], folio. 8. 'Salva Fide, a letter on the Currency and the necessity of a new Standard, as opposed to the ruinous principles of what is called Mr. Peel's Bill,' &c., London, 1830, 8vo. 9. 'Two Modes for Accounting for the Church being in Danger,' &c., Halesworth, 1837, 12mo. 10. 'Wellingtoniana; or how to "make" a Duke and how to "mar" a Duke,' &c., London, 1837. 11. 'Reform without Revolution: in a strict union between the Mercantile . . ., Monied, Agricultural, and Labouring Classes on the principle of a . . . Sound . . . Standard, &c., by One of No Party [R. C.],' London, 1839, 8vo. 12. 'The Touchstone of England . . . Excessive Taxation . . . proved . . . the true Cause of England's present Public Distress,' Halesworth, 1843, 12mo.

[Gent. Mag. 1847, new ser. xxvii. 100; Davy's Suffolk Collections, xciii. (Suffolk Authors) 375 = Brit. Mus. Addit. MS. 19169, f. 283; Catal. Oxford Grad.; Cruttwell's Reform without Revolution, &c.; Brit. Mus. Cat.] W. W.

CRYSTALL, THOMAS (*d.*1535), twenty-second abbot of the Cistercian monastery of Kinloss, near Forres in Moray, owes the preservation of the facts of his life to the history of that foundation having been written by John Ferrerius, a Piedmontese monk of literary ability brought by Robert Reid, the successor of Crystall and afterwards bishop of Orkney, from Paris to Kinloss in 1533.

Crystall was born in Culross in Perthshire, and educated in its monastery, a house of the Cistercians, where his talents, especially for music, attracted the attention of James Rait, the abbot, and his brother William, a skilled musician, who trained the young chorister. So great was the charm of his voice that Culross, Cupar, and Kinloss contested for its possession; but William Galbraith, abbot of Kinloss, obtained the prize by arrangement with his parents and the abbot of Culross, and he was admitted as a candidate or novice on the feast of Epiphany, 1487, and became monk in the following year. His diligence and learning gained him the favour both of Galbraith and William Culross, the next abbot, and Culross having become infirm procured the succession of Crystall to the abbacy, although still a junior monk, in 1499. He at once applied himself to the recovery of the property of the foundation, which had been much encroached on. His suits with the neighbouring town of Forres, the Earl of Moray, and the prior of Pluscarden for rights of fishing in the Findhorn, and those with John Cumin and the Earl of Huntly and his sister, Agnes Ogilvy, as to disputed boundaries, are similar to records of other monasteries. Crystall was eminently successful, and received on this account the gratitude of his brethren. The revenues of the abbey, which were more than doubled, enabled him to increase the members of the society from fourteen to twenty, and without diminution of their pay to improve their diet. He also restored the buildings of the abbey which had fallen into decay, as well as those at his own churches of Ellon and Avoch, and erected mills at Strathisla, another estate of Kinloss. His benefactions to the monastery and the church of Ellon of sacred ornaments and vestments brought from Flanders and France, his bells dedicated to St. Mary, St. Anne, and St. James, his altar, and his own tomb are described in somewhat tedious detail by Ferrerius. His care for the library is of interest; for, although the books presented by him were the ordinary copies of the Latin fathers and schoolmen, this was the nucleus of the library of the next abbot, Robert Reid, whose endowment was the first beginning of the university of Edinburgh and its library. Crystall declined further promotion either in his own order to the abbacies of Melrose and Dryburgh, which were offered to him, or to the bishopric of Ross, but more than once acted as visitor of his order, enforcing discipline with strictness, restoring the foundations of Deer and Culross which had fallen into disorder, and even removing an abbot of Melrose from his office. He was a patron of learning, though himself more occupied with business, and sent such of the monks as showed a turn for letters to the Black Friars of Aberdeen, where John Adamson, a Dominican, then taught. His charity to the poor and his own relatives was upon a scale worthy of a bishop. Attacked with dropsy, Crystall was attended by Hector Boece, the principal of the newly founded university at Aberdeen; but the case was beyond medical skill, and he died on 30 Dec. 1535, having before his death nominated Robert Reid as his successor. Ferrerius gives a list of the monks admitted during his tenure of office, and the places they held in the time of his successor. Crystall, like his successor Reid, is a specimen of the best class of monks, who if they had been more numerous might have saved the system

from some of the corruptions which led to its abolition.

[Ferrerii Historiæ Abbatorum Kynlos, Bannatyne Club, 1839; Records of the Monastery of Kinloss, edited by John Stuart, LL.D. 1873.]
Æ. M.

CUBBON, Sir MARK (1784–1861), commissioner of Mysore, belonged to an old family in the Isle of Man, and came to India as a cadet for the Madras infantry in 1800. He was appointed a lieutenant in the 15th Madras native infantry on 20 July 1801, and was promoted captain on 6 April 1816, soon after which he went on the staff as an assistant commissary-general. He served in this capacity in the Pindári war, and in 1822 he became deputy commissary-general for the Madras Presidency, and was promoted major on 23 Nov. 1823, and lieutenant-colonel on 22 April 1826. In 1831 the people of Mysore broke out into open rebellion against the Hindu Rájá, who had been placed upon the throne by Lord Wellesley after the death of Tippoo Sultán in 1799. The rebellion was suppressed, and a commission was appointed, consisting of Major-general Hawker, Messrs. W. Morison and John Macleod, and Lieutenant-colonel Cubbon, to report upon its causes. Their report showed such a state of gross misgovernment on the part of the rájá that Lord William Bentinck, the governor-general, decided to take over the direct administration of the kingdom, allowing the rájá a palace and an allowance of 1,000*l.* a year. A board of two commissioners, of which Cubbon, who was promoted colonel by brevet on 18 June 1831, was the junior, was then appointed to govern the kingdom; but the commissioners quarrelled, and June 1834 Cubbon was appointed sole commissioner of Mysore. This post he held for no less than twenty-seven years without intermission, during which, in the words of Mr. Rice (*Mysore and Coorg*, i. 304), 'the history of the province under his rule is that of a people made happy by release from serfdom, and of a ruined state restored to financial prosperity.' Cubbon was not a man of commanding genius, but he was a first-rate administrator, and though he ruled despotically with hardly the slightest control from the government of India, no complaint was ever preferred against him. His system was to rule through native agents, and to maintain in full vigour all native institutions, and his belief in the natives was fully repaid by their confidence in him. He simplified the revenue and judicial systems, encouraged the introduction of coffee planting, and maintained the Amrit Mahal, which had been established by Hyder Ali for the improvement of the breed of cattle. Cubbon, who was never married, was also famous for the profuseness of his hospitality at Bangalore, and for his almost fatherly kindness to his subordinate officers. He was made colonel of the 15th Madras native infantry in 1839, was promoted major-general in 1846, and lieutenant-general in 1852, was made a C.B. in 1856, on the special recommendation of Lord Dalhousie, and a K.C.B. in 1859. He always kept on particularly good terms with the rájá, and it was owing to the opposition of both the rájá and of Cubbon that the scheme to transfer the supervision of the government of Mysore from the supreme government to that of Madras in 1860 fell through. In February 1861 Cubbon resigned his post from ill-health, and prepared to return to England after an absence of sixty-one years. 'He left Mysore full of honours as well as full of years, and his memory is cherished with affection by the people over whom he ruled so long' (*ib.*) He, however, never reached England, for he died at Suez on his way home on 23 April 1861. The Cubbon Park at Bangalore is named after him, and there is also a fine equestrian statue of him in that city, which was one day found painted with the brahmanical marks upon his forehead, a circumstance which gave rise to an amusing poem, 'The Painting of the Statue,' in the 'Lays of Ind' by Alif Cheem.

[Higginbotham's Men whom India has known; Rice's Mysore and Coorg, 1877, passim; Dodwell and Miles's Indian Army List; East India Registers.]
H. M. S.

CUBITT, THOMAS (1788–1855), builder, a son of Jonathan Cubitt, who died in 1807, was born at Buxton, near Norwich, on 25 Feb. 1788. In early life he worked as a journeyman carpenter, and with a view to improve his circumstances he made one voyage to India as a ship-carpenter. Returning to London about 1809, he commenced business as a master carpenter. In 1815 he erected the London Institution in Finsbury Circus, and shortly afterwards built for himself large workshops at 37 Gray's Inn Road. Here he was the first person who undertook house-building in all its various branches. The difficulty of finding constant work for his men led him to take ground for building, a species of speculation which afterwards became the employment of his life, for as these engagements became greater, they absorbed his capital and attention until he finally relinquished the business in Gray's Inn Road to his brother, afterwards the well-known Mr. Alderman William Cubitt. His first undertaking was at Highbury, and the villas which he there

built being a success, he next raised rows of houses near Newington Green. He then purchased six acres of ground at Barnsbury Park; this land he planned out for streets and squares, and erecting a few houses as examples let out the remainder to other builders. About 1824, having taken a lease from the Duke of Bedford of a tract of land in St. Pancras parish, he built the houses of Upper Woburn Place, Woburn Buildings, Gordon Square, Tavistock, Gordon, and Endsleigh streets, and part of Euston Square. Perceiving the tendency of the fashionable world to move westward, he proceeded, in 1825, to lease the Five Fields, Chelsea, on which he erected Belgrave Square, Lowndes Square, Chesham Place, and other ranges of houses. He subsequently executed even larger undertakings, covering with mansions the vast open district lying between Eaton Square and the Thames, and since known as South Belgravia. He also carried out similar operations at Clapham Park, a large tract of land 250 acres in extent, four miles south-west of London. At a later period he was consulted by the queen upon the alterations to be made at Osborne, where he designed and constructed the new marine residence. He was also employed to build the east front of Buckingham Palace, and other works of magnitude connected with the crown. He felt a deep interest in the question of the sewage of the metropolis, and in 1843 wrote a pamphlet advocating the views on the subject which have now become general. He took great pains to stop the smoke nuisance from large chimneys, and completely effected this object at his own extensive factory at Thames Bank. He was one of the originators of the Battersea Park scheme, and when Mr. Disraeli as chancellor of the exchequer opposed the plan, he offered to purchase the land and the bridge from the government at the sum they had expended upon it. In the embankment of the Thames above Vauxhall Bridge he was the principal mover, and constructed about 3,000 feet at his own expense adjacent to South Belgravia. He was frequently examined by committees of the House of Commons, and took a leading part in the preparation of the Building Act. He gratuitously undertook the negotiation for the purchase of the property at Brompton on behalf of the commissioners of the Great Exhibition of 1851, and he was one of those who guaranteed a sum of money to carry on the exhibition when its success was doubtful. When his premises at Thames Bank were burned down, 17 Aug. 1854, and 30,000*l.* worth of damage was done, his first words on hearing of the loss were, 'Tell the men they shall be at work within a week, and I will subscribe 600*l.* towards buying them new tools.' He was a liberal patron to churches, schools, and charities, and built the church of St. Barnabas, Ranmore, near Dorking, at his own cost. He joined the Institution of Civil Engineers in 1839, and contributed two papers to its proceedings: 'Experiments on the Strength of Iron Girders,' and 'Experiments on the Strength of Brick and Tile Arches.' His career was very eventful, and he was decidedly the pioneer of the great building establishments of the metropolis, and in the principal provincial cities and towns. He died at his seat, Denbies, near Dorking, on 20 Dec. 1855. His will, the longest on record, extended to 386 chancery folios of ninety words each, and covered thirty skins of parchment. The personalty exceeding one million, the probate duty was 15,000*l.* His widow, Mary Anne, by whom he had a large family, died 19 Nov. 1880, aged 78. Cubitt left two brothers: William Cubitt (1791–1863) [q. v.], and Mr. Lewis Cubitt, the architect of the Great Northern railway terminus.

[Minutes of Proc. of Instit. of Civil Engineers, xvi. 158–62 (1857); Gent. Mag. xlv. 202–5, 382 (1856); Annual Register, 1854, Chronicle, pp. 145–6; Builder, 29 Dec. 1855, pp. 629–30.]

G. C. B.

CUBITT, Sir WILLIAM (1785–1861), civil engineer, son of Joseph Cubitt of Bacton Wood, near Dilham, Norfolk, miller, by his wife, Miss Lubbock, was born at Dilham in 1785, where the small amount of education afforded him was received at the village school. Subsequently his father removed to South Repps, and William at an early age was employed in the mill, but in 1800 was apprenticed to James Lyon, a cabinet-maker at Stalham, from whom he parted after a rude service of four years. At Bacton Wood Mills he again worked with his father in 1804, and in his leisure constructed a machine for splitting hides. Determined at length to commence life on his own account, he joined an agricultural machine maker named Cook, at Swanton, where they constructed horse threshing machines and other implements, and he became celebrated for the accuracy and finish of the patterns made by him for the iron castings of these machines. Self-regulating windmill sails were invented and patented by him in 1807, at which time he settled at Horning, Norfolk, in regular business as a millwright; but as his progress was not so rapid as he desired, he in 1812 sought and obtained an engagement in the works of Messrs. Ransome of Ipswich, where he soon became the chief engineer of the establishment. For nine years he held this

situation, and then became a partner in the firm, a position which he retained until his removal to London in 1826. Before that period his attention was directed to the employment of criminals; and for the purpose of utilising the labour of convicts he invented the treadmill, with the object of grinding corn, &c., not at first contemplating the use of the machine as a means of punishment. This invention was brought out about 1818, and was immediately adopted in the principal gaols of the United Kingdom (*Third and Fourth Reports of Society for Improvement of Prison Discipline*, 1821, p. 187, 1822, p. 148; *Monthly Mag.* 1823, pt. ii. pp. 55–60). From 1814 Cubitt had been acting as a civil engineer, and after his removal to London he was engaged in almost all the important undertakings of his day. He was extensively employed in canal engineering, and the Oxford canal and the Liverpool Junction canal are among his works under this head. The improvement of the river Severn was carried out by him, and he made important reports on the rivers Thames, Tyne, Tees, Weaver, Ouse, Nene, Witham, Welland, and Shannon. The Bute docks at Cardiff, the Middlesborough docks and the coal drops on the Tees, and the Black Sluice drainage were undertakings which he successfully accomplished. On the introduction of railways his evidence was much sought in parliamentary contests; and as engineer-in-chief he constructed the South-Eastern railway, where he adopted the bold scheme of employing a monster charge of eighteen thousand pounds of gunpowder for blowing down the face of the Round Down Cliff, between Folkestone and Dover (26 Jan. 1843), and then constructing the line of railway along the beach, with a tunnel beneath the Shakespeare Cliff (*Illustrated London News*, 4 Feb. 1843, pp. 76–8, with nine views). On the Croydon railway the atmospheric system was tried by him, and he certainly did all in his power to induce its success. On the Great Northern railway, to which he was the consulting engineer, he introduced all the modern improvements of construction and locomotion. The Hanoverian government asked his advice on the subject of the harbour and docks at Harburg. The works for supplying Berlin with water were carried out under his direction; and the Paris and Lyons railway was by him carefully surveyed and reported on. On the completion of the railway to Folkestone, and the establishment of a line of steamers to Boulogne, he superintended the improvement of that port, and then became the consulting engineer to the Boulogne and Amiens railway. Among his last works were the two large landing-stages at Liverpool, undertakings novel in their details and successful in their operation, and the bridge for carrying the London turnpike road across the Medway at Rochester. He joined the Institution of Civil Engineers as a member in 1823, became a member of council in 1831, vice-president in 1836, and held the post of president in 1850 and 1851. While president in 1851 he undertook very active and responsible duties in connection with the erection of the Great Exhibition building in Hyde Park, and executed them so successfully that at the expiration of his services he was knighted by the queen at Windsor Castle on 23 Dec. 1851. He became a F.R.S. on 1 April 1830, was also a fellow of the Royal Irish Academy, and a member of other learned societies. He retired from business in 1858, and died at his residence on Clapham Common, Surrey, on 13 Oct. 1861, and was buried in Norwood cemetery on 18 Oct.

Cubitt, Joseph (1811–1872), civil engineer, son of Sir William Cubitt, born at Horning, Norfolk, on 24 Nov. 1811, was educated at Bruce Castle School, Tottenham, and trained for the profession of civil engineer by his father. He constructed great part of the London and South-Western railway, the whole of the Great Northern railway, the London, Chatham, and Dover railway, the Rhymney railway, the Oswestry and Newtown railway, the Colne Valley railway, Weymouth pier, the extension of the north pier and other works of Great Yarmouth haven, and the new Blackfriars bridge. He was a member of the Geographical Society, and for many years vice-president of the Institution of Civil Engineers. He was also a lieutenant-colonel of the Engineer and Railway Staff volunteers. He died on 7 Dec. 1872 (*Men of the Time*, 1st edit.; also 11th edit., necrology).

[Minutes of Proc. of Instit. of Civil Engineers, xxi. 554–8 (1862); F. S. Williams's Our Iron Roads (1883 edit.), pp. 123–6.] G. C. B.

CUBITT, WILLIAM (1791–1863), lord mayor of London, brother of Thomas Cubitt [q. v.], was born at Buxton, near Coltishall, Norfolk, in 1791, and served for four years in the navy. He learned the business of a builder under his elder brother, and then joined him as a partner in the establishment at 37 Gray's Inn Road. Afterwards, when Thomas Cubitt, turning his attention to house building on a large scale, gave up his connection with the Gray's Inn Road works, William Cubitt carried them on alone, and as a builder and contractor conducted a large and very profitable business until his retirement

in 1851. He served as one of the sheriffs of London and Middlesex 1847–9, became an alderman of Langborn ward 1851, and was lord mayor of London 1860–1. For his ability and munificence during that mayoralty he was re-elected for 1861–2, when he extended splendid hospitality to the foreign commissioners and others connected with the International Exhibition. During his mayoralty more than a quarter of million of money was sent to the Mansion House for various charitable funds, such as the Hartley colliery explosion fund and the Mansion House Lancashire relief committee, for which Cubitt as treasurer collected 57,000*l.* In originating the public subscription for the national memorial to the prince consort in 1862 he took a leading part. Cubitt sat for the borough of Andover as a liberal-conservative from July 1847 to July 1861, when he allowed himself to be put into nomination for the city of London; but not meeting with success in that constituency he returned to Andover, and was re-elected on 17 Dec. 1862. He was president of St. Bartholomew's Hospital, and prime warden of the Fishmongers' Company. He died at his residence, Penton Lodge, Andover, on 28 Oct. 1863, aged 72, and was buried on 2 Nov. The news of his death was received with much regret in the cotton districts, and in almost every town funeral sermons were preached at the request of the working classes, who did not forget that he inaugurated the fund from which more than 500,000*l.* were received for the relief of their distress. On the Sunday after his funeral muffled peals were rung in upwards of fifty churches, out of respect to his memory. He married, in 1814, Elizabeth, second daughter of William Scarlett of Norfolk. She died in 1854. His only son, of great promise, died in early manhood while at the university of Cambridge.

[Times, 30 Oct. 1863, p. 7; City Press, 31 Oct. 1863, p. 5, and 7 Nov., pp. 3, 4; Illustrated London News, 10 Nov. 1860, p. 435, with portrait, and 7 Nov. 1863, p. 478; Gent. Mag. January 1864, pp. 120–2; W. H. Jones's The Muffled Peal, 1863; W. Day's Reminiscences (1886), i. 204.]

G. C. B.

CUDDON, AMBROSE (*fl.* 1827), catholic publisher and journalist, appears to have been originally connected with the firm of Keating & Brown. Afterwards he established himself in business on his own account at 62 Crown Street, Finsbury Square, but he removed to 2 Carthusian Street, Charterhouse Square, in November 1822, and eventually he transferred his business to 62 Paternoster Row. In January 1822 he began the publication of 'The Catholic Miscellany and Monthly Repository of Information,' under his own nominal editorship, though after the second number the sole editorship devolved upon William Eusebius Andrews [q. v.] In July 1823 Cuddon assumed the sole management of the magazine, but financially it was not successful; it passed into other hands in 1826, and was finally discontinued in May 1830. Among his other publications are: 1. 'A New Year's Gift; or Cuddon's Universal Pocket-Book,' published from 1824 to 1827. 2. 'A Complete Modern British Martyrology; commencing with the Reformation,' 3 parts, London, 1824–5, 8vo. New editions were afterwards brought out by other publishers. Cuddon established in Carthusian Street in 1823 a catholic circulating library of some fifteen thousand volumes.

[Gillow's Bibliographical Dictionary, i. 605; Gillow on Catholic Periodicals, in Tablet, 29 Jan.–19 March 1881; Notes and Queries, 3rd ser. ix. 307.]

T. C.

CUDMORE, RICHARD (1787–1840), musician, born at Chichester in 1787, developed a talent for music at a very early age. His first instructor was James Forgett, a local organist, under whom he learnt the violin, acquiring such proficiency that at the age of nine he played a solo at a concert in his native town. About 1797 he was placed under Reinagle, and shortly afterwards became a pupil of Salomon, with whom he studied the violin for two years. In 1799 he led the band at the Chichester theatre, and in the same year was engaged as a first violin for the Italian Opera band. He returned, however, before long to Chichester, where he remained until 1808, when he came to London, studied the pianoforte under Woelfl, and appeared as a solo pianist and violinist at the principal concerts. He also became a member of the Philharmonic orchestra. Shortly afterwards Cudmore settled in Manchester, where for many years he led the Gentlemen's Concerts. He was also often engaged at Liverpool, where on one occasion he played at a concert a violin concerto by Rode, a pianoforte concerto by Kalkbrenner, and a violoncello concerto by Cervetto. The ease with which he played at sight was considered very wonderful; he also was in some repute as a composer of concertos, &c., for his various instruments. His best work was an oratorio, 'The Martyr of Antioch,' on Milman's poem of the same name. Selections from this were performed at Birmingham and Manchester, and the work was published by subscription. Cudmore died at Wilton Street, Oxford Road, Manchester, 29 Dec. 1840. He left a widow and family.

[Dict. of Musicians, 1827; Musical World, 21 Jan. 1841; Manchester Guardian, 2 Jan. 1841.] W. B. S.

CUDWORTH, RALPH (1617–1688), divine, was born at Aller, Somersetshire, in 1617. His father, Dr. Ralph Cudworth (*d.* 1624), had been fellow of Emmanuel College, and minister of St. Andrew's, Cambridge, and was afterwards rector of Aller, a college living, and chaplain to James I. His mother, whose name was Machell, had been nurse to Henry, prince of Wales, and after Dr. Cudworth's death married Dr. Stoughton. Ralph Cudworth was educated by Stoughton; admitted pensioner at Emmanuel 9 May 1632, and became B.A. 1635, M.A. 1639. He was elected fellow of his college 9 Nov. 1639, and became a popular tutor, having the then unusual number of twenty-eight pupils, one of whom was Sir W. Temple. He graduated as B.D. in 1646, when he maintained theses upon the ethical and philosophical questions afterwards discussed in his writings. In 1645 he was appointed, by parliamentary authority, master of Clare Hall, in place of Dr. Pashe, ejected by the parliamentary visitors; and on 15 Oct. 1645 was unanimously elected to the regius professorship of Hebrew. He held this office until his death. Cudworth became a leader among the remarkable group generally known as the 'Cambridge Platonists.' Among his contemporaries at Emmanuel were Nathanael Culverwel [q. v.], John Smith (author of 'Select Discourses'), Wallis, the famous mathematician, Benjamin Whichcote, and John Worthington. Smith and Wallis became fellows of Queens' College, and all the others of Emmanuel. Cudworth was especially intimate with Worthington, in whose diaries, published by the Chetham Society, are several references to him. The whole party were more or less in sympathy with the Commonwealth. On 31 March 1647 Cudworth preached a sermon before the House of Commons, published with a dedication to the house, omitted in later editions. It protests against the exaggerated importance attributed by the puritans to dogmatic differences. On 3 Oct. 1650 he was presented to the college living of North Cadbury, Somersetshire, vacant by the resignation of Whichcote (information from the master of Emmanuel), and was created D.D. in 1651. Worthington expresses a fear (6 Jan. 1651) that Cudworth may be forced to leave Cambridge 'through want of maintenance.' He appears to have had a difficulty in obtaining the stipend for his mastership at Clare (*Cal. State Papers*, Dom. 1655, p. 133, 1655–6, p. 82). On 29 Oct. 1654, however, he was elected master of Christ's College, upon the death of Samuel Bolton [q. v.], and married directly afterwards. Upon the Restoration he had some difficulty, though he ultimately succeeded, in obtaining a confirmation of this appointment (Worthington, *Diary*, 290). On 15 Nov. 1655 he was appointed, with other learned men, to consult with a committee of council upon the application of the Jews for admission to England (*Cal. State Papers*, Dom. 1655–6, p. 23), and in the same year took part in preparing statutes for Durham College (*ib.* 218). On 16 Jan. 1656–7 he was appointed to consult with a committee of the House of Commons upon a proposed revision of the translation of the Bible. They met frequently at Whitelocke's house; but their labours were ended by the dissolution of the parliament (Whitelocke, *Memorials*, 1732, p. 654). Cudworth was intimate with Cromwell's secretary Thurloe, to whom he recommended young men for civil employment. On 20 Jan. 1658–9 he tells Thurloe that he is proposing to publish a book on Daniel, though he has been much interrupted by the 'perpetual distractions of the bursarship.' He asks leave to dedicate his treatise to Richard Cromwell, 'to whose noble father,' he adds, 'I was much obliged.'

On the Restoration Cudworth contributed a copy of Hebrew verses to the 'Academiæ Cantabrigiensis Σῶστρα,' a volume of congratulatory poems to Charles II. In 1662 he was presented by Bishop Sheldon to the rectory of Ashwell, Hertfordshire. Cudworth was thinking of publishing an ethical treatise in 1665, when some difficulty arose between him and Henry More, whose 'Enchiridion Ethicum' seemed likely to clash with his own book. More's book did not appear till 1668, when it was published in Latin to avoid clashing with Cudworth. Cudworth's did not appear at all, unless it be identical with his posthumous treatise on morality (see below). It was not till 1678 that Cudworth at last published his great work on the 'Intellectual System,' although the imprimatur is dated 29 May 1671. Cudworth was installed prebendary of Gloucester in 1678. He died 26 June 1688, and was buried in the chapel of Christ's College. He had several sons, who probably died young, and a daughter, Damaris (*b.* 18 Jan. 1658), afterwards the second wife of Sir Francis Masham, and well known as the friend of Locke.

Cudworth's works are: 1. 'Discourse concerning the true notion of the Lord's Supper,' 1642, a short treatise of great learning intended to prove that the Lord's supper was not properly a sacrifice, but a 'feast upon sacrifice.' 2. 'The Union of Christ and the Church a Shadow, by R. C.,' 1642. 3. 'Sermon preached before the House of Commons, 31 March 1647.'

4. 'The Victory of Christ, a sermon.' 5. 'The true Intellectual System of the Universe, wherein all the reason and philosophy of Atheism is confuted and its impossibility demonstrated,' 1678, fol. It is said to have been so incorrectly printed that 'no three lines of Greek can be found without an error.' An edition in 2 vols. 4to, 1743, contains the life by T. Birch. It was reprinted in 1820 in 4 vols. 8vo. A later edition, with a translation by John Harrison of Mosheim's notes, appeared in 1845. Mosheim's Latin translation with notes and dissertations appeared at Jena 1733, and at Leyden 1773. An abridgment by the Rev. Thomas Wise was published in 1706. 6. 'A Treatise concerning Eternal and Immutable Morality,' with a preface by Edward [Chandler], bishop of Durham, 1731. This treatise, published from a manuscript belonging to Cudworth's grandson, Francis Cudworth Masham, master in chancery, is an argument for the independence of the intellect upon sense, partly developed from Plato's 'Theætetus.'

A good account of Cudworth's great book is in Hallam's 'Literature of Europe' (iii. 304–7). Cudworth is probably the most learned, able, and sensible of his school. The book is in form as much historical as argumentative. The fourth chapter, which is more than half the book, is intended to show that a primitive monotheistic creed was implied in the ancient paganism. The rest of the book is devoted to a consideration of the various forms of atheism held by the ancient philosophers, with an elaborate reply to their arguments. Cudworth was undoubtedly aiming at Hobbes, the great contemporary advocate of materialist philosophy, but his discussion generally takes the shape of an attack upon Democritus, Strabo, and Lucretius, and a defence of Plato and Aristotle. Though abandoning the old scholasticism, he scarcely appreciates the modern theories of Bacon, Descartes, and Spinoza (see a curious reference to Spinoza's 'Tractatus' in *Works*, 1820, iii. 354), and thus appears rather antiquated for his time. His profound learning in the ancient philosophy did not lead him, like his friend Henry More, into the mysticism of the later platonists. His candid statement of the atheist's argument probably suggested an often quoted remark of Dryden (dedication of the *Æneid*) that Cudworth 'raised such strong objections against the being of a God and Providence, that many think he hath not answered them.' Many readers probably stopped short of the fifth chapter, which contains Cudworth's answer in detail. Shaftesbury (*Moralists*, ii. § 3) suggests that the imputation was the natural consequence of Cudworth's fairness. His most original theory as to a 'plastic nature' provoked a famous controversy. The doctrine, which has some resemblance to modern philosophies of the 'Unconscious' (see chap. iii. § 16), was intended to meet the dilemma of mere chance on one hand, or a constant divine interference on the other. Le Clerc having given some specimens of the book in the 'Bibliothèque Choisie,' Bayle, in his 'Continuation des Pensées diverses sur les Comètes,' maintained that Cudworth's hypothesis weakened the argument against atheism by admitting of an originating action in nature. Le Clerc replied in the 'Bibliothèque Choisie,' and Bayle in the 'Ouvrages des Sçavants' (see BAYLE, *Œuvres Diverses*, iii. 216, 285, 886, iv. 181, 853, 861, &c.) Bayle is generally thought to have had the best of the discussion. In 1848 M. Paul Janet, the well-known philosophical writer, published 'De Plasticâ Naturæ Vitâ, &c.,' an essay upon Cudworth's theory, which had been proposed as a subject by the faculty of Paris. The best recent account of Cudworth is in Dr. Martineau's 'Types of Ethical Theory,' 1885 (ii. 396–424).

Cudworth left many other manuscripts, of which a full account is given in Birch's 'Life.' They were ultimately sold (NICHOLS, *Lit. Anecd.* ix. 276), and are now in the British Museum (Addit. MSS. 4978–87). Five volumes are upon freewill and ethics; two others contain his discussion of the prophecies of Daniel. This is highly praised by Henry More (*Grand Mystery of Godliness*, pref. p. xvi). Others contain miscellaneous notes. The first of these (No. 4978) was published in 1838, with a preface by the Rev. John Allen, as 'Ethical Works of Ralph Cudworth, Part I.,' a 'Treatise on Freewill.' No more appeared. Cudworth contributed poems to the 'Carmen Notabilitium,' 1636; 'Oliva Pacis,' 1654; 'Academiæ Cantabrigiensis Σῶστρα,' 1660.

[The main authority for Cudworth's life is the preface to Mosheim's Latin version of his works, for which, as Professor J. E. B. Mayor has shown in the Proceedings of the Cambridge Antiquarian Society (1856), materials were provided by the Cambridge antiquary, Thomas Baker; a fuller account will be found in Tulloch's Rational Theology (2nd ed.), ii. 192–302; the present Master of Emmanuel has kindly given information from the College Registers. See also Robertson's Hobbes, 215–17; Life of Archbishop Sharp, i. 13; Patrick's Autobiography, p. 11; Chauncy's Hertfordshire, p. 30; Thurloe State Papers, v. 522; Le Neve's Fasti, i. 449; Nichols's Illustrations, ii. 127–9 (Warburton's Letter to Birch); Notes and Queries, 2nd ser. vii. 230.] L. S.

CUFF or **CUFFE**, HENRY (1563–1601), author and politician, born in 1563 at Hinton

St. George, Somersetshire, was youngest son of Robert Cuffe of Donyatt in that county. Of the same family, although the relationship does not seem to have been definitely settled, was Hugh Cuffe, who in 1598 was granted large estates in the county of Cork, and whose grandson Maurice wrote an account of the defence of Ballyalley Castle, co. Clare, when besieged in the rebellion of 1641. Maurice Cuffe's journal was printed by the Camden Society in 1841, and the writer's grandnephew John was created Baron Desart in the Irish peerage in 1733 (the first baron's grandson, Otway Cuffe, became viscount in 1781, and Earl of Desart in 1793, and these titles are still extant). To another branch of the Somersetshire family of Cuffe belonged Thomas Cuffe of Crych, who went to Ireland in 1641, and whose son James was knighted by Charles II and granted land in Mayo and Galway. In 1797 James Cuffe (*d.* 1821), in direct line of descent from this Sir James Cuffe, was made Baron Tyrawley of Ballinrobe, co. Mayo.

After receiving his early education at the grammar school of Hinton St. George, Henry Cuffe was elected at the age of fifteen a scholar of Trinity College, Oxford (25 May 1578) by the interest of Lady Elizabeth Powlett of Hinton, who always showed a kindly regard for his welfare. At Oxford Cuffe exhibited conspicuous ability, and became a finished Greek scholar. He attracted the attention of Sir Henry Savile, who aided him in his studies, and about 1582 made the acquaintance of John Hotman, a learned French protestant in the service of the Earl of Leicester. In 1582 and 1583 he corresponded regularly with Hotman, and some of these letters, which prove strong affection between the writers, are printed in 'Francisci et Joannis Hotomanxorum . . . Epistolæ' (Amsterdam, 1700). Cuffe proceeded B.A. 13 June 1580, and was elected fellow of his college 30 May 1583, but a severe remark about the practical jokes which the founder of Trinity, Sir Thomas Pope, was fond of playing on his friends, led to his expulsion from the college. In 1586 Sir Henry Savile offered him a tutorship at Merton, and there Cuffe pursued his Greek studies with conspicuous success. On 20 Feb. 1588–9 he graduated M.A., and after proving his capacity as a teacher of Greek by holding a lectureship at Queen's College, he was in 1590 elected to the Greek professorship in the university. This post he held for seven years. He addressed the queen in a Latin speech at Carfax when she visited Oxford in 1592, and was chosen junior proctor 15 April 1594. Very soon afterwards Cuffe abandoned Oxford for London, where he obtained the post of secretary to the Earl of Essex.

Essex employed a number of educated men, who were chiefly engaged in a voluminous foreign correspondence. At the time that Cuffe entered his service, Edward Reynolds, [Sir] Henry Wotton, Anthony Bacon, and Temple were already members of Essex's household, and the new comer was described as a 'great philosopher' who could 'suit the wise observations of ancient authors to the transactions of modern times.' He accompanied Essex in the expedition to Cadiz in 1596, and wrote an account of it on his return for publication, but this was prohibited by order of the queen and her council. Anthony Bacon, to whom Cuffe confided the manuscript, succeeded, however, in distributing a few copies. On Essex's acceptance of the lord-lieutenancy of Ireland, Cuffe sailed to Dublin in the earl's company in April 1599. In the following August he visited London to deliver to the queen those important despatches in which Essex excused himself for his delay in suppressing Tyrone's rebellion. 'Mr. Cuffe,' wrote Rowland White to Sir Robert Sidney (12 Sept. 1599), 'hath had access to the queen, who came of purpose marvellously well instructed to answer such objections as her majesty could lay to his [i.e. Essex's] charge, and I hear that Cuffe hath very wisely behaved himself to her majesty's better satisfaction' (*Sidney Papers*). But the royal letter which Cuffe carried back to Essex was not conciliatory, and on 28 Sept. Cuffe accompanied his master on his sudden visit to London which ended in Essex's imprisonment. During the latter months of the earl's confinement Cuffe appears to have been in continual intercourse with him, and after his release (26 Aug. 1600) definitely reentered his service. He was deeply interested in Essex's reinstatement at court, both on grounds of personal ambition and of affection for his employer, and, now that few friends had access to the earl, was much in his confidence. For a man of Essex's temperament he was the worst possible counsellor. He urged him to seek at all hazards an interview with the queen, and argued that Elizabeth would be unable to withhold her favour from him after she had heard from his mouth the story of his grievances and of the animosity with which the Cecils, Raleigh, and others regarded him. He deprecated all compromise with those he regarded as the earl's enemies; taunted Essex with having already submitted voluntarily to many degradations; advised Essex's friends to form an alliance with all political malcontents in order to make themselves a party to be feared; laid

his plans before Sir Henry Neville, who had just been recalled from the French embassy and had grievances against the government; and obtained Essex's consent to communicate with his old friend, Sir Charles Danvers [q. v.] Cuffe had no clear ideas as to the details of his policy, and did not take part in the secret meetings of Essex's friends, whom he had helped to bring together, at Drury House, in November and December 1600. Meanwhile some of Essex's relatives perceived the evil effect on Essex of Cuffe's maladroit counsels, and they induced him in November to dismiss him from his service. Sir Gilly Merrick, Essex's steward, was ordered to remove him from Essex House. But Cuffe appealed to the good nature of his master's friend, the Earl of Southampton, who readily obtained from Essex a rescission of the order (Wotton). Cuffe's work was, however, done. He opposed the appeal to force and took no part in the riot in the city of London on Sunday, 8 Feb. 1600–1 [see Devereux, Robert, second Earl of Essex], but with Essex and all his allies was thrown into the Tower. When Essex, just before his execution, requested to be confronted with Cuffe in the Tower (21 Feb. 1600–1) in the presence of witnesses, he used the words: 'You have been one of the chiefest instigators of me to all these my disloyal courses into which I have fallen.' At the end of February Cuffe answered several questions respecting Essex's negotiations with King James of Scotland which the lords of the council put to him. He appears to have told the truth, but his replies show that he had not managed that part of Essex's correspondence, which was mainly in the hands of Anthony Bacon [q. v.] Some days before his execution, however, he wrote to Sir Robert Cecil enclosing a copy of instructions which Essex had prepared for presentation to the Earl of Mar, an ambassador to Elizabeth from James, with the object of so poisoning Mar's mind against Cecil and his friends that Mar might communicate suspicion of them to the queen. On 2 March 1600–1 Cuffe was twice re-examined, and explained his negotiation with Sir Henry Neville. Three days later he was put on his trial, with Sir Christopher Blount [q. v.], Sir Charles Danvers, Sir John Davis, and Sir Gilly Merrick. Cuffe and Merrick were not indicted, like the rest, for open acts of violence. Coke, the attorney-general and prosecuting counsel, denounced Cuffe in the strongest terms, and began his address to the court with the remark that he 'was the arrantest traitor that ever came to that bar,' 'the very seducer of the earl,' and 'the cunning coiner of all plots.' Cuffe replied that he had wished to see his master recalled to the queen's favour, but that was the limit of his desire and action. On the day of the rebellion he never left Essex House. Coke thereupon said that he would give him 'a cuff that should set him down,' and read extracts from Essex's and Sir Henry Neville's confessions. Sir Charles Danvers's confession was also put in, and it was stated that, in case of the plot succeeding, Cuffe had been promised the speakership in the next parliament. The jury returned a verdict of guilty against all the prisoners. Cuffe asked for the companionship of a divine before he was executed. On 13 March Merrick and Cuffe were drawn to Tyburn. Cuffe began a speech admitting his guilt, but denying many of the charges brought against him. The authorities twice interrupted him, and on the second occasion he 'began to apply himself to his devotions, which he managed with a great deal of fervour,' and 'was despatched by the executioner' (*State Trials*, i. 1410–1451). Bacon, in the official 'Declaration of the Treasons,' 1601, describes Cuffe as 'a base fellow by birth, but a great scholar, and indeed a notable traitor by the book, being otherwise of a turbulent and mutinous spirit against all superiors.' Francis Osborn, in his 'Advice to a Son,' illustrates by Cuffe's career his warning 'Mingle not your interest with a great one's.'

In 1607 an editor who signed himself R. M. dedicated to Robert, lord Willoughby and Eresby, a short philosophical and scientific tract by Cuffe. Its title ran: 'The Differences of the Ages of Man's Life: together with the Originall Causes, Progresse, and End thereof. Written by the learned Henrie Cuffe, sometime fellow of Merton College, Oxford, An. Dom. 1600 . . . London. Printed by Arnold Hatfield for Martin Clearke,' 1607. Cuffe here shows wide reading in the writings of the Greek philosophers; a belief in astrology, and faith in a divine providence. Other editions appeared in 1633 and 1640. In Cott. MS. Nero D. x. is 'De Rebus Gestis in sancto concilio Nicæno,' a translation attributed to Cuffe from the Greek of Gelasius Cyzicenus. In Harl. MS. 1327, fol. 58, are to be found 'Aphorismes Political, gathered out of the Life and End of that most noble Robert Devereux, Earle of Essex, not long before his death,' a work which is also ascribed to Cuffe. Cuffe assisted Columbanus in his edition (p. 2, Florence, 1598) of Longus's 'Pastoral of Daphne and Chloe,' and contributed six Greek elegiacs to Camden's 'Britannia.'

[Wood's Athenæ Oxon. (Bliss), i. 703–9; Wood's Fasti (Bliss), i.; Wood's Antiquities, ed. Gutch, ii. 249, 250, 853; Spedding's Life of Bacon, ii.

passim; Letters of Sir Robert Cecil to James VI (Camd. Soc.), 81; Biog. Brit. (Kippis); Camden's Annales; Fuller's Worthies (Somersetshire); Wotton's Reliquiæ Wottonianæ; Birch's Queen Elizabeth; Owen's Epigrammata; Cal. State Papers, 1599–1601.] S. L. L.

CUFF, JAMES DODSLEY (1780–1853), numismatist, was born in 1780, and was the son of a Wiltshire yeoman living at Corsley, near Warminster. His mother was a daughter of Isaac Dodsley, brother of Robert and James Dodsley the publishers. For about forty-eight years he was in the service of the Bank of England, the last twenty-eight being spent in the bullion office. His leisure time he devoted to numismatics. He was one of the original members of the Numismatic Society of London, founded in 1836, and remained a member till his death. In 1839 he was elected a member of the council, and in 1840 honorary treasurer of the society. He was also a fellow of the Society of Antiquaries. He made three contributions to the 'Numismatic Chronicle' (old series). When in 1847 John Hearne, the publisher, issued a 'Supplement' to Ainslie's 'Illustrations of the Anglo-French Coinage,' 1830, Cuff, in conjunction with Edward Hawkins, supervised the printing of the work, and contributed descriptions of coins, chiefly from his own cabinet. Cuff was engaged for more than forty years in coin collecting, and his collection, which consisted chiefly of Saxon and English coins, was a remarkable one, and contained many pieces of great rarity. Cuff's collection was, in accordance with the directions of his will, disposed of by public auction, and the sale took place in London at Sotheby's during eighteen days in June and July 1854. The sale catalogue fills 193 pages octavo. The coins sold were Greek and Roman, British, Anglo-Saxon, English (from the Conquest to Victoria), Anglo-Gallic, Irish, Scotch, &c. Cuff's numismatic books were also disposed of. The sale brought 7,054*l.* Compared with similar coin sales between 1854 and 1883, the Cuff sale is remarkable for its length and for the large sum which it realised. Probably the nearest approach to it is the Bergne sale, which occupied eleven days, and realised 6,102*l.* 13*s.* (Thorburn, *Guide to British Coins*, p. 151). Cuff's English medals came into the possession of the authorities of the Bank of England, and passed into the British Museum as part of the Bank collection.

Cuff's death took place on 28 Sept. 1853, at Prescott Lodge, his house at Clapham New Park. He was buried in Norwood cemetery. His wife—a daughter of Mr. Bartholomew Barry, a Bristol bookseller—survived him. He had no children.

[Gent. Mag. 1853, new ser. xl. 532, 533; Numismatic Journal; Numismatic Chronicle; Priced Catalogue of the Cuff Sale, 1854; Publisher's preface to Supplement to Ainslie's Illustrations.] W. W.

CUIT or **CUITT, GEORGE**, the elder (1743–1818), painter, born at Moulton, near Richmond in Yorkshire, in 1743, was son of a builder, and early in life displayed a great taste for drawing. This he exercised in various ways, especially in portrait-painting. Some crayon portraits of his attracted the notice of Sir Lawrence Dundas, bart., of Aske, who employed him to take the likeness of some of his children. So much pleased was he with Cuit's performance that in 1769 he sent him to Italy to study painting there, in company with a fellow-artist of the name of Harrison. Here Cuit met many artists of note, and made great progress, especially in landscape-painting, which was most congenial to his style. In 1775 he returned to England and received various commissions from Sir Lawrence Dundas. In 1776 he exhibited at the Royal Academy 'The Infant Jupiter fed with goat's milk and honey;' in 1777 some views of Guisborough, Yorkshire, and a portrait. He intended to settle in London, but this was frustrated by illness, which compelled him to return to his native town, Richmond. Here he lived in quiet seclusion, receiving innumerable commissions for painting the scenery of the neighbourhood, especially views of the parks and many fine houses around. Lord Mulgrave employed him to paint a set of views of all the ports on the Yorkshire coast which Captain Cook had personally visited, and other scenes connected with the great circumnavigator. 'An ingenious artist and very worthy man,' as he is styled in his monumental inscription, Cuit was industrious to the end of his life, though he exhibited only occasionally in public. He died at Richmond 7 Feb. 1818, aged 75, and was buried there. By his wife Jane, who was buried 13 Jan. of the same year, he had an only son, George Cuitt [q. v.], who etched a portrait of his father after his death.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. 1818, lxxxviii. 188; Elmes's Annals of the Fine Arts, iv. 463; Royal Academy Catalogues, &c.] L. C.

CUITT, GEORGE, the younger (1779–1854), etcher, son of George Cuit or Cuitt, the elder [q. v.], was baptised 13 Oct. 1779 at Richmond, Yorkshire, and in the early part of his life shared his father's profession as a landscape-painter. His mind was turned to etching by a fine collection of Piranesi's etchings

which his father had brought from Rome. He removed to Chester about 1804 as a drawing-master, and in 1810 and the following years published several series of etchings, including 'Six Etchings of Saxon, Gothic, and other Old Buildings in Chester, Castles in North Wales, and Riveaux Abbey in Yorkshire;' 'Etchings of Ancient Buildings in the City of Chester, Castles in North Wales, and other Miscellaneous Subjects;' 'Etchings of Picturesque Cottages, Sheds, &c., in Cheshire;' 'A History of the City of Chester from its Foundation to the Present Time.' At the age of forty, having realised an independence, he returned to Richmond and built himself a house at Masham close by, where he resided until his death. Here he published several more sets of etchings, including one of 'Yorkshire Abbeys.' In 1848 he sold the copyright of his etchings to Mr. Nattali, who collected them into one volume with letter-press, published under the title of 'Wanderings and Pencillings amongst the Ruins of Olden Times.' Cuitt died at Masham 15 July 1854, in his seventy-fifth year. His etchings are far from being mere copies of Piranesi's style, and have great vigour and depth of their own. A portrait of him was etched, apparently by himself.

[Redgrave's Dict. of English Artists; Gent. Mag. 1856, new ser. xlii. 311; Lowndes's Bibl. Man.] L. C.

CULBERTSON, ROBERT (1765–1823), Scottish divine, was born at Morebattle, Roxburghshire, on 21 Sept. 1765, and educated in the parish school of that village, the grammar school of Kelso, and the university of Edinburgh. He took orders in the Secession church, and became pastor of the Associate Congregation of St. Andrew's Street, Leith, in 1791. In 1805 he was chosen clerk of the Associate Presbytery of Edinburgh. He died at Leith on 13 Dec. 1823.

Besides many articles in the 'Christian Magazine,' of which he was one of the editors, he wrote: 1. 'Hints on the Ordinance of the Gospel Ministry,' 1800. 2. 'Vindication of the principles of Seceders on the head of Communion,' 1800. 3. 'The Covenanter's Manual, or a short illustration of the Scripture doctrine of Public Vows,' 1808. 4. Several single sermons, one of which, on the death of Princess Charlotte and her infant son, is entitled 'The Pillar of Rachel's Grave, or a tribute of respect to departed worth,' 1817. 5. 'Lectures expository and practical on the Book of Revelation,' new edit. called 'Lectures with practical observations on the Prophecies of John,' Edinb. 1826, 8vo, with the author's portrait, engraved by J. Horsburgh. The second and third volumes of these lectures appeared originally at Edinburgh in 1817.

[Memoir prefixed to Lectures; Evans's Cat. of Engraved Portraits, No. 14784; Watt's Bibl. Brit.] T. C.

CULEN or **COLIN**, son of Indulph, king of Scotland or Alba (967–71?), was an unimportant king of the united Scotch Pictish monarchy, whose capital was Scone. His father, Indulph, was the first king who occupied Edinburgh, up to that time within Anglian Northumbria. On the death of Indulph in a conflict with the Norwegians at Invercaliss, according to the later chroniclers, or, as Mr. Skene conjectures, Indulph having, like his father Constantine, resigned the crown and become a monk (*Celtic Scotland*, i. 366), Dubh, the son of Malcolm, succeeded by the law of tanistry, but his succession was disputed by Culen. In 965 Culen was defeated at Duncrub in Strathearn by Dubh, with the aid of the lay abbot of Dunkeld and the governor of Athol. But two years later Dubh was defeated and slain, perhaps at Kinloss, near Forres, and Culen acquired his father's throne. The only event recorded in his uneventful reign is the close of it by his death, along with his brother Eocha, at the hands of the Britons, which is placed both by the 'Pictish Chronicle' and the 'Annals of Ulster' in 971.

[Robertson's Scotland under her Early Kings; Skene's Celtic Scotland.] Æ. M.

CULIN, PATRICK (*d.* 1534), bishop of Clogher, was an Augustinian hermit and prior of St. John without Newgate in Dublin. He was appointed to the see of Clogher by Leo X on 11 Feb. 1516. In 1528 the pope granted him a dispensation from residence on account of the poverty of his see, which had been so wasted in the wars that it was not worth more than eighty ducats a year. He continued to hold his priory with the bishopric till 1531. He died in 1534 and was buried in his cathedral.

With the assistance of Roderick Cassidy, his archdeacon, he compiled in 1525 a register of the antiquities of his church, and inserted it in a catalogue of the bishops of Clogher. From this source Sir James Ware derived most of the materials for his lives of Culin's predecessors in that see. Culin also composed a Latin hymn, still extant, in praise of St. Macartin, the first bishop of Clogher, which was usually sung on the festival of that saint.

[Ware's Writers of Ireland (Harris), p. 93; Ware's Bishops of Ireland (Harris), p. 187; Cotton's Fasti Eccl. Hibern. iii. 77; Brady's Episcopal Succession, i. 251, ii. 258.] T. C.

CULLEN, LORD. [See GRANT, SIR FRANCIS, 1660–1726.]

CULLEN, PAUL (1803–1878), cardinal, archbishop of Dublin, son of Hugh Cullen, farmer, by his wife Judith, sister of James Maher, a well-known parish priest at Craigue, county Carlow, was born at Prospect, near Ballytore, county Kildare, on 27 April 1803. He received his first instruction in the famous school kept by members of the quaker family of Shackleton at Ballytore, where Edmund Burke had formerly been a pupil. He next studied in Carlow College under Dr. Doyle, afterwards bishop of Kildare and Leighlin, and in the Urban College of the Propaganda at Rome, which he entered 29 Nov. 1820. His character is thus described in the archives of that institution: 'Bell' ingegno, eccessivo nello studio, illibato nei costumi, osservantissimo, divoto, docile, irreprensibile, commendabilissimo in tutto.' His college course was brilliant, and he distinguished himself in scriptural and oriental literature. When a student in the Propaganda he was selected to hold a public disputation before Leo XII and his court on the occasion of that pontiff's visit to the Collegio Urbano on 11 Sept. 1828. Cullen undertook to defend all theology in 224 theses. At the close of the proceedings the pope with his own hands conferred upon him the doctor's cap. After being ordained priest in 1829 he left the Propaganda College to be vice-rector, and subsequently rector, of the Irish College in Rome; and from May 1848, after the departure of the jesuits, to January 1849 he was rector of the Propaganda College.

In 1848 the revolution broke out in the pontifical states, and Mazzini became master of Rome. An order was issued by the revolutionary triumvirate commanding the students to leave the Propaganda within a few hours. Cullen applied to a son of General Cass, who was then American minister at Rome. Cass promptly went to Mazzini, and in the name of his government demanded protection for the Propaganda on the ground that several students of the college were American citizens. Some American ships of war were then lying in Italian waters, and the revolutionary leaders had asked permission to take refuge in these vessels whenever they should be obliged by the French to fly from Rome. Consequently the American minister's request was at once granted. The triumvirs then issued a new order stating that the Propaganda was a literary institution of great merit, that it was the proud privilege of republicans to foster learning, and that therefore the Roman government forbad any interference with the property of the Propaganda. Thus Cullen in 1848 managed to save the college by placing it under American protection (BRADY, *Episcopal Succession*, i. 347).

While rector of the Irish College Cullen acted as the agent of the Irish bishops in nearly all their transactions with the apostolic see, and during the pontificate of Gregory XVI, who raised him to the rank of monsignor, *cubicularius intimus ad honorem*, he was regularly consulted by his holiness. His advice, it is said, prevented the pope from issuing a strong mandate for the discouragement of O'Connell's agitation for the repeal of the union. A document of an admonitory character was indeed issued by the authorities at Propaganda, but it was never vigorously enforced, and it encountered not a little opposition.

In holy week 1849 William Crolly, archbishop of Armagh [q. v.], died, and the primacy of Ireland was left vacant. The three ecclesiastics nominated by the chapter of the archdiocese were passed over by the pope, and Cullen was appointed by Propaganda in December 1849 to succeed Dr. Crolly. The nomination was confirmed by Pope Pius IX at Portici on 19 Dec., and Cullen was consecrated on 24 Feb. 1850 in the church of St. Agatha of the Goths, Rome, by Cardinal Castrocane. Soon after his return to Ireland he entered into the discussion on the education question, declaring himself the opponent of the mixed system of education in every form. Having noticed how the persecutions of nearly three centuries had impaired the external pomp and surroundings of the catholic worship, he sent to Rome a report embodying his views on this subject, and was in consequence empowered to summon the first national synod held in Ireland since the convention of Kilkenny under the papal nuncio Rinuccini in 1642. He himself presided over the synod, held in the college at Thurles in August 1850, in the double capacity of primate and delegate apostolic legate. The assembled prelates and clergy condemned the queen's colleges and recommended the establishment of a catholic university. The decrees of the synod of Thurles were confirmed in the following year, and promulgated in all the catholic churches in Ireland on 1 Jan. 1852. In 1851 Cullen presided at an aggregate meeting of the catholics of Ireland, held in the Rotundo at Dublin, to protest against the Ecclesiastical Titles Bill.

On the death of Dr. Murray, archbishop of Dublin, Cullen was almost unanimously nominated as *dignissimus* to succeed him. He was translated from Armagh to Dublin by resolution of Propaganda of 1 May 1852, approved

by Pope Pius IX on 3 May. At the same time he was confirmed as delegate apostolic for carrying out the decrees of the synod of Thurles and for the erection of the catholic university in Ireland. He refused to accept the seat at the national board which had been occupied by his predecessor, and in a series of vigorous letters he denounced some of the books, particularly some scriptural works compiled by Archbishop Whately, as being designed for the subversion of the catholic faith of the children who read them. Throughout his whole career Cullen was an unflinching opponent of the model schools and of what he considered to be the objectionable extremes of the system of national education.

In 1853, when dissensions arose in the tenant-right party, Cullen prohibited the clergy of his diocese from any further participation in public political movements. Frederick Lucas denounced in the 'Tablet' the action of the archbishop, regarding it as an authoritative declaration against the 'popular' party, and eventually went to Rome in the vain hope of obtaining from the authorities there a reversal of the prohibition. In 1859 Cullen promoted the organisation of the Irish Brigade which went to the papal states to assist in upholding the temporal sovereignty of the pope. From the outset he was a determined opponent of the Fenian brotherhood and all other revolutionary combinations, and a loyal supporter of the crown, the law, and the constitution. He was therefore attacked in terms of unmeasured abuse by the Fenian press both in Ireland and America.

In the consistory of 22 June 1866 he was created a cardinal priest with the title of San Pietro in Montorio (*La Gerarchia Cattolica*, 1878, p. 78), being the first Irishman thus raised to the rank of a prince of the church. He was also nominated a member of the Sacred Congregations of the Propaganda, Index, Sacred Rites and Regular Discipline. In the course of his long episcopate he paid several visits to Rome, where he was always a welcome visitor to Pius IX. At the Vatican council he formed one of the majority who asked for the definition of papal infallibility, and it is said that the form of words in which the dogma was finally accepted was suggested and drawn up by him. In September 1875 he presided at the synod of Maynooth. He had intended to take part in the conclave for the election of a successor to Pius IX, but on reaching Paris he learned that the election had already taken place. He completed his journey, however, and at Rome paid his homage to Leo XIII. Soon after his return he died at his residence in Eccles Street, Dublin, on 24 Oct. 1878, and on the 29th he was buried beneath the high altar in the chapel of Clonville College.

Cullen was a churchman of a pronounced ultramontane type and of ascetical habits. His strictness in enforcing discipline caused him at first to be viewed with feelings of dislike by some of the clergy under his jurisdiction, but his strong will and pertinacity overbore all opposition, and even Father O'Keeffe, a refractory priest who summoned the cardinal before the law courts and brought his conduct under the notice of parliament, finally submitted to the authority of his ecclesiastical superior. For twenty-eight years Cullen's name was a foremost one in the history of Ireland. Shortly after his death the 'Times' insisted on the conscientiousness with which he exercised his great personal influence and absolute power. During his tenure of the see of Dublin the archdiocese was dotted over with new or restored churches, convents, schools, and refuges for reclaimed or repentant evil-doers. He may be regarded as the founder of the Catholic University of Ireland, and the noble hospital of Mater Misericordiæ is a lasting monument to his memory. There are several engravings of his portrait.

[Tablet, 2 Nov. 1878, pp. 547, 549, and suppl.; Freeman's Journal, 25–30 Oct. 1878; Times, 25 Oct. 1878; O'Byrne's Lives of the Cardinals, p. 13 (with portrait); Fisquet's Histoire du Concile Œcuménique de Rome (with portrait); Guardian, 13 Oct. 1878, p. 1501; Annual Reg. 1878, pt. ii. p. 171; Weekly Register, 2 Nov. 1878; Brady's Episcopal Succession, i. 232, 345, iii. 376, 496; Fitzpatrick's Life of Dr. Doyle, i. 68, 450, ii. 146, 348, 489; Killen's Eccl. Hist. of Ireland, ii. 507, 508, 512, 517, 525 *n.*; Duffy's League of North and South, 136, 171–5, 301–81.]

T. C.

CULLEN, ROBERT, Lord Cullen (*d.* 1810), Scottish judge, was the eldest son of Dr. William Cullen, physician [q. v.] He was educated at the university of Edinburgh, and admitted advocate on 15 Dec. 1764. According to Lord Cockburn, though 'a gentlemanlike person in his manner, and learned in his profession,' he was 'too indolent and irregular to attain steady practice' (*Memorials*, 144). Cockburn mentions, as 'his best professional achievement,' his 'written argument for Lord Daer, in support of the right of the eldest sons of Scotch peers to sit in the House of Commons,' and as his 'best political one' the 'bill for the reform of Scotch representation in 1785.' He was the author of various attractive essays in the 'Mirror' and 'Lounger.' His manners were remarkably genial, and he is one of the few persons referred to in flattering terms in W. A. Hay

Drummond's 'Town Eclogue,' 1804, where he is styled 'courteous Cullen.' An amusing description of a supper at Inverary, at which he and Lord Hermand, of 'opposite politics and no friends,' were at last 'soldered' by 'good cheer,' is recorded by Lord Cockburn in his 'Journal' (i. 267). Cullen's remarkable gift of mimicry made him an acquisition in all the social circles he frequented; and as it was generally exercised in a good-humoured fashion, it provoked little or no hostility from those who were the subjects of it. According to Dugald Stewart, he was 'the most perfect of all mimics,' his power extending not merely to external peculiarities, but to the very thoughts and words of his subjects. Many anecdotes are recorded of his imitative talents, of which a specimen may be given. Once when the guest of the lord president of the court of session, after he had exhibited, at the request of the company, the peculiarities of the leading judges, he, on the insistence of the host, agreed reluctantly to include him also. The company were convulsed with laughter, all except the host himself, who dryly remarked: 'Very amusing, Mr. Robert, very amusing, truly; ye're a clever lad, very clever; but just let me tell you, *that's not the way to rise at the bar.*' On the death of Lord Alvah, in 1796, Cullen was appointed a lord of session, under the title of Lord Cullen, and on 29 June 1799 he succeeded Lord Swinton as a lord justiciary. He died at Edinburgh on 28 Nov. 1810. Late in life he married a servant girl of the name of Russel, by whom he had no issue, and who afterwards married a gentleman of property in the West Indies, where she died in 1818.

[Kay's Original Portraits, ii. 336–8; Haig and Brunton's Senators of the College of Justice, 543; Lord Cockburn's Memorials (ed. 1856), 144–6; Lord Cockburn's Journal, i. 267–8.]

T. F. H.

CULLEN, WILLIAM (1710–1790), physician, was born at Hamilton, Lanarkshire, on 15 April 1710, his father being factor to the Duke of Hamilton. He was early sent to Glasgow University, becoming also the pupil of a medical man named Paisley, whose good medical library and studious habits greatly aided the youth. At the close of 1729 Cullen went to London, and obtained a post as surgeon to a merchant ship commanded by a relative, with whom he went to the West Indies, and remained six months at Portobello. Returning to London, he for some time assisted an apothecary in Henrietta Street, and studied hard. His father and eldest brother having died, he was obliged to go back to Scotland in the winter of 1731–2 to make provision for his younger brothers and sisters, and began practice at Auchinlee, near Hamilton. After two years he was enabled by the receipt of a small legacy to take up a more advanced course of study, first securing tuition from a dissenting minister in Northumberland in literature and philosophy, and then spending two winter sessions (1734–6) at the Edinburgh Medical School under Monro primus. In 1736 he commenced practice as a surgeon in Hamilton, and soon gained the support of the Duke and Duchess of Hamilton, whose influence and promises retained him there till 1744, although he was much attracted to Glasgow. During 1739 and 1740 he was chief magistrate of Hamilton. From 1737 to 1740 William Hunter, elder brother of John Hunter, was Cullen's resident pupil, and continued through life his attached friend, referring to him as 'a man to whom I owe most, and love most of all men in the world.'

Having graduated M.D. at Glasgow in 1740, Cullen took a partner for surgical work, and in 1741 married Miss Anna Johnstone, a lady of much conversational power and charming manners, who became the mother of seven sons and four daughters, and died in 1786. From 1744, when he removed to Glasgow, Cullen was much occupied in founding a medical school there, himself lecturing on medicine and several other subjects. Joseph Black [q.v.] was his intimate pupil for some years, and dedicated to him his celebrated treatise on fixed air. Cullen about this time made some discoveries on the evolution of heat in chemical combination and the cooling of solutions, which were not published till 1755 ('Essay on the Cold produced by Evaporating Fluids,' &c. in 'Edinburgh Philosophical and Literary Essays,' vol. ii. 1755; afterwards republished together with Black's 'Experiments upon Magnesia Alba, Quicklime,' &c. Edinburgh, 1777), while others remained in manuscript, and suggested to Black important points in relation to latent heat. The master was sufficiently discerning to appreciate Black, and magnanimous enough to abstain from appropriating his ideas or pursuing similar researches.

Early in 1751 Cullen succeeded Dr. Johnstone as professor of medicine in Glasgow University, by the influence of the Duke of Argyll. His private practice did not become lucrative, nor did the medical school grow rapidly; consequently Cullen was advised by influential friends to seek an appointment in Edinburgh. On 9 Nov. 1755 he was elected joint professor of chemistry at Edinburgh, entering on his work in the following January, and becoming sole professor in July on

the death of his colleague Plummer. Black had refused to compete against Cullen, and the latter, on his appointment, offered Black all his fees if he would assist him. Ten years later Black succeeded Cullen.

Cullen's first chemical course was attended by only seventeen students, the second by fifty-nine, and his class afterwards rose to 145. In 1757 he began to give clinical lectures in the infirmary, a practice in which Dr. Rutherford alone had preceded him. His careful preparation, his graphic descriptions of disease, and his candour, simplicity of thought, and comprehensiveness of view, soon made his clinical lectures renowned, especially as he delivered them in English instead of Latin. He taught his students to observe the course of nature in diseases, to distinguish between essential and accidental symptoms, and to carefully discriminate between the action of remedies and the curative operations of nature. He lectured largely on diseases of the most common types as being most useful to students. His prescriptions were markedly simple, and he experimentally used and introduced many new drugs of great value, such as cream of tartar, henbane, James's powder, and tartar emetic.

Charles Alston [q. v.], the professor of materia medica at Edinburgh, dying early in the session of 1760–1, his pupils, during the delay in the appointment of his successor, persuaded Cullen to deliver a course of lectures on materia medica, continuing also his chemistry course. These lectures being afterwards published without his authority in 1771, he obtained an injunction against the publisher, but afterwards permitted the edition to be sold with some corrections, on condition of receiving a share of the profits. Cullen subsequently rewrote the book, and published it in two quarto volumes.

Cullen's great success as a clinical lecturer made him and his friends strongly desire and canvass for his appointment to the chair of the practice of physic on Dr. Rutherford's resignation in February 1766; but Rutherford's marked preference for Dr. John Gregory as his successor prevailed. Cullen was much disappointed, and when Whytt, the professor of the 'Institutes' or theory of physic (mainly a physiological chair), died two months afterwards, he was with difficulty persuaded to become a candidate. He was elected, however, on 1 Nov. 1766, and an arrangement was made in 1768 by which Gregory and Cullen lectured in alternate years on the theory and the practice of medicine. On Gregory's death in 1773 Cullen succeeded him, and thenceforth was the mainstay of the Edinburgh Medical School for many years. He was president of the Edinburgh College of Physicians from 1773 to 1775, and took an active part in preparing the new edition of the 'Edinburgh Pharmacopœia' issued in 1774, and in arranging for the building of a new hall for the college, begun in 1775. In the latter year he relinquished his teaching of clinical medicine at the infirmary. In 1776 he was elected foreign associate of the Royal Society of Medicine at Paris, and in 1777 fellow of the Royal Society of London. In 1783 Cullen's persevering exertions secured the incorporation of the Philosophical Society as the Royal Society of Edinburgh. His later years were clouded by the attacks of John Brown, founder of the Brunonian system (1735–1788) [q.v.], and his followers, and by the death of his wife; and his mental faculties were considerably dimmed before he resigned his professorship on 30 Dec. 1789. He died on 5 Feb. 1790, and was buried at Kirknewton, in which parish was situated his estate of Ormiston Hill.

Cullen was not remarkable as an anatomist or physiologist, nor was he specially an observer of medical facts. He was distinguished for his clearness of perception and sound reasoning and judgment rather than for epoch-making originality. Yet he had qualities which for many years made his name supreme among British teachers of medicine. As a lecturer he had great powers of interesting his students and inspiring them with enthusiasm. Dr. Anderson, one of his pupils, highly commends his excellent arrangement, his memory of facts, and the ease, vivacity, variety, and force of his lectures, which were delivered extemporaneously. To uncommon patience he joined great regard for truth. His was essentially a philosophic mind, not endowed with great imagination, but well read, and extremely capable of gathering together what was already known, and carrying it a stage further by his reflections. Dr. Aikin (*General Biography*, iii. 255), another pupil of Cullen's, says that his students were ardently attached to him because 'he was cordially attentive to all their interests, admitted them freely to his house, conversed with them on the most familiar terms, solved their doubts and difficulties, gave them the use of his library, and in every respect treated them with the affection of a friend and the regard of a parent.' He frequently gave poor students gratuitous admission to his lectures, and appears to have been the first to introduce at Edinburgh the practice of not charging fees for medical attendance on students of the university.

Cullen's principal works are the 'Nosology' and the 'First Lines of the Practice of Physic.'

The former is a synopsis and classification of diseases, with definitions. His division of diseases into four great classes—(1) pyrexiæ, or febrile diseases; (2) neuroses, or nervous diseases; (3) cachexiæ, or diseases resulting from bad habit of body; and (4) locales, or local diseases—was a great improvement, and much impressed his contemporaries and successors. Yet it brought together widely distinct diseases, and separated allied ones. The 'First Lines' was very popular. In it Cullen strongly opposed Boerhaave's eclectic system, which leaned much towards the views of the humoral pathologists, and favoured rather those of Hoffmann; and he had the merit of attaching great importance to the influence of the nervous system in producing and modifying diseases. He was early acquainted with the distinctness of nerves of sensation and nerves of motion. In a clinical lecture delivered in 1765–6 he says: 'It is surprising that, when the nerves that go off together from the sensorium are the cause of both sensation and motion in a muscle, yet the one should be destroyed and the other remain entire; this affords a proof that these nerves are distinct, even in the sensorium.' He rejected Hartley's doctrine of vibrations, and referred the operations of the nerves to the agency of a nervous fluid, meaning by this that there is 'a condition of the nerves which fits them for the communication of motion' (see Brown, John (1735–1788); and Cullen's *Life*, ii. 222 et seq. and note M. pp. 710–18). Brown, when a Latin grinder to medical students, was very kindly treated by Cullen, who for some time employed him as tutor to his children, and testified much affection towards him, notwithstanding Brown's irregular habits. It is said that Cullen had even promised to use his interest to gain Brown the next vacant medical chair, if he became qualified; but before he graduated Brown had quitted Cullen's service, and promulgated his own doctrines in the lectures afterwards published in the 'Elementa Medicinæ,' which Cullen felt bound to oppose in no measured terms. Adherents of the Brunonian system of stimulation and the doctrine of sthenic and asthenic diseases were rigorously plucked by Cullen and the orthodox teachers, and at last Brown was driven from Edinburgh in 1786, largely by his own intemperance and extravagances.

Dr. Anderson describes Cullen as having a striking and not unpleasing aspect, although by no means elegant. His eye was remarkably vivacious and expressive; he was tall and thin, stooping very much in later life. In walking he had a contemplative look, scarcely regarding the objects around him. When in Edinburgh he rose before seven, and would often dictate to an amanuensis till nine. At ten he commenced his visits to his patients, proceeding in a sedan chair through the narrow closes and wynds. In addition to an extensive practice, his lectures occupied two hours a day during the session, sometimes four; yet, when encountered, he never seemed in a hurry or discomposed. He would play whist before supper with keen interest. His gifts showed a noble carelessness about money, which he kept in an unlocked drawer, and resorted to when he needed it. He eventually died without leaving any fortune. A marble bust of Cullen, by Gowans, was subscribed for by his pupils and placed in the Edinburgh New College. There are two portraits of him, one by Cochrane in the Hunterian Museum, Glasgow, the other by Morton in the possession of the Royal Medical Society of Edinburgh. Cullen's eldest son, Robert [q. v.], became a Scottish judge under the title of Lord Cullen.

The following is a list of Cullen's principal works: 1. 'Synopsis Nosologiæ Methodicæ,' Edinburgh, 1769, 8vo. This went through numerous Latin editions, but was not published in English until 1800. The best edition is that by Dr. John Thomson, 1814. 2. 'Institutions of Medicine, Part I. Physiology,' Edinburgh, 1772; translated into French by Bosquillon, Paris, 1785. 3. 'Lectures on the Materia Medica,' London, 1771, 4to, published without Cullen's consent; reprinted with his permission, 1773; rewritten by himself and published under the title 'A treatise of Materia Medica,' Edinburgh, 2 vols. 1789, 4to. A French translation by Bosquillon was published at Paris in the same year. 4. 'Letter to Lord Cathcart concerning the recovery of persons drowned and seemingly dead,' Edinburgh, 1775, 8vo. 5. 'First Lines of the Practice of Physic,' Edinburgh, 1776–1784, 4 vols. 8vo. Many editions have been published; an important one is that in 2 vols., edited and enlarged by Dr. J. C. Gregory, Edinburgh, 1829. French translations were published by Pinel, 1785, and by Bosquillon, 1785–7, with notes. There were also German (by C. E. Kapp, Leipzig, 1789), Latin (Göttingen, 1786), and Italian translations. 6. 'Clinical Lectures,' delivered 1765–6, published by an auditor, London, 1797, 8vo. 7. 'The substance of Nine Lectures on Vegetation and Agriculture delivered privately in 1768,' London, 1796, pp. 41, 4to, in Appendix to Outlines of 15th chapter of 'Proposed General Report from the Board of Agriculture;' with notes by G. Pearson, M.D., F.R.S. 8. A general edition of the Works of Cullen, containing his Physio-

logy, Nosology, and First Lines, with numerous extracts from his manuscript papers and his 'Treatise on Materia Medica,' was published, edited by Dr. John Thomson, 2 vols. Edinburgh, 1827.

[The Bee, or Literary Weekly Intelligencer, by Dr. James Anderson, Edinburgh, 1791, i. 1–14, 45–56, 121–5, 161–6; Lives of British Physicians, Macmichael, London, 1830; An Account of the Life, Lectures, and Writings of W. Cullen, by Dr. John Thomson, Edinburgh, 1832, vol. i. only then published; reissued in 1859 with vol. ii., partly by Dr. J. Thomson and his son Dr. William Thomson, and completed by Dr. David Craigie, the whole diffuse and ponderous; Edinburgh Review, lv. 461–79 (by Sir W. Hamilton); Pettigrew's Medical Portrait Gallery, 1840, vol. iv.; Biographical Dictionary of Eminent Scotsmen, ed. Thomson, 1868.]

G. T. B.

CULLEY, GEORGE (1735–1813), agriculturist, younger son of Matthew Culley, in early life devoted himself to agriculture and especially to the improvement of the breed of cattle. He was the earliest pupil of Robert Bakewell (1725–1795) [q. v.], and the reputation of his brother Matthew and himself spread over the United Kingdom, and even to the continent and America. Crowds used to visit his farms to see his experiments, which made an epoch in the agricultural history of Northumberland, and his name was given to a celebrated breed of cattle. He published many works on agriculture, chiefly with John Bailey [q. v.], and was in correspondence with Arthur Young, who often speaks of him. He died, after a short illness, at his seat, Fowberry Tower, Northumberland, on 7 May 1813.

[Gent. Mag. 1813, i. 661; Richardson's Table Book, iii.; Arthur Young's Works, passim.]

H. M. S.

CULLIMORE, ISAAC (1791–1852), Egyptologist, a native of Ireland, devoted his whole life to the study of Egyptian antiquities, and is noteworthy as one of the first orientalists who made use of astronomy and astronomical inquiries to fix important dates in ancient history. Most of his labours are buried in the 'Proceedings of the Royal Society of Literature,' of which he was a member. Among his papers are: 'On the Periods of the Erection of the Theban Temple of Ammon,' 1833; 'Report on the System of Hieroglyphic Interpretation proposed by Signor Jannelli,' 1834; and 'Remarks on the Series of Princes of the Hieroglyphic Tablets of Karnak,' 1836. In 1842 he commenced his issue of oriental cylinders or seals from the collections in the British Museum of the Duke of Sussex, Dr. Lee, Sir William Ouseley, and Mr. Curzon, of which 174 plates had been published in parts without any descriptive letterpress when he died at Clapham on 8 April 1852.

[Gent. Mag. 1852, ii. 208; and W. Hayes Ward's article on Babylonian Seals in 'Scribner's Magazine,' January 1887.]

H. M. S.

CULLUM, Sir DUDLEY, third baronet (1657–1720), horticultural writer, of Hawsted and Hardwick, Suffolk, son of Sir Thomas Cullum, second baronet, by Dudley, daughter of Sir Henry North of Mildenhall, and grandson of Sir Thomas Cullum [q. v.], was born and baptised at Wickhambrook, Suffolk, on 17 Sept. 1657. He received his education first at Bury school, and then went to St. John's College, Cambridge, in 1675. He succeeded his father in 1680, and on 8 Sept. 1681 married at Berkeley House Anne, daughter of John, lord Berkeley of Stratton. While at Cambridge he suffered from small-pox. In 1684 a dispute arose as to 1,000*l.* of dowry, which was compromised by his mother-in-law, Lady Berkeley, depositing the said sum in the hands of a third party until the law courts should decide upon the matter.

He was much devoted to his garden at Hawsted, where he cultivated most of the exotics then known to English gardeners, and he speaks of his orange-trees as thriving in an especial manner. He corresponded with Evelyn, who acted as his adviser in gardening matters. The greenhouse was of exceptional size, and the experiments therein made were related in a paper printed in the 'Philosophical Transactions,' xviii. (1694), 191 Abr. iii. 659. A list of the plants contained in the greenhouse at the time of his death is among the papers preserved at Hardwick House.

He served as high sheriff in 1690, and afterwards was elected member of parliament in 1702, but was unsuccessful in another contest in 1705. Lady Cullum died in 1709, and was buried at Hawsted, and on 12 June 1710 Cullum married as second wife his relative, Anne, daughter of James and Dorothy Wicks of Bury St. Edmunds. He died on 16 Sept. 1720 without issue, and was buried at Hawsted. His widow remarried the Rev. John Fulham, archdeacon of Llandaff, and, dying on 22 Jan. 1737, was buried with her first husband at Hawsted. There are three portraits of Cullum at Hardwick House, two being miniatures.

Brown's genus *Cullumia* in Aiton's 'Hort. Kew.' (2nd ed.), v. 137, was probably named after his contemporary Sir Thomas Gery Cullum.

[Cullum's History of Hawsted, 2nd ed. 1813, pp. 185–90; Burke's Visitations, 2nd ser. ii. 89; Johnson's Eng. Gard. p. 122; family papers belonging to G. Milner Gibson-Cullum, F.S.A., at Hardwick, Bury St. Edmunds.] B. D. J.

CULLUM, Sir JOHN (1733–1785), antiquary and divine, eldest son of Sir John Cullum, fifth baronet, of Hawsted and Hardwick, Suffolk, by Susanna, daughter and coheiress of Sir Thomas Gery, knight, was born at Hawsted 21 June 1733, and baptised in the chapel at Hawsted Place on 19 July following. He was educated at King Edward VI's school at Bury St. Edmunds, whence he proceeded to Catharine Hall, Cambridge, and in January 1756 he took his degree as fourth junior optime in the mathematical tripos. Classics, however, were his favourite study, and in 1758 he obtained the member's prize for the best dissertation in Latin prose. He was elected fellow of his college, and was only just defeated in an election for the mastership. In April 1762 he was presented by his father to the rectory of Hawsted, and in December 1774 he was instituted to the vicarage of Great Thurlow in the same county. In the latter year he succeeded his father as sixth baronet. Cullum was an elegant scholar, and from his youth an eager antiquary and student of natural science. His amiable character and great literary and scientific knowledge and attainments made him well known and very popular among the leading men of science and learning of the time. In March 1774 he was elected a fellow of the Society of Antiquaries, and in March 1775 a fellow of the Royal Society. Cullum's diaries and correspondence, several of which are preserved at Hardwick House, Bury St. Edmunds, and elsewhere, testify to the number of his friends and the value they set on his acquaintance. Among them were the Duchess of Portland, Mrs. Delany, Richard Gough, who commenced his 'Sepulchral Monuments' at Cullum's instigation, Dr. Michael Lort, Peter Sandford, Thomas Pennant, Rev. James Granger, Rev. George Ashby, Rev. Michael Tyson, John Lightfoot, Rev. William Cole, and many others whose names are well known in antiquarian circles. Cullum devoted a great part of his life to the preparation of 'The History and Antiquities of Hawsted and Hardwick in the County of Suffolk;' this was first published in No. xxiii. (1784) of 'Bibliotheca Topographica Britannica,' and subsequently in a separate form. This was the only work of importance that he produced, though he made collections for a 'History of Suffolk.' His stores of knowledge he distributed in his letters to his friends, for examples of which see his letters to Gough, printed in Nichols's 'Lit. Anecd.' viii. 673, and occasional contributions to learned publications, such as 'On the Growth of Cedars in England' ('Gent. Mag.' 1779, p. 138); 'On Yews in Churchyards' (*ib.* p. 578); 'An Account of an extraordinary Frost, 23 June 1783' ('Philosophical Trans.' vol. lxxiv. pt. ii. p. 416); 'An Account of St. Mary's Church at Bury' ('Antiquarian Repertory,' iii. 165); 'A Description of the Hospital of St. Petronille at Bury' (*ib.* iv. 57); 'A Letter describing Little Saxham Church, Suffolk' (*ib.* ii. 237); 'Some Notes taken at Reculver, 9 Sept. 1782' ('Bibl. Top. Brit.' No. xviii. 88). He was an accomplished botanist, and projected a new 'Flora Anglicana,' which, however, he never published. Cullum married at Westham, Sussex, 11 July 1765, Peggy, only daughter of Daniel Bisson of that place, who died in August 1810. Cullum died of consumption 9 Oct. 1785, and was buried at Hawsted. An excellent portrait of him, by Angelica Kauffmann, taken in 1778, is preserved at Hardwick House; it was engraved by Basire as frontispiece to his 'History of Hawsted;' it also appears in Nichols's 'Lit. Anecd.' viii. 209, and Gage's 'History of Thingoe Hundred,' p. 481.

[Nichols's preface to Cullum's Hist. of Hawsted and Hardwick; 2nd edit. of same work, edited by Sir T. G. Cullum; Nichols's Lit. Anecd. vi. 625, viii. 209, 673; Nichols's Lit. Illustr. vii. 408; Gent. Mag. 1797, lxvii. 995, 1765, xxxv. 346; Cole's Athenæ Cantabrigienses; Upcott's English Topography, iii. 1451; family papers, &c., in the possession of G. Milner Gibson-Cullum, F.S.A., at Hardwick House, Bury St. Edmunds.] L. C.

CULLUM, Sir THOMAS (1587?–1664), sheriff of London, was the second son of John Cullum of Thorndon, Suffolk, and Rebecca, daughter of Thomas Smith of Bacton in the same county. As a younger son he was sent to London and apprenticed to one John Rayney, a draper, and on the expiration of his apprenticeship was taken by his master into partnership. Cullum by shrewdness and industry amassed a large fortune in his business in Gracechurch Street, and became an alderman and a member of the Drapers' Company. He married Mary, daughter and coheiress of Nicholas Crisp, alderman of London, through whom he became related to the well-known royalist, Sir Nicholas Crisp [q. v.] Like him he espoused the royal cause, and paid dearly for it, both pecuniarily and personally. In 1646 he served as sheriff of London, and in 1647 was committed to the Tower, with the lord mayor, Sir John Gayer, and other aldermen, for having been concerned in some royalist outbreak in the city. They published a declaration in their de-

fence, which was printed. About 1642 he had been appointed to the lucrative office of commissioner of excise. In 1656 Cullum retired from business and purchased the estates of Hawsted and Hardwick, near Bury St. Edmunds in Suffolk, whither he retired. At the Restoration he was rewarded by being created a baronet on 18 June 1660, but he seems to have fallen into disfavour with the ruling powers, as on 17 July 1661 he had a pardon under the great seal for all treasons and rebellions, with all their concomitant enormities, committed by him before the 29th of the preceding December. Some crimes were excepted from the general pardon (which is still preserved at Hardwick House), as burglaries, perjuries, forgeries, &c., including witchcraft. It is not clear in what way Cullum transgressed the royal favour, but we find that he was compelled to disburse a large sum of money in connection with the excise, the profits of which were granted to James, duke of York; this he seems to have paid into the exchequer in 1663 to buy his peace, he being then seventy-six years of age. He died at Hawsted 6 April 1664, aged 77, and was buried there. By his wife, who died 22 July 1637, aged 35, and was buried in Allhallows, Lombard Street, he was the father of five sons and six daughters. There are two portraits of him at Hardwick House, one in his alderman's gown and another in his sheriff's robes; the latter was engraved by Basire for Sir John Cullum's 'History of Hardwick and Hawsted,' and is there attributed erroneously to Sir Peter Lely; it is more probably by Cornelius Janssen. It also occurs in Gage's 'History of Thingoe Hundred.'

[Cullum's Hist. of Hawsted and Hardwick; Granger's Biog. Hist. of England; Gage's History of Thingoe Hundred, Suffolk; Calendar of State Papers, Dom. Ser. 1663; family papers, &c., in the possession of G. Milner Gibson-Cullum, F.S.A., at Hardwick, Bury St. Edmunds.] L. C.

CULLUM, Sir THOMAS GERY (1741–1831), Bath king-at-arms, second son of Sir John Cullum of Hardwick, Suffolk, fifth baronet, by his second wife, Susanna, daughter of Sir Thomas Gery, was born on 30 Nov. 1741 at Hardwick House, and baptised on 5 Jan. 1741–2 at St. Mary's, Bury St. Edmunds. He was educated at the Charterhouse, and being intended for the medical profession, he attended the lectures of William and John Hunter, and was admitted a member of the Corporation of Surgeons on 7 May 1778, and in 1800 was enrolled a member of the college. He practised with distinction as a surgeon at Bury St. Edmunds, of which town he became alderman He was made Bath king-at-arms 8 Nov. 1771, an office which he held until 1800, when he was succeeded by his second son, John Palmer Cullum. He married Mary, daughter of Robert Hanson of Normanton, Yorkshire, and heiress of her brother, Sir Lovett Hanson, chamberlain to the Duke of Modena. In 1774 he printed privately 'Floræ Anglicæ Specimen imperfectum et ineditum,' in 104 pages, 8vo, the arrangement being based on the Linnæan system, which work he probably discontinued owing to the publications of his friend, Sir J. E. Smith, who dedicated his 'English Flora' in 1824 to Cullum in highly flattering terms. He succeeded his brother Sir John [q. v.] as seventh baronet in 1785. In 1813 he edited a second edition of his brother's 'History and Antiquities of Hawsted and Hardwick.' He was a fellow of the Royal and Linnean Societies and of the Society of Antiquaries, and a constant attendant at their meetings; the love of botany evinced by him and by his brother was commemorated by the genus *Cullumia* in the 'Hortus Kewensis.' He died on 8 Sept. 1831, and was buried at Hawsted. Many of his antiquarian and scientific note-books are preserved at Hardwick House. His eldest son, Sir Thomas Gery Cullum, eighth baronet, was also distinguished as a botanist.

[Gage's History of Suffolk, Thingoe Hundred; Gent. Mag. 1831, ci. 270; family papers, &c., in the possession of G. Milner Gibson-Cullum, F.S.A., at Hardwick House, Bury St. Edmunds.] G. S. B.

CULMER, RICHARD (*fl.* 1660), fanatical divine, was born in the Isle of Thanet, most probably at Broadstairs, where in the fifteenth and sixteenth centuries his family was of considerable importance. He was educated at the King's School, Canterbury, where he was head boy out of two hundred scholars. He was admitted to Magdalene College, Cambridge, in July 1613 (*Reg. Mag. Coll.*), and took his B.A. in 1619, although he remained at the university till 1621. While there it was said of him that 'he was famous for football playing and swearing, but never thought to be cut out for a Mercury.' His first preferment seems to have been the rectory of Goodnestone in Kent, which he obtained in 1630, and from which he was suspended by Archbishop Laud *ab officio* in 1634–5, for refusing to read the 'Book of Sabbath Sports,' 'in revenge whereof he accused Mr. E. B. (?), a gentle (whom he suspected to have been instrumental therein), of treasonable words before the council, where the matter being heard, the accusation was found to be false and malicious, whereupon

Culmer was committed to the Fleet' (Wharton, *Collect.* i. 77). From this time, Wood says, 'he became an enemy to Archbishop Laud, to the cathedral at Canterbury, and to all the prelatical party at the beginning of the rebellion raised and carried on by the disaffected party' (Wood, *Fasti Oxon.* i. 447, ed. 1815). Culmer remained silenced for nearly four years, of which he complained bitterly, as he had seven children so small that he was able, as he says, to carry them all on his back at once (see Baker, *Tryal of Archbishop Laud*, p. 344). He seems to have resided at Canterbury; for in 1642 the mayor and certain of the inhabitants published a declaration, in reply to numerous scandals, that 'the said Richard Culmer of the said city was a man of exemplary life and conversation.' After the death of Isaac Bargrave [q. v.], in 1642–3, Culmer was presented to the rectory of Chartham, Kent, where he speedily made himself very unpopular, and shortly afterwards, according to Wood, was made vicar of St. Stephen's, near Canterbury, in place of a minister ejected for refusing to take the covenant. This preferment he probably obtained on account of a petition on his behalf the mayor and town council of Canterbury sent to the committee of parliament for ejected ministers in 1643. In spite of this, however, he was so unpopular among the citizens that a report to the effect that he had broken the pipes which conveyed water into the town was readily received. Shortly before his death Laud is said to have absolved Culmer, who was then selected by Dr. R. Austin, incumbent of Harbledown, Kent, to assist him. The parishioners, according to the account given by his son in 'A Parish Looking-Glasse,' speedily took a violent dislike to him, owing to his endeavours to suppress Sabbath sports and drunkenness. The people said they did not care what minister they had so long as it was not Culmer. This author also states that his father assisted Colonel Robert Gibbon, the governor of Jersey, in a survey of the places in the Isle of Thanet at which an enemy might find a landing-place. Culmer was one of the ministers appointed by the parliament in 1643 to 'detect and demolish' the superstitious inscriptions and idolatrous monuments in the cathedral, and he distinguished himself by destroying much of the painted glass with his own hands, which so enraged the citizens that it was necessary to send a company of soldiers to escort him from the cathedral to his lodgings. It also became known that he had persuaded his father to make over his whole estate, which was considerable, to him, and had then allowed the old man to be in want. About this time he wrote a pamphlet entitled 'Cathedral News, or Dean and Chapter News from Canterbury,' which was published in 1644, and in which he heaped together all the scurrilous stories he could find against the archbishop and other dignitaries of the cathedral. This produced two answers, in one of which, 'Antidotum Culmerianum, or Animadversions upon a Late Pamphlet,' &c., his impudence, covetousness, and other shortcomings were unsparingly described. In 1644, upon the ejection of Meric Casaubon [q. v.], Culmer was appointed by the committee to the living of Minster in Thanet, where he commenced his career by a violent quarrel with the curate. In order to ingratiate himself with his parishioners, he reduced the rent of his glebe lands to a shilling an acre. A number of his former parishioners visited Minster in order to set the people against him. The loose women of the district determined to meet him on the borders of the parish when he came to take possession; but an unfortunate squabble for precedence among them saved him this indignity. The parishioners in vain petitioned the Westminster Assembly to appoint some one to supplant Culmer. In order to read himself in he had to break and get through a window, as the people had locked the door and hidden the key. After the ceremony they opened the door, dragged him out of the church, beat him till he was covered with blood, and then jeered at him for being a thief and a robber, who had got into the sheepfold otherwise than by the door. On his requiring a parish servant they refused to allow him any girl who was not illegitimate—an insult of which he violently complained. At this time the spire of Minster church was surmounted by a large wooden cross, and this again by one of iron. These ornaments Culmer chose to believe 'monuments of superstition and idolatry,' and engaged two labourers, who destroyed them, 'after he had himself before day, by moonlight, fixed ladders for them to go up and down.' The people then taunted him with having done his work by halves, as the church was built in the form of a cross, and he himself was to them the greatest cross in the parish. He also defaced the church by breaking the stained windows, and pulled down part of the parsonage. The parishioners continued to petition against him without any effect until they had spent some 300*l.*, and then many of them refused to pay tithes, which caused him considerable inconvenience, as well as loss. After a prolonged struggle, they offered to pay him the whole revenues of the living for his life if he would consent to go away and give them leave to appoint, at their own charges, another minister in his

place. This he also refused to do. One of his peculiarities was a distaste for black, and his habit of wearing a blue gown caused him to be known throughout the district as Blue or Blue-skin Dick of Thanet. For many years any gross fabrication was known in Minster as 'Culmer's news.' After the Restoration, in 1660, he was ejected from the living, when he went to live at Monkton, also in Thanet, and was soon afterwards suspected to have been engaged in Venner's conspiracy. On this suspicion he was arrested and committed to prison in London. During one of the several examinations he underwent he was asked why, when he broke a stained-glass window which represented the Temptation in à Becket's chapel in Canterbury Cathedral, he had destroyed the figure of Christ and not that of the Devil, and he replied that his orders from the parliament had been to take down Christ, but they had said nothing about the Devil—an answer which gave a valuable hold to his enemies. As nothing could be proved against him he was speedily liberated, and returned to Monkton, where he is believed to have died about the commencement of 1662. Archbishop Laud described Culmer as 'an ignorant person, and with his ignorance one of the most daring schismatics in all that country' (Kent), and Wharton says he was a man 'odious for his zeal and fury.' Besides 'Cathedral News,' he wrote 'Lawless Tythe Robbers discovered, who make Tythe-Revenue a Mock-maintenance,' 1655, and 'The Ministers' Hue and Cry, or a True Discovery of the Insufferable Injuries, Robberies, &c., enacted against Ministers,' &c., 1661.

[Baker's Tryal of Archbishop Laud; Wharton's Collect. i. 77; Wood's Athenæ Oxon. ed. 1815, i. 447; Kennet's Parochial Register; Hasted's Hist. of Kent, iv. 276, 328, &c.; Richard Culmer, jun.'s Parish Looking-Glasse, &c.] A. C. B.

CULPEPER. [See also Colepeper.]

CULPEPER, NICHOLAS (1616-1654), writer on astrology and medicine, was son of Nicholas Culpeper, a clergyman beneficed in Surrey and a kinsman of the Culpeper family settled at Wakehurst, Sussex. He was born in London 18 Oct. 1616; went to Cambridge in 1634 for a short time; obtained a good knowledge of Latin and Greek; studied the old medical writers; was apprenticed to an apothecary of St. Helen's, Bishopsgate; and about 1640 set up for himself as an astrologer and physician in Red Lion Street, Spitalfields. He supported the parliamentarians and the religious sectaries, and is reported to have engaged in at least one battle in the civil war on the parliamentary side, where he was seriously wounded in the chest. He does not appear to have relinquished his medical practice for any length of time during the war, and acquired a high reputation among patients in the east of London. In 1649 Culpeper brought himself into wider note by publishing an English translation of the College of Physicians' 'Pharmacopœia' under the title of 'A Physical Directory, or a Translation of the London Dispensatory. By Nich. Culpeper, gent. (London: Printed for Peter Cole).' A portrait of the translator is subscribed 'In Effigiem Nicholai Culpeper, Equitis.' This unauthorised translation excited the indignation of the College of Physicians, which was fully reflected in the royalist periodical, 'Mercurius Pragmaticus,' pt. ii. No. 21 (4–9 Sept. 1649). The book is there described as 'done (very filthily) into English by one Nicholas Culpeper,' who 'commenced the several degrees of Independency, Brownisme, Anabaptisme; admitted himself of John Goodwin's schoole (of all ungodlinesse) in Coleman Street; after that he turned Seeker, Manifestarian, and now he is arrived at the battlement of an absolute Atheist, and by two yeeres drunken labour hath Gallimawfred the apothecaries book into nonsense, mixing every receipt therein with some scruples, at least, of rebellion or atheisme, besides the danger of poysoning men's bodies. And (to supply his drunkenness and leachery with a thirty shilling reward) endeavoured to bring into obloquy the famous societies of apothecaries and chyrurgeons.' The translation has none of the defects here attributed to it, and the abuse was obviously inspired by political opponents and the societies whose monopolies Culpeper was charged with having infringed. In 1652 a broadside was issued entitled 'A Farm in Spittlefields where all the knick-knacks of Astrology are exposed to open sale. Where Nicholas Culpeper brings under his velvet jacket: 1. His Chalinges against the Doctors of Physick; 2. A Pocket Medicine; 3. An Abnormal Circle,' &c. Second and third editions of the 'Directory' appeared in 1650 and 1651 respectively. In 1654 Culpeper renamed the book 'Pharmacopœia Londinensis, or the London Dispensatory. Further adorned by the Studies and Collections of the Fellows now living of the said Colledge, by Nich. Culpeper, gent., student in physick and astrology, living in Spittlefields, near London. Printed by a well-wisher to the Commonwealth of England,' 1654. In September 1653 Culpeper again trespassed on the monopoly claimed by the recognised medical writers by publishing (with Peter Cole) a book entitled 'The English Physician

Enlarged, with 369 medicines made of English Herbs that were not in any impression until this. The Epistle will inform you how to know this impression from any other.' This work, like its predecessor, had an enormous sale. An edition of 1661 was edited by Abdiah Cole. Five editions appeared before 1698, and it was reissued in 1802 and 1809. Other books which appeared in Culpeper's lifetime were: 1. 'Semeiotica Uranica, or an Astronomicall Judgment of Diseases,' based on Arabic and Greek medical writings, 1651. 2. 'A Directory for Midwives,' 1651. 3. 'Galen's Art of Physic,' 1652. 4. 'Catastrophe Magnatum, or the Fall of Monarchy,' 1652. 5. 'Idea Universalis Medica Practica,' Amsterdam, 1652, (in English) 1669. 6. 'An Ephemeris for 1653,' 1653. 7. 'Anatomy,' 1654. 8. 'A New Method of Physic,' 1654. Active medical practice and the composition of these works, all of which embodied much research, ruined Culpeper's health, and he died of consumption, originally engendered, it is said, by his old wound, on Monday, 10 Jan. 1653–4, aged 38. He married and was the father of seven children. He was cheated of his patrimony, according to his own account, in his youth, and was always in straitened circumstances, yet he was ready at any time to give gratuitous medical advice to the poor. His widow was married for the second time to John Heyden, author of the 'Angelical Guide.'

Culpeper left many manuscripts in his wife's custody. 'My husband,' Mrs. Culpeper wrote in 1655, 'left seventy-nine books of his own making or translating in my hands,' and Peter Cole, the publisher, was invited to print them. He had already, it was alleged, published seventeen books by the astrologer, and had paid liberally for them. But a rival stationer named Nathaniel Brooks put forward several works with Culpeper's name on the title-page. The chief of these were: (1) 'Culpeper's Last Legacy left and bequeathed to his Dearest Wife for the Publick Good,' 1655, which included treatises on fevers, the pestilence, and the Galenists' system of medicines, together with a collection of original aphorisms; (2) Culpeper's 'Astrologicall Judgment of Diseases,' 1655, in the preface to which Brooks states that many of Culpeper's manuscripts came to him on his death; and (3) 'Arts Masterpiece, or the Beautifying Part of Physick,' 1660. The authenticity of these works seems in the main undoubted, in spite of Mrs. Culpeper's denials. In 1656 Peter Cole issued 'Two Books of Physick, viz. Medicaments for the Poor, or Physick for the Common People, from the Latin of Prævortius, and Health for the Rich and Poor by Diet without Physick.' In the preface Mrs. Culpeper denounced Brooks, and called 'Culpeper's Last Legacy' in part a forgery and in part 'an undigested Gallimawfrey.' In succeeding years Peter Cole employed Abdiah Cole [q.v.], probably a relative, to prepare for the press a large number of those medical tracts and translations which Culpeper was stated to have left him in manuscript. Among these are: 'The Rational Physician Library,' 1662; 'Chemistry made Easy and Useful,' translated from Sennertus, 1662; and 'The Chirurgeon's Guide,' 1677. In 1802 G. A. Gordon, M.D., published a collective edition of Culpeper's works in four volumes. This edition includes (1) The English Physician enlarged, or the Herbal, (2) the London Dispensatory, and (3) the Astrologicall Judgment.

A portrait of Culpeper was prefixed to the 'Last Legacy' as well as to the 'Directory.'

[Gent. Mag. 1797, pt. i. pp. 390–1, 477–8; Gordon's edition of Culpeper's Works; Culpeper's Works; Brit. Mus. Cat.; Watt's Bibl. Brit.; see also art. Abdiah Cole.] S. L. L.

CULPEPER, Sir THOMAS, the elder (1578–1662), writer on usury, was only son of Francis Culpeper, or Colepeper, who purchased the manors of Greenway Court and Elnothington, near Hollingbourn, Kent, of Sir Warham St. Leger, in Elizabeth's reign, and resided on the former. The father was the second son of William Culpeper, or Colepeper, of Losenham, and married Joan, daughter of John Pordage of Rodmersham, Kent; died in 1591 at the age of fifty-three, and was buried at Hollingbourn. Thomas, born in 1578, became a commoner of Hart Hall, Oxford, in 1591; left the university without a degree; entered himself as a student at one of the Inns of Court; purchased Leeds Castle, Kent, and lived either there or at Greenway Court for the rest of his life. James I knighted him 23 Sept. 1619 (Nichols, *Progresses of James I*, iii. 568). In 1620 he began writing his 'Tract against the high rate of Usurie,' and published it after having presented it to parliament in 1621. Culpeper argues that ten per cent., which was the legalised rate of interest at the time, was too high for commerce or morality, and argued for its reduction to six per cent. The subject came before parliament in 1623 and 1624. Ultimately the rate of interest was reduced to eight per cent. (21 Jac. I, c. 17). Bacon, whose essay on usury was first published in 1625, demanded a reduction to five per cent. Culpeper's tract was reprinted in 1641, and twice in 1668—first by Sir Josiah Child [q.v.]

as an appendix to his 'Discourse of Trade,' and secondly by Culpeper's son. It was translated into French with Sir Josiah Child's book in 1754. Culpeper died in January 1661–1662, and was buried in Hollingbourn church 25 Jan. He married Elizabeth, daughter of John Cheney of Guestling, Sussex, by whom he had three sons and eight daughters. The eldest son, Cheney, inherited Leeds Castle, which was entailed, but with the consent of his surviving brother he cut off the entail and sold the estate to his cousin John, lord Colepeper [q. v.] The second son, Francis, died young.

The third son, Sir Thomas Culpeper the younger (1626–1697), inherited Greenway Court. He entered as a commoner of University College, Oxford, in 1640; proceeded B.A. in 1643; travelled abroad, and was subsequently elected probationer-fellow of All Souls College. He was knighted soon after the Restoration; retired to his estate on his father's death in 1661, and died there in 1697. His will, dated March 1695, was proved 7 Dec. 1697. He was married, and left three sons (Thomas, William, and Francis) and three daughters. Besides editing and writing a preface for his father's tract on usury (1668), he published many pamphlets on the same subject, repeating his father's arguments. In 1668 appeared his 'Discourse shewing the many Advantages which will accrue to the Kingdom by the Abatement of Usury, together with the absolute necessity of reducing interest of money to the lowest rate it bears in other countries,' and later in the same year he issued a short appendix to this treatise. Thomas Manley controverted Culpeper's view in 'Usury at Six per Cent. examined,' 1669, and an anonymous writer argued against him in 'Interest of Money mistaken,' 1669. Culpeper replied to Manley in detail in 'The Necessity of abating Usury reasserted,' 1670. Culpeper also issued 'Brief Survey of the Growth of Usury in England with the Mischiefs attending it,' 1671; 'Humble Proposal for the Relief of Debtors, and speedy Payment of their Creditors,' 1671; 'Several Objections against the Reducement of Usury . . . with the Answer,' 1671. Culpeper was likewise the author of a collection of commonplace reflections entitled 'Essayes or Moral Discourses on several Subjects. Written by a person of honour,' 1655 and 1671, and a tract 'Considerations touching Marriage,' is also attributed to him.

[Hasted's Kent, ii. 466; McCulloch's Lit. Polit. Econ. 1845, p. 249; Wood's Athenæ Oxon. (Bliss), iii. 533, iv. 447; Brit. Mus. Cat.]

S. L. L.

CULVERWEL, NATHANAEL (*d.* 1651?), divine, was entered as a pensioner at Emmanuel College, Cambridge, 5 April 1633, when he is described as of Middlesex. He became B.A. in 1636, M.A. in 1640, was elected a fellow in 1642, and died not later than 1651. Nothing else is known of his life. A Nicholas Culverwel, who was a citizen of London in the reign of Elizabeth, had two daughters married to Laurence Chaderton [q. v.], master of Emmanuel, and to William Whitaker [q. v.], master of St. John's College, Cambridge. Nicholas had two sons, Ezekiel and Samuel. Ezekiel, educated at Emmanuel, was successively rector of Stambridge and vicar of Felstead, Essex; he was suspended for nonconformity in 1583; and published a 'Treatise on Faith,' 1623, which reached a seventh edition, edited by his nephew, William Gough, after his death. Samuel is said by Clark to have been a 'famous preacher.' Nathanael Culverwel was presumably a member of this family. His works were all college sermons or exercises. In 1651 William Dillingham (who in 1642 became fellow, and in 1653 master of Emmanuel) published 'Sacred Optics,' a discourse by Culverwel on 1 Corinthians xiii. 12. In 1652 Dillingham published 'An Elegant and Learned Discourse of the Light of Nature, with several other Treatises, viz. the Schism, the Act of Oblivion, the Child's Return, the Panting Soul, Mount Ebal, the White Stone, Spiritual Optics, the Worth of Souls, by Nathanael Culverwel, M.A., and lately fellow of Emmanuel College, Cambridge.' To this were prefixed commendatory letters by Dillingham and Richard Culverwel, the author's brother (*d.* 1688, aged 67, after being rector of Grundisburg, Suffolk, forty years). From some phrases in them it appears that Culverwel had suffered from ill-health, and that some people had been inclined to charge him with conceit. The 'Light of Nature' was republished in 1654, 1661, and 1669. It was edited by John Brown, D.D., of Edinburgh in 1857, with a critical essay by John Cairns of Berwick. In this edition the numerous classical and Hebrew citations, which are supposed to have frightened former readers, are replaced by translations.

Culverwel's 'Light of Nature' is a treatise of remarkable eloquence, power, and learning. Culverwel, brought up in the great puritan college, was a contemporary of Cudworth, Whichcote, and John Smith, all members of the same college. His sympathies were clearly with the puritans during the civil war (see *Mount Ebal*, p. 89), and he belonged theologically to the remarkable

school of Cambridge platonists. His writings were among the first of that school; his learning is great, and he is as familiar with Bacon, Descartes, Lord Herbert, and Lord Brooke as with the scholastic writers. His style, however, is vivid and forcible in spite of frequent citations and occasional quaintness; and is free from the fanciful neo-platonism of some of his successors. The chief interest of his book is in his theory of knowledge, which coincides remarkably with that of Lord Herbert of Cherbury. He quotes Herbert with cordial appreciation, though disapproving his freethinking tendencies. While strongly maintaining the existence of 'clear and indelible principles' stamped and printed upon the being of man, he argues against connate 'ideas' much in the vein of Locke. Upon this question he approves the teaching of Herbert. His ethical and theological doctrine is nearly the same as that of Cudworth. An excellent account of Culverwel's treatises is in Tulloch's 'Rational Theology.'

[Information from the Master of Emmanuel; preface to Light of Nature (1857), by John Brown; Sir W. Hamilton on Reid's Works, p. 782; Herbert's Autobiography, by S. L. Lee (1886), pp. li, lii; Tulloch's Rational Theology (1874), ii. 410–26.] L. S.

CULY, DAVID (*d.* 1725 ?), sectary, was a native of Guyhirn, a hamlet in the parish of Wisbech St. Peter's, Cambridgeshire. He founded a new sect of dissenters who were called Culimites. They held him in such high esteem that he was styled the bishop of Guyhirn (*Notes and Queries*, 2nd ser. x. 407). Most of the inhabitants of Guyhirn became his disciples, as did many persons at Whittlesea, Wisbech St. Mary's, Outwell, and Upwell, until his flock was increased to seven or eight hundred. But after his death, which occurred about 1725, the Culimites gradually declined in numbers, and in 1755, when Bishop Mawson issued articles of inquiry respecting nonconformists, it appeared that there were only fifteen families belonging to the sect in the diocese of Ely, and that they all resided at Wisbech St. Mary's and Guyhirn. Culy's doctrine differed but little from that of the anabaptists, to which sect he had originally belonged.

Shortly after his death there appeared: 'The Works of Mr. David Culy, in three parts: I. The Glory of the two Crown'd Heads, Adam & Christ, unveil'd; or the Mystery of the New Testament opened. II. Letters and Answers to and from several Ministers of divers Persuasions, on various subjects. III. Above forty Hymns compos'd on Weighty Subjects,' London, 1726, 12mo; Boston, 1787, 12mo. The first part, 'The Glory of the two Crown'd Heads,' was reprinted at Plymouth Dock, 1800, 12mo, and at Spilsby, 1820, 12mo (*Brit. Mus. Cat.*)

[Authorities quoted above; also Stevenson's Appendix to the Supplement to Bentham's Hist. of Ely, p. 44*; Watson's Hist. of Wisbech, p. 456.] T. C.

CUMBERLAND, DUKE OF (1721–1765). [See WILLIAM AUGUSTUS.]

CUMBERLAND, DUKE OF (1771–1851). [See ERNEST AUGUSTUS, king of Hanover.]

CUMBERLAND, EARLS OF. [See CLIFFORD.]

CUMBERLAND, RICHARD (1631–1718), bishop of Peterborough, was born on 15 July 1631, in the parish of St. Bride's, London, or, according to Willis, at St. Anne's, Aldersgate, in 1632. His father was a citizen of Fleet Street. He was educated at St. Paul's School, and in 1648 admitted to Magdalene College, Cambridge. He graduated B.A. 1653, M.A. 1656, and was elected fellow of his college. He was incorporated M.A. at Oxford on 14 July 1657, and became B.D. at Cambridge in 1663. He was distinguished at college, where he became the friend of Pepys, Hezekiah Burton [q. v.], Orlando Bridgeman [q. v.], and other members of his college. After studying physic for a year or two he took orders, and was presented in 1658 to the rectory of Brampton, Northamptonshire. He was legally instituted in 1661, and at the same time made one of the twelve preachers to the university of Cambridge. In 1667 Bridgeman, having become lord keeper, gave to his old friend a living in Stamford. On 18 March 1667 Pepys mentions that his 'old good friend' Cumberland has come to town in a 'plain parson's dress.' Pepys would have given 100*l.* more with his sister 'Pall' to Cumberland than to any one else who could settle four times as much upon her. Pepys's father, however, preferred a Mr. Jackson, to whom Pall was ultimately given, though Pepys could have 'no pleasure nor content in him, as if he had been a man of reading and parts like Cumberland.' Cumberland held the weekly lecture, and thus preached three times a week. In 1672 he published his most remarkable book, 'De Legibus Naturæ Disquisitio philosophica,' &c. dedicated to Bridgeman. An 'alloquium ad lectorem,' by Hezekiah Burton, is prefixed. In 1680 he was respondent at the public commencement. The office was regarded as unusual for a country clergyman. Cumberland's defence of

two theses directed against Roman catholic tenets was long remembered. He was so much alarmed by the attempts of James II to introduce catholicism as to fall into a dangerous fever. His protestantism and reputation for learning induced William III to confer upon him the bishopric of Peterborough. Going to a coffee-house on a fast day, according to his custom, he was astonished to read the first news of his preferment in a newspaper. He was consecrated on 5 July 1691, his predecessor, Thomas White, having been deprived for not taking the oaths. After his first book Cumberland devoted himself to the investigation of Jewish antiquities. In 1686 he published his 'Essay on Jewish Weights and Measures,' dedicated to his old friend Pepys as president of the Royal Society. He had begun to study the fragments of 'Sanchoniatho,' expecting to find in them a proof that all the heathen gods had been mortal men. He finished his first design about the time of the revolution, when his bookseller thought that readers would care even less than usual for Sanchoniatho. He thereupon gave up thoughts of publishing, but pursued his antiquarian investigations. The results of his prolonged labours appeared after his death, when his son-in-law and chaplain, Squier Payne, published 'Sanchoniatho's Phœnician History, translated from the first book of Eusebius de Præparatione Evangelica, &c.' with a preface giving a brief account of the life, &c. (1720), and 'Origines Gentium Antiquissimæ; or attempts for discovering the times of the first planting of nations,' 1724.

Cumberland died on 9 Oct. 1718, and was buried in his cathedral. A portrait is given in Cumberland's 'Memoirs.' From Payne's account he appears to have been a man of great simplicity and entire absence of vanity. He was slow and phlegmatic, and preferred the accumulation to the diffusion of knowledge. He received a copy of Wilkins's Coptic Testament at the age of eighty-three, and learned the language in order to examine the book. At the same age he was forced to give up the visitation of his diocese. He had previously discharged his duties conscientiously, saying often that 'a man had better wear out than rust out.' He was liberal, and at the end of every year gave all surplus revenue to the poor, reserving only 25*l.* to pay for his funeral. His book on the laws of nature was one of the innumerable treatises called out by opposition to Hobbes. It is rather cumbrous and discursive, but is ably written, and remarkable as laying down distinctly a utilitarian criterion of morality. The public good is the end of morality, and 'universal benevolence' the source of all virtues. Cumberland occupies an important place in English ethical speculation, and his influence seems to be traceable in the writings of Shaftesbury and Hutcheson. 'A Brief Disquisition of the Law of Nature' was published in 1692 by J. Tyrrell (a grandson of Archbishop Ussher), based upon Cumberland's treatise, translated, abridged, and rearranged with the approval of the author. The first edition of the book was very incorrectly printed, owing to the author's absence, and errors were subsequently multiplied. A translation by Meacock appeared in 1727, and another by John Towers, with the life and other documents, was published at Dublin in 1750.

Cumberland had an only son, Richard, archdeacon of Northampton and rector of Peakirk, who died on 24 Dec. 1737, aged 63. By his wife, Elizabeth Denison, the archdeacon had two sons, Richard (died unmarried) and Denison, bishop of Clonfert [see under CUMBERLAND, RICHARD, 1732–1811], and one daughter, married to Waring Ashby.

[Life by Payne, as above; Cumberland's Memoirs (1807), i. 3–6; Nichols's Lit. Anecd. i. 193, 287, 704, vi. 80; Pepys's Diary; Le Neve's Fasti, ii. 536; Willis's Survey of Cathedrals, iii. 510; Wood's Fasti (Bliss), ii. 205.] L. S.

CUMBERLAND, RICHARD (1732–1811), dramatist, was born on 19 Feb. 1732, in the master's lodge at Trinity College, Cambridge. His great-grandfather was Richard Cumberland, bishop of Peterborough [q. v.] The bishop's only son, Richard, was archdeacon of Northampton. Archdeacon Cumberland's second son, named Denison, after his mother, was born in 1705 or 1706, educated at Westminster, became a fellow-commoner of Trinity College, Cambridge, and in 1728 married Bentley's daughter, Joanna, who was adored by many young men at Cambridge (see MONK, *Bentley*, ii. 113, 267), and when eleven years old was celebrated by John Byrom [q. v.] in the 'Spectator.' Denison Cumberland was presented to the living of Stanwick in Northamptonshire by the Lord-chancellor King, and divided his time between Cambridge and Stanwick until Bentley's death (1742). Richard Cumberland spent much of his infancy in Bentley's lodge, and has left some curious reminiscences of his grandfather. When six years old he was sent to school under Arthur Kinsman, at Bury St. Edmunds. Before leaving this school he had written English verse, and compiled a cento called 'Shakespeare in the Shades,' specimens of which are given in his memoirs. When twelve years old he was sent to Westminster, where he lodged at first in the same house with Cowper, and was a

contemporary of Colman, Churchill, Lloyd, and Warren Hastings. He says that he was entered at Trinity College, Cambridge, in his 'fourteenth year,' though from the date of his graduation, 1750–1, it would appear that he must have come into residence in 1747, i.e. at the age of fifteen. Some of his grandfather's books and papers were presented to him by his uncle, Dr. Richard Bentley (the papers were ultimately given by Cumberland to Trinity College; MONK, *Bentley*, ii. 415). This led him to study Greek comedies, afterwards discussed in the 'Observer.' He also read mathematics, and distinguished himself in the schools, his name being tenth in the mathematical tripos for 1750–1. He was elected to a fellowship in the second year after his degree—the regulations which had hitherto excluded candidates until their third year having been altered on this occasion. He was afterwards chosen to one of the two lay fellowships.

After his degree he had gone to Stanwick, where he made preparations for a universal history, and wrote a play upon Caractacus in the Greek manner. Denison Cumberland had gained credit from the government by enlisting in his own neighbourhood two full companies for a regiment raised by Lord Halifax in 1745. By vigorously supporting the whigs in a contested election for Northampton (April 1748), he established a fresh claim, which Lord Halifax recognised by taking the son as his private secretary in the board of trade. Thomas Pownall [q. v.] was secretary, and Cumberland, whose office was nearly a sinecure, amused himself by studying history and composing an epic poem. His father, at the beginning of 1757, changed his living of Stanwick for Fulham. He was a prebendary of Lincoln from 1735 to 1763, and of St. Paul's from 1761 to 1763 (LE NEVE, *Fasti*, ii. 215, 412). At Fulham Cumberland became acquainted with Bubb Dodington, who had a villa in the neighbourhood. He was employed as go-between by Halifax and Dodington when Halifax was intriguing with the opposition in the spring of 1757, and for a time left his office, though he did not actually resign.

Cumberland now wrote his first legitimate drama, called 'The Banishment of Cicero,' which was civilly declined by Garrick, but published in 1761. On 19 Feb. 1759 he married Elizabeth, daughter of George Ridge of Kelmiston, Hampshire, having obtained, through the patronage of Halifax, an appointment as crown agent to Nova Scotia. Halifax, after the death of George II, was appointed lord-lieutenant of Ireland (6 Oct. 1761). Cumberland became Ulster secretary, and his father one of Halifax's chaplains. Just before Halifax resigned the lord-lieutenancy he appointed Denison Cumberland to the see of Clonfert. He was consecrated 19 June 1763, and in 1772 translated to Kilmore. He died at Dublin, November 1774, his wife sinking under her loss soon afterwards. His son, who paid him annual visits, speaks strongly of his zeal in promoting the welfare of his tenants, and his general public spirit and popularity. Halifax became secretary of state in October 1762, and, to Cumberland's disappointment, gave the under-secretaryship to a rival, Cumberland—according to his own account—having been supplanted owing to his want of worldly wisdom in refusing a baronetcy. He was now glad to put up with the office of clerk of reports (worth 200*l.* a year) in the board of trade. Having little to do, and being in want of money, he began his career as a dramatist, and boasts (not quite truly) (*Memoirs*, i. 269) that he ultimately surpassed every English author in point of number of plays produced. His first production was a 'musical comedy,' the 'Summer's Tale' (1765), in rivalry of Bickerstaff's 'Maid of the Mill' (revived as 'Amelia' in 1768). His first regular comedy, 'The Brothers,' had a considerable success at Covent Garden in 1769. In the next year he composed the 'West Indian,' during a visit to his father at Clonfert. Garrick, whom he had flattered in the epilogue to the 'Brothers,' brought it out in 1771. It ran for twenty-eight nights, and passes for his best play. He received 150*l.* for the copyright, and says that twelve thousand copies were sold. Cumberland, who was now living in Queen Anne Street West, became well known in the literary circles. He used to meet Foote, Reynolds, Garrick, Goldsmith, and others at the British coffee-house. He produced the 'Fashionable Lover' in January 1772, and rashly declared in the prologue that it was superior to its predecessor. His sensitiveness to criticism made Garrick call him a 'man without a skin,' but he explains that there was then 'a filthy nest of vipers' in league against every well-known man (*Memoirs*, i. 347, 349). Cumberland's best performances belong to the sentimental comedy, which was put out of fashion by the successes of Goldsmith and Sheridan. Cumberland gives a very untrustworthy account of the first night (15 March 1773) of Goldsmith's 'She stoops to conquer.' Goldsmith died 4 April 1774, shortly after writing the 'Retaliation,' containing the kindly though subsatirical description of Cumberland as 'The Terence of England, the mender of hearts.' The famous caricature of Cumberland as Sir Fretful Plagiary in the 'Critic,' first performed in

1779, was said, according to a common anecdote, to have been written in revenge for Cumberland's behaviour on the first night of the 'School for Scandal,' 1777. It was alleged that Cumberland was seen in a box reproving his children for laughing at the play. 'He ought to have laughed at my comedy, for I laughed heartily at his tragedy,' is the retort commonly attributed to Sheridan. Cumberland's first tragedy, the 'Battle of Hastings,' was performed in 1778, and he denies the whole story circumstantially, and says that he convinced Sheridan of its falsehood (*Memoirs*, i. 271; see also MUDFORD, *Cumberland*, i. 179). Cumberland's 'Memoirs' supply sufficient proof that the portrait in the 'Critic' was not without likeness. Cumberland's 'Choleric Man' was produced in 1774 and published with a dedication to 'Detraction.' In 1778 he produced the 'Battle of Hastings,' the chief part in which was written for Henderson's first appearance in London. Garrick's retirement probably weakened his connection with the stage. At the end of 1775 Lord George Germaine (afterwards Lord Sackville) became colonial secretary. Through his favour Cumberland was appointed soon afterwards to succeed John Pownall as secretary to the board of trade. In 1780 he obtained some private information which led to his being sent on a secret mission to Spain in combination with an Abbé Hussey. A long account of his adventures on the voyage to Lisbon and his negotiations in Spain is given in his 'Memoirs,' and a volume of papers relating to it, left by him to his daughter, is in the British Museum (Addit. MS. 28851). The purpose was to induce the Spanish authorities to agree to a separate treaty with England. The great difficulty, according to Cumberland, was that he was forbidden even to mention a cession of Gibraltar, while the Gordon riots in 1780 excited the distrust of the Spanish ministers at a critical moment. In any case the mission was a failure. Cumberland returned to England, after a year's absence, in the spring of 1781, having incurred an expenditure of 4,500*l.*, for which he could never obtain repayment. Soon afterwards the board of trade was abolished and Cumberland sent adrift with a compensation of about half his salary. He had to reduce his expenditure, and settled for the rest of his life at Tunbridge Wells. Here he was a neighbour of Lord Sackville, of whom he gives an interesting account in his 'Memoirs.' He became a commander of volunteers during the war. He continued to display a restless literary activity, prompted partly by the need of money. Soon after his return (1782) he published 'Anecdotes of Eminent Painters in Spain,' in 2 vols. He returned to play-writing. His first drama, the 'Walloons' (performed 20 April 1782), was apparently a failure. Johnson tells Mrs. Thrale that he made 5*l.* by it and 'lost his plume' (to Mrs. Thrale, 30 April 1782). He produced many other plays, of which the 'Jew' (acted twelve times) and the 'Wheel of Fortune' seem to have been the most successful. The first is praised for the intention to defend the Jewish character. Besides his play-writing, which only ceased with his death, he wrote two novels, 'Arundel' (1789) and 'Henry' (1795) (in imitation of Fielding), and a periodical paper called the 'Observer,' almost the last imitation of the 'Spectator.' The second volume of the reprint in Chalmers's 'British Essayists' contains a continuous history of the Greek comic dramatists, with translations of fragments, founded on his youthful studies. It was first printed at Tunbridge Wells in 1785, and in a later edition (1798) formed 6 vols., including a translation of the 'Clouds' of Aristophanes. Cumberland's translations were included in R. Walpole's 'Comicorum Græcorum Fragmenta' (1805) and in Bailey's edition of the same (1840). His translation of the 'Clouds' is included in Mitchell's Aristophanes. He published in 1801 'A few Plain Reasons for believing in the Christian Revelation,' and in 1792 a poem called 'Calvary.' This poem was analysed by Dr. Drake in his 'Literary Hours' (Nos. 18 to 21), according to the precedent of Addison upon 'Paradise Lost.' Drake thinks that Cumberland has happily combined the excellences of Shakespeare and Milton, of which he has certainly made pretty free use. In consequence of Drake's praise seven editions were published from 1800 to 1811. In conjunction with Sir James Bland Burges [q.v.] he wrote an epic called the 'Exodiad' (1808). Of some odes to Romney (1776), Johnson observed (BOSWELL, 12 April 1776) that they would have been thought 'as good as odes commonly are' if he had not put his name to them. He also took part in various controversies, defending Bentley against Bishop Lowth (1767) in a pamphlet on occasion of a remark in Lowth's assault upon Warburton, assailing Bishop Watson's theories about church preferment in 1783, and attacking Dr. Parr in a pamphlet called 'Curtius rescued from the Gulph' (1785). He left the care of his literary remains to his three friends, S. Rogers, 'Conversation' Sharp, and Sir J. B. Burges. He had four sons: Richard, who married the eldest daughter of the Earl of Buckinghamshire and died at Tobago; George, who entered the navy and was killed at the siege of Charleston; Charles, in the

army, and William, in the navy, who both survived him; and three daughters: Elizabeth, who married Lord Edward Bentinck (an alliance which, according to Mrs. Delany, was likely to produce serious consequences to the health of the Duchess of Portland); Sophia, married to William Badcock; and Frances Marianne, born in Spain, who lived with her father and married a Mr. Jansen. To her he left all his property, which was sworn under 450*l.*

Cumberland died at Tunbridge Wells 7 May 1811, and was buried at Westminster Abbey 14 May, when an oration was pronounced after the service by his old friend Dean Vincent. It is reported in the 'European Magazine,' lix. 397. Two volumes of 'posthumous dramatic works' were printed in 1813 for the benefit of his daughter, Mrs. Jansen. A list of fifty-four pieces, with some inaccuracies, is given in the 'Biographia Dramatica.' Genest (viii. 394) reckons thirty-five regular plays, four operas, and a farce; besides adaptations of 'Timon of Athens' (*Memoirs*, i. 384), in 1771, and others. Six of the later plays are printed in the fifth volume of Mrs. Inchbald's 'Modern Theatre' (1811). An engraving of a portrait by Clover is prefixed to his 'Memoirs.'

[Memoirs of Richard Cumberland, written by himself, 2 vols. 1807 (a very loose book, dateless, inaccurate, but with interesting accounts of Bentley, Dodington, Lord G. Germaine, and other men of note); Critical Examination of the writings of R. Cumberland, by William Mudford, 2 vols. 1812 (an impudent piece of bookmaking, founded upon the last to such an extent that an injunction was procured for the suppression of many appropriated passages); Davies's Life of Garrick (1808), ii. 289–304; Garrick Correspondence, i. 380–2, 387, 425, 427, 551–2, ii. 126, 282–286; Notes and Queries, 5th ser. xi. 504.]

L. S.

CUMBERLAND, RICHARD FRANCIS G. (1792–1870), captain, grandson of Richard Cumberland (1731–1811) [q. v.], was son of Richard Cumberland, once an officer in the 3rd foot guards, who died in the island of Tobago when awaiting a civil appointment there, and his wife, Lady Albinia Hobart, daughter of the third earl of Buckinghamshire, who died in 1853. He was born in 1792. Through his mother, who was one of the ladies of Queen Charlotte's suite, he became a page of honour, and on 27 Jan. 1809 was appointed to an ensignсy in the 3rd foot guards, in which he became lieutenant and captain in 1814. He served as aide-de-camp to the Duke of Wellington, of whose personal staff he was one of the last survivors, in the principal actions in the Peninsular war in 1812–14, and was wounded at the repulse of the French sortie from Bayonne. He left the army after the war. He died at the Royal Mint 9 March 1870.

[Foster's Royal Lineage, p. 180; Memoirs of Richard Cumberland (London, 1804); Times, 14 March 1870.]

H. M. C.

CUMINE AILBHE or **FINN** (657?–669?), seventh abbot of Hy, was son of Ernan, son of Fiachna, of the race of Conall Gulban. The term 'ailbhe' is explained as albus, or fair, in the 'Annals of Ulster,' and more fully in an ancient poem quoted in Reeves's 'Adamnan,' where he is referred to as 'Cumine of fair hair.' Cathal Maguir, cited by Colgan, notices him as 'Cumineus, abbot of Hy, son of Dunertach. It is he who brought the relics of St. Peter and St. Paul to Disert Cumini in the district of Roscrea.' But this is an error into which Cathal seems to have been led by the scholiast on the 'Calendar of Œngus.' Cumine Ailbhe was the author of a life of St. Columba, which was discovered at Compiègne and published by Mabillon in his 'Acta Sanctorum,' in 1733, under the author's name. When this work appeared it was seen to be identical with the first life in Colgan, which he took from a manuscript at Antwerp, and printed without knowing the author. It forms the groundwork of the third book of Adamnan's 'Life of St. Columba.' In the preface to Dr. Reeves's edition (p. vi) will be found a table of references to the passages thus incorporated by St. Adamnan. A composition of still greater interest is the letter on the Paschal controversy addressed to 'Segienus, abbot of Hy, and Beccan the Solitary with his wise men,' and written by a Cumean who, according to Colgan, the Bollandists, and Dr. O'Donovan, was Cumine Ailbhe. Dr. Lanigan, on the contrary, believes the writer to have been another of the name known as Cumine fota. This, however, is inconsistent with the fact that Cumine fota was a bishop, as is proved by his being so termed in the 'Calendar of Œngus,' the 'Annals of the Four Masters,' and the 'Martyrology of Donegal.' Dr. Lanigan objects again that it is improbable that the monks of Hy would [afterwards] choose for their abbot 'so great a stickler for the Roman cycle.' But 'in the Irish monastic system the free election of an abbot by monks was unknown, and the law of succession involved numerous and complicated rules to determine the respective rights of the church and the lay tribe' (*Anc. Laws of Ireland*, pref.) The latter, in fact, seem to have had rights resembling the right of nomination to a church or parish enjoyed by the original benefactor and his

representatives. Any argument founded on the supposed action of the monks of Hy in this case must therefore be precarious. Dr. Lanigan also thinks the style of the 'Letter' different from that of the 'Life,' observing in the former 'an affectation of rare words and Hellenisms,' but he does not appear to have noticed in the 'Life' such Hellenisms as 'agonothetæ, famen, exedra, trigonos,' &c. The 'Letter' was occasioned by the introduction of the cycle of 532 years, and the rules for calculating Easter connected with it, in lieu of the cycle of eighty-four years previously in use in Ireland. Cumine had adopted the new method, but before doing so says he studied the question anxiously for a whole year, first entering into 'the sanctuary of God,' as he terms the holy scriptures, and consulting the commentaries of Origen and Jerome, then applying himself to ecclesiastical history and the various cycles and Paschal systems of Jews, Greeks, Latins, and Egyptians. He believes this Paschal system to prevail all over the world except among the Britons and Irish, whose country, he is unpatriotic enough to say, is so insignificant as to be only like a 'slight eruption on the world's skin.' The position is that of Vincentius of the school of Lerins, which was so closely connected with the Irish church. In the course of his argument he quotes the councils of Nicea, Gangra, and Orleans; and, besides the fathers already alluded to, Cyprian, Gregory the Great, and Cyril of Alexandria, and uses language which curiously reminds us of the nineteenth article of the Anglican church. In treating of the various cycles, ten in number, 'he is no stranger,' as Dr. Ledwich observes, 'to the solar, lunar, and bissextile years, to the epactal days and embolismal months, nor to the names of the Hebrew, Macedonian, and Egyptian months. To examine the various cyclical systems and to point out their construction and errors required no mean abilities.' After this careful study he consulted the Coarbs of Emly, Clonmacnois, Birr, Mungret, and Clonfert-Mulloe, the leading authorities of the south. In this assembly, known as the Synod of Magh Lena, he advocated the change he had himself adopted. An unexpected opposition was raised by one of the members, supposed by some to be St. Fintan Munnu, and whom he terms 'a whited wall.' In the end it was arranged that a deputation should visit Rome in accordance with an ancient rule, 'If there be any greater causes, let them be referred to the head of cities,' i.e. the chief city of the world. These good people, as Ussher says, came home fully persuaded that the Easter observed at Rome was instituted by St. Peter, though it really dated only from the previous century. But however learned Cumine's arguments were, he did not succeed in convincing the community of Hy, who continued for many years after to follow the Irish computation. To the author of the 'Letter' is also ascribed a treatise 'De pœnitentiarum mensura,' which was found by Fleming in the monastery of St. Gall under the name of 'Abbot Cumean of Scotia.' It has been published by Sirinus, and in the 'Bibliotheca Patrum,' and 'bears every mark,' Dr. Lanigan says, 'of that line of studies to which the writer of the Paschal Epistle addicted himself,' and as the title of abbot is given to him we have a further reason for identifying him with Cumine Ailbhe. The treatise shows great knowledge of the discipline of both the Greek and Latin churches, and in reference to Easter lays special stress on the canons against 'Quartodecimans,' as if the author desired to guard the reader particularly against their errors. St. Cumine's day is 24 Feb.

[Ussher's Works, iv. 432–44; Colgan's Acta Sanct. pp. 408–11; Reeves's Adamnan, pp. vi, 175, 199, 288, 375; Calendar of Œngus, xliv, liv; Lanigan's Eccl. Hist. ii. 395–402; Ancient Laws of Ireland (Rolls ed.), iii. p. lxxii; Ledwich's Antiquities of Ireland, 107–9; Remains of Rev. A. Haddan, p. 289; Martyrology of Donegal at 24 Feb.] T. O.

CUMING. [See also Comyn and Cumming.]

CUMING or **CUMMING**, Sir ALEXANDER (1690?–1775), chief of the Cherokees, was the only son of Sir Alexander Cuming, M.P., the first baronet of Culter, Aberdeenshire, by his first wife, Elizabeth, second daughter of the second wife of Sir Alexander Swinton, a Scotch judge with the courtesy title of Lord Mersington. He was probably born about 1690, for although his birth is not recorded in the Culter registers he is mentioned with his two sisters in the Aberdeen Poll Book of 1696. In 1714 he was called to the Scottish bar, and also held a captain's commission, it is said, in the Russian army. From his manuscripts, cited in Lysons's 'Environs,' iv. 20–3, and 'Notes and Queries,' 1st ser. v. 278–9, it appears that Cuming was induced to quit the legal profession by a pension of 300*l.* a year being granted to him by government at Christmas 1718, and that it was discontinued at Christmas 1721 at the instance, he suggests, of Sir Robert Walpole, who bore a grudge against his father for opposing him in parliament. It is far more likely that he was found of a too flighty disposition to fulfil the services ex-

pected of him. In 1729 he was led, by a dream of his wife's, to undertake a voyage to America, with the object of visiting the Cherokee mountains on the borders of South Carolina and Virginia. Leaving England on 13 Sept. he arrived at Charlestown on 5 Dec., and on 11 March following he began his journey to the Indians' country. It was on 3 April 1730 that 'by the unanimous consent of the people he was made lawgiver, commander, leader, and chief of the Cherokee nation, and witness of the power of God, at a general meeting at Nequisee [Nequassee], in the Cherokee mountains.' A place in Georgia was named 'Cumming' in memory of his visit. Extracts from his journal, giving an account of his transactions with the Indians and his explorations in the Cherokee mountains, were published in the London 'Daily Journal' of 8 Oct. 1730. He returned to Charlestown on 13 April 1730, accompanied by seven Indian chiefs of the Cherokee nation, and on 5 June arrived at Dover in the Fox man-of-war; on the 18th he was allowed to present the chiefs to George II in the royal chapel at Windsor, and four days later laid his crown at the feet of the king, when the chiefs laid also their four scalps to show their superiority over their enemies, and five eagle tails as emblems of victory (*Daily Journal*, 8, 12, and 20 June 1730). The proceedings of the chiefs while in England excited the greatest interest (see *Daily Journal* and *Daily Post*, June to October 1730, passim). Shortly before they returned to their country Cuming drew up an 'Agreement of Peace and Friendship,' which he signed with them on 29 Sept. at his lodgings in Spring Gardens, in the name of the British nation, and with the approval of the board of trade. There is little doubt that this agreement, the text of which is to be found in the 'Daily Journal' of 7 Oct. 1730 (see also *ib.* 1 Oct.), was the means of keeping the Cherokees our firm allies in our subsequent wars with the French and revolted American colonists.

By this time some reports seriously affecting Cuming's character had reached England. In a letter from South Carolina, bearing date 12 June 1730, an extract from which is given in the 'Eccho, or Edinburgh Weekly Journal,' for 16 Sept., he is directly accused of having defrauded the settlers of large sums of money and other property by means of fictitious promissory notes. He does not seem to have made any answer to these charges, which, if true, would explain his subsequent ill-success and poverty. The government turned a deaf ear to all his proposals, which included schemes for paying off eighty millions of the national debt by settling three million Jewish families in the Cherokee mountains to cultivate the land, and for relieving our American colonies from taxation by establishing numerous banks and a local currency. Being now deeply in debt, he turned to alchemy, and attempted experiments on the transmutation of metals. A few years later, in 1737, we find him confined within the limits of the Fleet prison, but having a rule of court. Here he remained until 1765, when, on 30 Dec. of that year, he was nominated by Archbishop Secker a poor brother of the Charterhouse, and took up his abode in the hospital on 3 Jan. 1766. Dying there nearly ten years afterwards, he was buried in the church of East Barnet on 28 Aug. 1775. He had been elected a fellow of the Royal Society on 30 June 1720, but, neglecting to pay the annual fee, was expelled on 9 June 1757. He married Amy, daughter of Lancelot Whitehall, a member of an old Shropshire family, and a commissioner in the customs for Scotland. By this lady, who was buried at East Barnet on 22 Oct. 1743, Cuming had a son, Alexander, born about 1737, and a daughter, Elizabeth, who predeceased him. His son, who succeeded to the title, was a captain in the army, but became disordered in his mind, and died some time before 1796 in a state of indigence in the neighbourhood of Red Lion Street, Whitechapel. At his death the baronetcy was supposed to have become extinct. It has been assumed, however, through the medium of an advertisement in the 'Times' of 2 March 1878, and other newspapers, by Kenneth William Cumming, M.D., surgeon-major in the army, whose statement of claim has not been deemed satisfactory by the genealogists.

[Marshall's Genealogist, iii. 1–11; Burke's Peerage (1832), i. 308; Foster's Baronetage (1882), p. 684; Scottish Journal of Topography, Antiquities, Traditions, &c., ii. 254.] G. G.

CUMING, HUGH (1791–1865), naturalist, was born at West Alvington, Kingsbridge, Devonshire, on 14 Feb. 1791. His early love for natural history was fostered by Colonel Montagu, who lived in the neighbourhood. He was apprenticed to a sail-maker, and in 1819 he sailed to South America and settled at Valparaiso. Here he found an ample opportunity for collecting shells, and was encouraged by the consul there, and several naval officers, particularly Captains King and FitzRoy. In 1826 he gave up business in order to devote himself to his favourite pursuit. For this he built a yacht and cruised for twelve months among the Pacific Islands, so successfully that on a second voyage the

Chilian government gave him special exemption from port dues, and privileges of buying stores free of duty. He thus spent two years on the coast of Chili, returning to his native land with his abundant collections.

In 1835 he determined to explore the Philippine Islands, and credentials from the Spanish authorities at Madrid, with his knowledge of the language, placed him at once on the most favourable footing. He was thus able to enlist the services of the clergy and their scholars, who were encouraged to hunt the wood for snails and other shells. Cuming returned after four years' labours, paying passing visits to Malacca, Singapore, and St. Helena. The dried plants amounted to a hundred and thirty thousand specimens; these, with the living orchids, were at once distributed, and his zoological collections also rendered available for science by being placed in museums at home and abroad. He died on 10 Aug. 1865 at his house in Gower Street, London, after long suffering from bronchitis and asthma.

G. B. Sowerby named a genus of bivalved shells *Cumingia*, after him, in 1833.

[Athenæum, 19 Aug. 1865, pp. 247–8; Gent. Mag. 3rd ser. xix. (1865), 517–19 (reprint of former); Proc. Linn. Soc. (1865–6), pp. 57–9; Roy. Soc. Cat. Sci. Papers, ii. 103–4.] B. D. J.

CUMMING. [See also Comyn and Cuming.]

CUMMING, ALEXANDER (1733–1814), mathematician and mechanic, was a native of Edinburgh. He was apprenticed to the watchmaking business, which he carried on with great reputation for many years in Bond Street, London. On retiring from trade he settled in Pentonville, where he had several houses. He was appointed a county magistrate, and elected a fellow of the Royal Society. He continued to pursue his mechanical studies with diligence to the time of his death, which occurred on 8 March 1814. He was the father of James Cumming (*d.* 1827) [q. v.]

Besides some papers in the 'Communications to the Board of Agriculture,' he wrote: 1. 'The Elements of Clock and Watch Work, adapted to practice,' London, 1766, 4to. 2. 'Observations on the Effects which Carriage Wheels, with Rims of different Shapes, have on the Roads' [London, 1797], 8vo, and 1809, 4to. 3. 'Dissertation on the Influence of Gravitation, considered as a Mechanic Power,' Edinburgh, 1803, 4to. 4. 'The Destructive Effects of the Conical Broad Wheels of Carriages controverted; with the improving effects of cylindrical wheels of the same breadth, as they regard the roads, the labour of cattle, &c.,' 1804, 4to. 5. 'A Supplement to the Observations on the Contrary Effects of Cylindrical and Conical Carriage Wheels,' London, 1809, 4to.

[Gent. Mag. lxxxiv. pt. i. p. 414; Biog. Dict. of Living Authors (1816), 83, 425; Cat. of Printed Books in Brit. Mus.; Watt's Bibl. Brit.] T. C.

CUMMING, JAMES (*d.* 1827), official in the India Office, son of Alexander Cumming [q. v.], watchmaker, of Bond Street, entered the service of the board of control in 1793 as a clerk. In 1807 he was appointed head of the revenue and judicial department under the board of control, which post he held until 1823, when he retired with his health broken down by overwork. According to the statement drawn up by himself and published in 1825, with a view to obtaining a pension equal to his salary of 1,000*l.* a year, he assisted in drawing up the fifth report of the select committee of the House of Commons on the internal government of Madras, for which he was voted a gratuity of 500*l.* in 1814, and 300*l.* in 1816. He also quotes in this pamphlet the minute of the board of control on his retirement in 1823, and the testimony of Canning, the Right Hon. John Sulivan, Lord Teignmouth, and Lord Binning to the efficiency of his services. In 1824 Lord Liverpool gave his sister, Miss Cumming, a pension of 200*l.* a year, after a laudatory notice of his services in a speech of Lord Binning's on the Superannuation Bill in the House of Commons on 12 June 1854. He died at Lovell Hill Cottage, Berkshire, on 23 Jan. 1827, and as in the notice of his death he is spoken of as an F.S.A., he is probably the same James Cumming, F.S.A., who published an edition of Owen Felltham's 'Resolves' in 1806, with a dedication to the Duke of Gloucester.

[Gent. Mag. February 1827; Brief Notice of the Services of Mr. Cumming, late head of the Revenue and Judicial Department in the office of the Right Hon. the Board of Commissioners for the Affairs of India, 20 July 1825.] H. M. S.

CUMMING, JAMES (1777–1861), professor of chemistry at Cambridge, was descended from the Scotch family of Cumming of Altyre. His grandfather, however, left Scotland after Culloden, and James Cumming was born in England on 24 Oct. 1777. Entering at Trinity College, Cambridge, in 1797, he graduated as tenth wrangler in 1801, and became fellow of Trinity in 1803. While a student he devoted much time to experiments in natural philosophy, and in 1815 he was elected professor of chemistry in succession to Smithson Tennant [q. v.] He was keenly

alive to the chemical and physical discoveries being rapidly made at that time, and in 1819 he gave in his lectures Oersted's famous experiments, showing the deviation produced in a magnetised needle by an electric current parallel to its axis, and observed, 'Here we have the principle of an electric telegraph.' He was one of those who contributed much to the early fame of the Cambridge Philosophical Society, of which he was for some time president, and his papers in its 'Transactions,' vols. i. and ii., and in Thomson's 'Annals of Philosophy,' new ser. vols. v. vi. and vii. (1823–4), though extremely unpretentious, are landmarks in electro-magnetism and thermo-electricity. He 'seems, in fact, to have made an independent discovery of thermo-electricity' (Tait, 'Rede Lecture,' *Nature*, 29 May 1873, p. 86). He constructed most delicate electroscopes, and made important modifications and simplifications of electrical methods. He was the first to show, in 1823, that when the temperature of one junction of certain thermo-electric circuits was gradually raised, the current gradually rose to a maximum, then fell off, and finally was reversed at a red heat. He published an extended thermo-electric series in an appendix to his important paper 'On the Development of Electro-Magnetism by Heat' (*Camb. Phil. Trans.* ii. 47–76), read 28 April 1823. Had he been more ambitious and of less uncertain health, his clearness and grasp and his great aptitude for research might have carried him into the front rank of discoverers. He was remarkable for getting at the pith of any question and presenting it clearly, and thus made an excellent teacher, to which result also the success of his experiments contributed. He continued to lecture till 1860, and for years after went on working in his laboratory, within a few weeks of his death suggesting some ingenious crucial experiments in physical optics. He died on 10 Nov. 1861 at North Runcton, near Lynn, Norfolk, of which place he had been rector since 1819. Cumming was highly respected for his independence of thought and action and his kindly and unostentatious character. He was a liberal, well read in literature, conversationally polished, and good-naturedly ironical.

In 1827 Cumming published 'A Manual of Electro-Dynamics,' based on Montferrand's 'Manuel d'Électricité Dynamique,' with large additions and improvements. His papers, besides those already referred to, include a 'Report on Thermo-Electricity' in 'Brit. Assoc. Reports,' 1831–2, and two other papers, *ib.* 1833.

[Cambridge Independent Press, 16 Nov. 1861; Cumming's papers; Tait, loc. cit.] G. T. B.

CUMMING, JOHN (1807–1881), divine, was born in the parish of Fintray, Aberdeenshire, 10 Nov. 1807. He was educated at the Aberdeen grammar school, and in 1822 became a student at the university. He showed 'brilliant promise,' and graduated M.A. in 1827. He then studied in the Divinity Hall, and during vacations acted as a private tutor. He was licensed to preach 3 May 1832 by the Aberdeen presbytery. Soon afterwards, while acting as tutor in Kensington, he was invited to preach in the National Scottish Church at Crown Court, Covent Garden. On 18 Aug. 1832 he received a call from the church. In 1833 he married Elizabeth, daughter of James Nicholson, one of the elders. The church was then very small and inconvenient, and the minister's income not over 200*l.* His preaching soon attracted a larger congregation; and in 1847 the church was rebuilt at a cost of 5,000*l.* It was opened in 1848, with sittings for a thousand persons. The income from pew rents reached 1,500*l.*; but Cumming refused to receive more than 900*l.*, the remainder paying off the debt incurred for rebuilding. He afterwards raised funds by which schools in Little Russell Street were added in 1849; and ragged schools, with a church, in Brewer's Court in 1855. Cumming took an active part in a great number of philanthropic movements, and was a popular preacher. Cumming was prominent as a controversialist. He opposed the seceders, who ultimately formed the Free church, in many pamphlets and lectures. He declined several invitations to accept important charges in Scotland, vacated through that event. In 1839 he had a public discussion at Hammersmith, in which he defended protestant doctrine against Daniel French, a Roman catholic barrister. The published report went through many editions. He took part in the Maynooth controversy of 1845; he lectured on the same subject for the Protestant Reformation Society in 1849; he presided at meetings to protest against the 'papal aggression' of 1850; and had a correspondence with Cardinal Wiseman upon the 'persecuting clause' of the archiepiscopal oath. A testimonial was presented to him, to which the Duke of Norfolk subscribed. In 1853 the Wiseman controversy was revived, and a meeting was held at Exeter Hall, which the cardinal was invited to attend. Cumming became most widely known by his writings on the interpretations of prophecy, holding that the 'last vial' of the Apocalypse was to be poured out from 1848 to 1867. In 1863 he lectured against Bishop Colenso. In 1868, when the Œcumenical Council was summoned by Pius IX, Cum-

ming took occasion of a passage in the apostolic letter to ask whether he might attend. The pope explained, through Archbishop (now Cardinal) Manning, that his presence was not admissible.

Cumming relieved his hard labours in the pulpit and with the pen by brief holidays and a weekly excursion to a cottage near Tunbridge Wells. Here he amused himself with bee-keeping. His letters to the 'Times,' signed a 'Beemaster,' attracted much notice, and were the basis of a work called 'Bee-keeping,' published in 1864.

In 1876 Cumming's health began to decline, and on 21 July 1879 he sent in his resignation. A sum of 3,000*l.* was raised by his admirers, which brought an annuity of 300*l.* His wife died 1 Sept. 1879. His mind was already weakened, and he died 5 July 1881. He was buried at Kensal Green. He received the honorary degree of D.D. from Edinburgh in 1844. A list of more than a hundred publications of various kinds is given in Cumming's life.

Among them are: 1. 'Lectures for the Times, or an Exposition of Tridentine and Tractarian Popery,' 1844. 2. 'Is Christianity from God?' a manual of christian evidence, 1847 (11 editions). 3. 'Apocalyptic Sketches' (3 series), 1848–50. 4. 'Prophetic Studies, or Lectures on the Book of Daniel,' 1850. 5. 'Signs of the Times, or Present, Past, and Future,' 1854. 6. 'The Great Tribulation, or Things coming on the Earth,' 1859. 7. 'Popular Lectures on the "Essays and Reviews,"' 1861. 8. 'The Millennial Rest, or the World as it will be,' 1862. 9. 'Moses Right, and Bishop Colenso Wrong,' 1863. 10. 'Driftwood, Seawood, and Fallen Leaves,' 2 vols. of essays, 1863. 11. 'The Destiny of the Nations,' 1864. 12. 'Ritualism the Highway to Rome,' 1867. 13. 'The Sounding of the Last Trumpet, or the Last Woe,' 1867. 14. 'The Seventh Vial, or the Time of Trouble Begun,' 1870. 15. 'The Fall of Babylon, foreshadowed in her Teachings, in History, and in Prophecy,' 1870.

[In Memoriam, the Rev. John Cumming, D.D., F.R.S.E. (printed for private distribution), n. d.]

CUMMING, JOSEPH GEORGE (1812–1868), geologist and divine, was born on 15 Feb. 1812 at Matlock, Derbyshire. He was educated at Oakham grammar school, where he was remarkable for his grave earnestness, scarcely ever indulging in games. He was, however, fond of wrestling, and was a great walker, especially visiting Derbyshire and collecting fossil remains. He gained exhibitions at Oakham and proceeded to Emmanuel College, Cambridge, where he was senior optime in 1834. He was ordained in 1835 to the curacy of his uncle, James Cumming [q. v.], professor of chemistry at Cambridge, and rector of North Runcton, Norfolk. In 1838 he was appointed classical master of the West Riding proprietary school, and in 1841 he became vice-principal of King William's College in the Isle of Man. Cumming remained in the Isle of Man for fifteen years, and studied the geology and antiquarian remains of the district with great care. In 1848 he published 'The Isle of Man: its History, Physical, Ecclesiastical, Civil, and Legendary.' In this volume he has dealt largely with the mythical tales, succinctly recording the history of the island, and carefully examining all the interesting geological phenomena. The lithological character of the island and the disturbances which have produced the subsidence of some geological formations, and the emergence of others, are carefully and accurately described.

Cumming was appointed in 1856 to the mastership of King Edward's grammar school, Lichfield. In 1858 he became warden and professor of classical literature and geology in Queen's College, Birmingham. In 1862 he was presented by the lord chancellor to the rectory of Mellis, Suffolk, which he exchanged in 1867 for the vicarage of St. John's, Bethnal Green.

Cumming married in 1838 Agnes, daughter of Mr. Peckham, by whom he had a family of four sons and two daughters, who survived him. He became a fellow of the Geological Society of London in 1846, and he published some papers in the journal of that society. He died quite suddenly on 21 Sept. 1868.

[Quarterly Journal of the Geological Society, 1849; Cambridge Calendar; Walford's Men of the Time, 1862; New Philosophical Magazine, 1869; Journal of the Archæological Institute.]

R. H–t.

CUMMING, ROUALEYN GEORGE GORDON- (1820–1866), the African lion hunter, second son of Sir William Gordon Gordon-Cumming, second baronet of Altyre and Gordonstown, was born on 15 March 1820. He was educated at Eton, but even in his boyhood was distinguished more for his love of sport, especially salmon-fishing and deer-stalking, than for anything else. He entered the East India Company's service as a cornet in the Madras cavalry in 1838, and on his way had his first experience of sport in South Africa; but the climate of the East did not agree with him, and in 1840 he resigned his commission. He then returned to Scotland, and devoted himself to

deer-stalking; but in his own words he found 'the life of the wild hunter so far preferable to that of the mere sportsman' that he obtained an ensigncy in the Royal Veteran Newfoundland Companies. Not finding the opportunities for sport in America which he expected, he exchanged in 1843 into the Cape Mounted Rifles, and once more found himself in Africa. He did not long remain in his new regiment, but resigned his commission at the close of the year, and purchasing a wagon and collecting a few followers, he spent the next five years hunting in the interior of South Africa. In 1848 he returned to England, and in 1850 he published his 'Five Years of a Hunter's Life in the Far Interior of South Africa,' a book which had an immense success, and made him the lion of the season. In 1851 he exhibited his trophies of success at the Great Exhibition. He then went about the country lecturing and exhibiting his lion skins for some years, and under the sobriquet of the 'Lion Hunter' he obtained great popularity, and made a good deal of money. In 1856 he published a condensed edition of his book as 'The Lion Hunter of South Africa,' and in 1858 he established himself at Fort Augustus on the Caledonian Canal, where his museum was a great attraction to all tourists. He was a man of great height and physical strength, with very Scotch features, and he seems to have had a Scotch premonition of death, for he ordered his coffin and made his will just before he died at Fort Augustus on 24 March 1866.

[Preface to the first edition of his book; Gent. Mag. May 1866; private information.]

H. M. S.

CUMMING, THOMAS (*d.* 1774), quaker, commonly known as the 'fighting quaker,' was a private merchant engaged in the African trade. During a business voyage he contracted an acquaintance with the king of Legibelli (South Barbary), whom he found well disposed to English enterprise, and who, being exasperated with the French, had actually commenced a war against them. He requested the English to protect his trade, and on condition of receiving the sole privilege of trading with the country, Cumming agreed to exert his influence with the English government. After ascertaining the strength of the French positions on the coast, he returned to England, and having formed a plan for an expedition, presented it to the board of trade, by whom it was approved after a critical examination. Many obstacles were placed in his way by the government, but at length the ministry granted a military and naval force, though a much inferior one to that he considered necessary. This force was professedly put under the command of military officers, but Cumming really had the entire direction, and his local knowledge enabled him to guide it in such a manner that it proved entirely successful. Cumming had hoped, as he explained to the Society of Friends, that bloodshed might be avoided, and avowed that otherwise he would not have urged it. This hope, however, was fruitless, and he then took the entire blame on himself, but there is no reason to suppose he was disowned by the Friends. He died 29 May 1774.

[Hume's Hist. x. 96; State Records; Gent. Mag. 1774, 287.]

A. C. B.

CUMMING, WILLIAM (*fl.* 1797–1823), portrait-painter, was a painter of repute in Dublin towards the close of the eighteenth century, and his female portraits were much admired. Some of his portraits have been engraved, notably James Cuffe, Lord Tyrawley, engraved in mezzotint by John Raphael Smith, Edward Cooke, under-secretary for Ireland, and John Doyle, both engraved in mezzotint by W. Ward. He painted a picture of Christ and Zebedee's Children, which was engraved for Macklin's bible by J. Holloway, and published in 1798. In 1821, when the Royal Hibernian Academy, after a protracted controversy, succeeded in obtaining a charter, Cumming was one of three artists elected by ballot to choose eleven others, and thus form the first fourteen academicians.

[Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; W. B. Sarsfield Taylor's History of the Fine Arts in Great Britain and Ireland.]

L. C.

CUMMING, WILLIAM (1822?–1855), the pioneer of modern ophthalmology, was the first to demonstrate that rays of light falling on the human retina might be reflected back to the eye of an observer, and that the fundus of the eye, till then a dark and hidden region, might, under certain conditions of illumination, become visible. This important fact was communicated by him to the Medico-Chirurgical Society of London in June 1846, in a paper 'On a Luminous Appearance of the Human Eye,' &c. He never obtained a view of the tissue and vessels of the retina. This was reserved for Helmholtz, who, in a tract of forty-three pages, described his method of viewing these structures by means of a polarising apparatus ('Beschreibung eines Augenspiegels,' &c., Berlin, 1851). This was afterwards superseded by a mirror, to which the now familiar name of 'Ophthalmoscope' was applied. It underwent many modifications

until the whole fundus of the eye, in its healthy and in its morbid state, has been so minutely described and depicted as to be familiar to every medical student.

Cumming was a singularly modest and retiring man, a thoughtful and accurate observer; and had his life been prolonged he would no doubt have further developed his important discovery. He fell into ill health, and died at Limehouse in 1855, aged 33.

[Personal knowledge.] J. D.

CUNARD, Sir SAMUEL (1787–1865), shipowner, son of Abraham Cunard, merchant, of Philadelphia, by his wife, a daughter of Thomas Murphy, was probably born at Halifax, Nova Scotia, on 21 Nov. 1787. He was for many years a merchant at Halifax, and the owner of whalers which went from Nova Scotia to the Pacific. In 1830 he contemplated the establishment of a mail service between England and America, his original plan, which he afterwards carried out, being to run steamers from Liverpool to Halifax, and thence to Boston in the United States. In 1838 he came to England, with an introduction from Sir James Melvill, of the India House, to Robert Napier of Glasgow, the eminent marine engineer. The result of an interview with Napier was that Cunard gave him an order for four steamships, each of 1,200 tons burden and 440-horse power. The project then assuming a proportion which was beyond the resources of a private individual, he joined with Mr. George Burns of Glasgow and Mr. David MacIver of Liverpool, and established in 1839 the British and North American Royal Mail Steam Packet Company. The government on 4 May 1839 entered into a contract with Cunard for the conveyance of the mails between Liverpool and Halifax, Boston and Quebec, for seven years at 60,000*l.* per annum, stipulating at the same time that the ships should be of sufficient strength and capacity to be used as troopships in case of necessity, and to receive a fitting armament. The first voyage of this line across the Atlantic was made by the Britannia, which in the presence of an immense concourse of spectators left Liverpool on 4 July 1840, Cunard himself sailing in the vessel. She arrived at Boston in fourteen days and eight hours, where on 22 July he was entertained at a public banquet given to celebrate the establishment of steam postal communication between America and Great Britain. During the next seven years the service was conducted by six boats, but at the end of that time the government determined to have a weekly mail, and four more ships were added to the fleet. The first iron boat used in this service was the Persia, built by R. Napier & Son in 1855, which was not only the largest of the ships, but surpassed in speed all the other vessels. The success of the iron steamers was from the first undoubted, and in course of time it was found advisable to abandon paddles as the propelling power, and to rely entirely on the screw, and no paddle-wheel boats were built after 1862, when the China was the first large ship sent across the Atlantic with a screw movement. On 9 March 1859, in recognition of the services which he had rendered to this country by the establishment of the Cunard line of steamers, her majesty, upon the recommendation of Lord Palmerston, conferred a baronetcy on Cunard. He was elected a fellow of the Royal Geographical Society in 1846. He died at his residence, 26 Princes Gardens, Kensington, London, on 28 April 1865, and his personalty, on 27 May, was sworn under 350,000*l.* He married, in February 1815, Susan, daughter of William Duffus of Halifax, Nova Scotia. She died at Halifax on 28 Jan. 1828.

[Lindsay's History of Merchant Shipping (1876), iv. 178–86, 217–20, 226–50; Fortunes made in Business (1884), ii. 325–71; London Society (1880), xxxviii. 33–47; On Halifax and Boston Mails—Parl. Papers, xlv. 195–231 (1846), and li. 37 (1851).] G. C. B.

CUNDY, THOMAS, the elder (1765–1825), architect and builder, eldest son of Peter Cundy of Restowrick House, St. Dennis, Cornwall, and Thomasine Wilcocks, his wife, was baptised at St. Dennis 18 Feb. 1765, and belonged to an ancient family, of which the main branch was long seated at Sandwich in Kent. Cundy left his home early, and after being apprenticed to a builder at Plymouth, at the age of twenty-one came to London to seek his fortune there. By his unremitting industry he overcame all difficulties, and establishing himself as an architect and builder in Ranelagh Street, Pimlico, secured extensive employment in that capacity in London and all parts of the country. At the age of twenty-eight he was employed as clerk of the works at Normanton Park, under Mr. S. P. Cockerell, upon whose retirement he was retained by Sir Gilbert Heathcote to complete the alterations in progress. He then commenced business as an architect and builder. He soon made a reputation for himself, and after being largely patronised by influential people, he was in 1821 appointed surveyor to Earl Grosvenor's London estates. Among the important buildings which Cundy either built or made extensive alterations in were Middleton Park and Osterley for the Earl of Jersey, Tottenham Park, Hawarden Castle,

Burton Constable, Sion House and Northumberland House, Wytham in Oxfordshire, and many others. He exhibited several designs for these and other buildings at the Royal Academy. Cundy died 28 Dec. 1825, in his sixty-first year. In 1789 he married, at St. Martin's-in-the-Fields, Mary Hubert of Abingdon Street, Westminster, by whom he was the father of seven sons, the eldest of whom, Thomas [q. v.], succeeded him. JAMES CUNDY, his second son, born in 1792, entered the schools of the Royal Academy as a sculptor. In 1817 he exhibited at the British Institution a group of 'Eve supplicating Adam,' and in 1818, at the same place, 'The Judgment of Paris.' In May 1826 he unfortunately met with a carriage accident in Waterloo Place, from the effects of which he died, leaving by Mary Tansley, his wife, a son, SAMUEL CUNDY, who was of some note as a modeller and mason, and was employed on the restorations at Westminster Abbey, St. Albans Abbey, and elsewhere. He died in 1866, aged about 50. JOSEPH CUNDY (1795–1875), third son of Thomas Cundy the elder, was also well known as a speculative architect and builder in Belgravia, and was father of Thomas Syson Cundy, the well-known surveyor to the Fountaine-Wilson-Montagu estates in the north of England. NICHOLAS WILCOCKS CUNDY, born 1778, a younger brother of Thomas Cundy the elder, was distinguished as a civil engineer, and as the projector of a ship canal from Portsmouth to London and one of the four competing schemes for the London and Brighton railway. He also designed the Pantheon in Oxford Street. He married Miss Stafford-Cooke, and unsuccessfully contested the borough of Sandwich.

[Information from Mr. Thomas Cundy; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Builder, 1867, pp. 464, 607; Catalogues of the British Institution, Royal Academy, &c.] L. C.

CUNDY, THOMAS, the younger (1790–1867), architect, was eldest son of Thomas Cundy [q. v.] and Mary Hubert, his wife. He was associated with his father in many of his undertakings, and on his father's death in 1825 succeeded to his connection and also to his position as surveyor to Earl Grosvenor's London estates. This position he held for forty-one years, during which period the extraordinary speculations of Thomas Cubitt [q. v.] were commenced and completed. Cundy practised as an architect only, and among the important works erected or improved from his designs were Hewell Grange, Tottenham Park, Moor Park, Fawsley Park, and others, including alterations to the house and gallery in Grosvenor Street, the London residence of the Duke of Westminster. In later years he was largely employed in erecting churches in the west end of London, among which may be noted Holy Trinity, Paddington, St. Paul's, Knightsbridge, St. Barnabas's, St. Michael's, and St. Gabriel's in Pimlico, and others. Cundy resided latterly at Bromley in Kent, and died 15 July 1867, aged 77. He married Arabella, daughter of John Fishlake of Salisbury, by whom he left three sons and one daughter. His third son, Thomas Cundy, the third of that name, was born in 1820, and associated with his father in many of his undertakings. He eventually succeeded to his connection and his position, and occupies a distinguished place in the ranks of his profession.

[Redgrave's Dict. of Artists; Builder, 1867, p. 607; information from Mr. Thomas Cundy.] L. C.

CUNGAR or CYNGAR, SAINT (*fl.* 500?), anchorite, is said by Capgrave (*Nova Legenda*, fo. 80) to have been the son of an emperor of Constantinople and of an empress named Luceria, to have come to this country in the time of Dubritius, bishop of Llandaff (*d.* 612?), and to have founded an oratory, first at the place called, as it is supposed after him, Congresbury in Somerset, and afterwards in Morganwy, Glamorganshire, placing twelve canons in each. He is further said to have received a grant of land from Iva, king of the English (Ina or Ini, king of the West Saxons, *res.* 725), and to have been called both by English and Welsh Docwin, because he taught (*quod doceret*) the people the Gospel. While the circumstances of this legend are of course unhistorical, they are not without meaning. Congresbury was probably of some ecclesiastical importance in British times; for either a monastery or at least a church of sufficient size to be called a minster existed there in the days of Alfred, and was granted by that king to Asser [q. v.], bishop of Sherborne. The name Docwin seems to point to Docwinni, one of the three famous sanctuaries of Llandaff diocese. Again, the story of Ini in connection with a foundation at Wells is associated with the false notions that that king was the founder of the Somerset bishopric, and that the see was originally placed at Congresbury, and with the extremely probable notion that Ini really did set up a collegiate church of some kind at Wells, the existence of which accounts for that place being chosen for the see when the bishopric was founded by Edward the Elder. And if we disregard the dates assigned to Cungar, it may well be that the story of the saint coming

from beyond sea, first to a place now in Somerset, and then going across to the land to which we now appropriate the name of Wales, may be one of the many illustrations of the close connection between Armorica and the lands on either side of the Bristol Channel. St. Cungar's name is preserved in the dedication of the churches of Badgworth, Somerset, of Hope, Flintshire, and of Llangafo, Anglesey.

[Capgrave's Nova Legenda Aurea, fo. 80; Ussher's Brit. Eccles. Antiq. (ed. 1687), 36, 252; Rees's Welsh Saints, 183; Haddan and Stubbs's Councils and Ecclesiastical Documents, i. 150, 158; Hunt's History of Diocese of Bath and Wells, 5, 6.] W. H.

CUNINGHAM. [See also CUNNINGHAM and CUNYNGHAM.]

CUNINGHAM or **KENINGHAM, WILLIAM, M.D.** (*fl.* 1586), physician, astrologer, and engraver, was probably a native of Norfolk. He was born in 1531, and became a pensioner of Corpus Christi College, Cambridge, in 1548, but was not matriculated till 15 May 1551. In 1557 he was admitted to the degree of M.B. at Cambridge, having studied medicine for seven years, and been examined by Dr. Walker and Dr. Hatcher. He also studied in the university of Heidelberg, where he tells us he was genteelly entertained by Dr. John Langius, T. Erastus, physicians, and D. Balduinus, reader of the civil law, besides divers others, at the time of his commencement. It is supposed that he was created M.D. at Heidelberg in or about 1559, at which period he seems to have changed his name from Keningham to Cuningham. Between 1556 and 1559 he was residing at Norwich, of which ancient city he gives a very curious map in his 'Cosmographicall Glasse.' He afterwards attained eminence as a physician in London, being also noted for his skill in astrology. In 1563 he was appointed public lecturer at Surgeons' Hall. His town residence was in Coleman Street. Neither the date nor the place of his death has been discovered.

His works are: 1. 'A Newe Almanacke and Prognostication collected for y^e^ yere of our Lord MDLVIII., wherein is expressed the change and ful of the Mone, with their Quarters. The variety of the ayre, and also of the windes throughout the whole yeare, with infortunate times to bie, and sell, take medicine, sowe, plant, and journey, &c. Made for the Meridian of Norwich and Pole Arcticke iii. degrees, and serving for all England. By William Kenningham, Physician,' London, 1558, 8vo. 2. 'The Cosmographicall Glasse, conteinyng the pleasant Principles of Cosmographie, Geographie, Hydrographie, or Navigation,' London, 1559, fol. Dedication to Lord Robert Dudley, K.G., master of the horse, dated Norwich, 18 July 1559. This learned old treatise, so remarkable for the beauty of the print and ornaments, is amply described in Oldys's 'British Librarian,' pp. 26–33. Cuningham states that he was only twenty-eight years of age at the time of its publication. 3. 'An Apology.' 4. 'A new Quadrat, by no man ever publish'd.' 5. 'The Astronomical Ring.' 6. 'Organographia.' 7. 'Gazophilacion Astronomicum.' 8. 'Chronographia.' 9. 'Commentaria in Hippocratem de Aëre, Aquis et Regionibus.' 10. An Almanack, licensed to John Day, 1559. 11. An invective epistle in defence of astrologers. Frequently quoted in Fulke's 'Antiprognosticon contra inutiles astrologorum prædictiones' (1560). 12. Address to the professors of Chirurgerie, prefixed to John Halle's translation of Lanfranc of Milan's 'Chirurgia Parva' (1565). Dated from his house in Coleman Street, 18 April 1565. 13. Letter to John Hall, chirurgeon, 1565, Bodl. MS. 14. 'A new Almanack and Prognostication, seruing for the year of Christ our Lorde MDLXVI., diligently calculated for the longitude of London and pole articke of the same,' London, 1565, 8vo. 15. 'De definitione, causis, signis, symptomatibus, et curatione Chameliantiaseos, sive morbi Gallici.' This is mentioned by Gale in a work of his published in 1583. 16. Epistle to his approved friend Thomas Gale. Prefixed to Gale's 'Workes of Chirurgerie,' 1586. 17. 'Abacus, or Book of Longitudes and Latitudes of various places,' MS. Cai. Coll. Cantabr. 226. It is a paper volume of 133 pages 12mo, and contains descriptions of continents, countries, and cities, and geographical questions and problems, partly in Latin and partly in English. According to Tanner it is merely a portion of the 'Cosmographicall Glasse.' The works numbered 3 to 9 are mentioned in the 'Cosmographicall Glasse,' but none of them appear to have been printed.

Cuningham was an engraver as well as an author, several of the woodcuts in the 'Cosmographicall Glasse' being the work of his own hand. Among other curious illustrations that book contains a portrait of the author arrayed in his doctor's robes.

From Cuningham's perspective map and the view in Braun, Richard Taylor made the very interesting picture of old Norwich given in his 'Index Monasticus,' a copy of which, by F. Basire, appears in the 'Record of the House of Gournay.'

[Aikin's Biog. Memoirs of Medicine, p. 137; Ames's Typogr. Antiq. (Herbert), pp. 630, 632, 666, 845, 854, 964, 1016, 1319; Blomefield's Norfolk, iii. 278; Brydges's Restituta, iii. 235; Cooper's Athenæ Cantab. iii. 1; Fulke's Defence of Translations, ed. Hartshorne, p. v; Gough's British Topography, i. 86, 87, ii. 14; Granger's Biog. Hist. of England (1824), i. 306; Hutchinson's Biog. Med. i. 236; Lowndes's Bibl. Man. (Bohn), p. 570; Masters's Hist. of C. C. C. C. ed. Lamb, p. 476; Notes and Queries, 1st ser. xi. 435, 3rd ser. iv. 305; Oldys's British Librarian, pp. 26, 46; Ritson's Bibl. Poet. p. 176; Smith's Cat. of Caius College MSS. p. 119; Tanner's Bibl. Brit. p. 213; Watt's Bibl. Brit.]

T. C.

CUNNINGHAM, ALEXANDER, first Earl of Glencairn (*d.* 1488), was descended from a family which obtained the manor of Cunningham, in the parish of Kilmaurs, Ayrshire, in the twelfth century. He was the eldest son of Sir Robert Cunningham (who received a charter of the lands of Kilmaurs from Robert, duke of Albany, and was knighted by James I) by his wife Ann, a daughter of Sir John de Montgomery of Eglinton and Ardrossan. He was created a lord of parliament by the title Lord Kilmaurs about 1450. In January 1477–8 he received a charter of the lands of Drip in the parish of Kilbride, Lanarkshire (*Register of the Great Seal of Scotland*, vol. i. entry 1,342). He was created Earl of Glencairn (a parish in the western part of Nithsdale, Dumfriesshire) by James III 28 May 1488, for the powerful assistance he had rendered against the rebel lords at Blackness. He was slain at the battle of Sauchieburn 11 June of the same year. By his wife Margaret, daughter of Adam Hepburn of Hailes, he had four sons. By the Rescissory Act passed by James IV 17 Oct. 1488, his eldest son Robert was deprived of the earldom and reduced to the rank of Lord Kilmaurs. It was, however, revived in the person of Cuthbert, third earl, in 1505.

[Acts of Parliament of Scotland, vol. ii.; Register of the Great Seal of Scotland, vol. i.; Douglas's Scotch Peerage (Wood), i. 633–4]

T. F. H.

CUNNINGHAM, ALEXANDER, fifth Earl of Glencairn (*d.* 1574), one of the principal promoters of the reformation in Scotland, was the third son of William, fourth earl, by his second wife Margaret (or Elizabeth), daughter and heiress of John Campbell of West Loudoun. Along with his father he was, as Lord Kilmaurs, a supporter of the reformed faith as early as 1540, and about this time composed a satirical poem against the order of Grey Friars, who had lately made themselves odious by their persecution of George Buchanan. It is entitled 'Ane Epistle direct fra the Holye Armite of Allarit (Thomas Douchtie, the founder of the chapel of our Lady of Loretto; formerly called Allarit or Alarett) to his Brethern the Gray Freires,' and was printed by Knox in his 'History of the Reformation' (*Works*, ed. Laing, i. 72–5). It was also published in Sibbald's 'Chronicle of Scottish Poetry.' The fact that Knox printed the verses in his 'History' may be accepted as at least sufficient proof of their pungency and terseness. The fifth earl of Glencairn was perhaps the most consistent supporter of Knox among all the nobles of Scotland, and one of the few actuated by a strictly religious or ecclesiastical zeal. His valuable characteristics were at an early period discerned by Sir Ralph Sadler. Writing to Henry VIII in 1543, when Kilmaurs was in England as a pledge of his father's sincerity, he says: 'Furthermore, he' (the fourth earl of Glencairn) 'hath written to your majesty to have his son home, entering other pledges for him. He is called the Lord Kilmaurs and master of Glencairn; and in my poor opinion they be few such Scots in Scotland for his wisdom and learning, and well dedicate to the truth of Christ's word and doctrine' (Sadler, *State Papers*, i. 83). After receiving him safe from England his father, in January 1543–4, surrendered him as a pledge for the performance of a treaty with the governor against England, but on the invasion of Scotland by the English he appears to have been liberated by the governor along with Sir George Douglas on 15 May, and in the agreement concluded on the 17th by Lennox and Glencairn with Henry VIII an ample pension was conferred on the son as well as on the father. In September of the same year he along with his father declined to assist Lennox in his expedition to the west of Scotland. Succeeding to the earldom on the death of his father in 1547, he gradually came to the front as one of the most persistent opponents of the papal party. On the condemnation of Adam Wallace for heresy in 1550, Glencairn alone of those present protested that he consented not to his death (Knox, *Works*, ed. Laing, i. 240). In September of the same year he formed one of the cortège of the nobility who accompanied the queen-dowager on a visit to her daughter in France (*ib.* i. 241). After the return of Knox to Scotland in 1555, Glencairn invited him to his house at Finlayston near Glasgow, where Knox, besides preaching, dispensed the Lord's Supper (*ib.* i. 250). In May of the following year he

allured the earl marischal and Henry Drummond to listen to Knox in Edinburgh, where he 'continued in doctrine ten days.' They were so 'well contented' with his preaching that they advised Knox to write the queen-dowager a letter that 'might move her to hear the word of God' (Knox, *Works*, i. 252). The letter (printed by Knox in the same year, and in 1558 at Geneva with additions) was delivered into the hands of the queen-dowager by Glencairn, but after reading it she turned to James Beaton, bishop of Glasgow, and in a mocking tone said: 'Please you, my lord, to read a pasquil.' The name of Glencairn is the first of the four signatures attached to the letter of 14 March 1556–7 inviting Knox to return from Geneva (*ib.* 267–8), and appears second (after Argyll) on the first bond of the Scottish reformers subscribed on 3 Dec. following (*ib.* i. 274). When in the beginning of 1559 the queen-regent issued a summons against the reformed preachers, Glencairn and his relative Sir James Loudoun, sheriff of Ayr, were sent to remonstrate with her, and finding their protests met with angry reproaches they boldly discharged their duty, plainly forewarning her of the 'inconveniences that were to follow' (*ib.* i. 316). Somewhat taken aback by their resolute attitude, she at last stated that she would take the matter into consideration, but after the destruction of the monasteries by the 'rascal multitude' at Perth on 11 May she advanced against the city. On learning by letter of her determination, the reformers in Cunningham and Kyle assembled in the church of Craigie, where the doubts of many about the propriety of taking action were dissipated by the resolution of Glencairn, who expressed his determination, although no one should accompany him, to go to the assistance of the city if it were but with a pick upon his shoulder; 'for,' he said, 'I had rather die with that company than live after them' (Calderwood, i. 452). These bold words produced such an effect that Glencairn soon found himself in command of 2,500 men, with whom he arrived in the camp of the 'congregation' in time to prevent the queen-regent from carrying out her purpose. Through the interposition of Argyll and Lord James Stuart, who had joined the forces of the regent, in order, as they affirmed, to moderate her counsels, hostilities were for the time averted, both armies agreeing to disperse. Before departing Glencairn, with Argyll, Lord James Stuart, and others, on the last day of May subscribed a bond, in which they obliged themselves to 'spare neither labour, goods, substances, bodies, or lives in maintenance of the liberty of the whole congregation' (Knox, *Works*, i. 345). After the reply (2 July 1559) of the queen-regent to the letter of the lords of the congregation, in which she asked to speak to some one of greater authority, Glencairn with other lords was sent to negotiate with her at Dunbar, but the end of the conference was that she desired to have a private consultation with Argyll and Lord James Stuart, which the council after deliberation deemed inexpedient. Glencairn signed the letter sent to Elizabeth on 19 July asking for assistance (*State Papers*, Scottish Series, i. 113). In the subsequent fruitless negotiations with the queen-regent Glencairn took a prominent part, and he signed the letter addressed to her by the protestant lords, 23 Oct. 1559, after they had suspended her from the regency (Knox, *Works*, i. 451). Glencairn was one of those who signed at Glasgow, 10 Feb. 1559–60, the instructions given to the Scottish commissioner sent to meet the commissioners of Elizabeth at Berwick, and on 10 May 1560 he signed at Leith along with other lords the ratification of the contract made at Berwick (*ib.* ii. 56). Previous to doing so he had, as one of the principal officers of the army of the congregation, joined his forces at Preston with those of the English army which entered Scotland on 2 April (*ib.* ii. 58). On 27 April he subscribed the bond of the lords and barons for defending the liberty of the Evangel and expelling the French from Scotland (*ib.* ii. 63). Shortly before the death of the queen-regent on 10 June, Glencairn with other protestant lords had an interview with her at which she expressed her desire for peace, and advised that both the French and English forces should be sent out of the kingdom (*ib.* ii. 70). After the parliament of August 1560 the Earls of Glencairn and Morton and Maitland of Lethington were sent ambassadors to England to claim the assistance of Elizabeth against the French invasion, and to propose a marriage between her and the Earl of Arran. Accompanied with fifty-four horsemen they set out from Edinburgh on 11 or 12 Oct., and they entered Edinburgh on their return on 3 Jan. at 'fyve houris at even' (*Diurnal of Occurrents*, p. 63), having obtained from Elizabeth a favourable reply so far as the promise of assistance was concerned, although the offer of marriage with the Earl of Arran was in flattering terms declined. On 27 Jan. following his return Glencairn subscribed the Book of Discipline in the Tolbooth (Calderwood, *History*, ii. 50; *Diurnal of Occurrents*, p. 63). In the ensuing June Glencairn, with the Earls of Arran and Argyll, was charged with the congenial commission of carrying out the edicts of the lords for the destruction

of 'all places and monuments of idolatry' in the west, in which designation were included the abbeys of Paisley, Fulfurd, Kilwinning, and Crossraguel, which were ruthlessly demolished.

After the arrival of Queen Mary in Scotland in 1561, Glencairn was among those elected members of her privy council, but he never went so far as Argyll and Lord James Stuart in his toleration of her papal practices. Influenced by the representations of Knox to some of the nobility in the west of Scotland, as to the dangers which he feared were shortly to follow, Glencairn, with the barons and gentlemen of the district, assembled in September 1562 at Ayr, where they signed a bond for the defence of the protestant religion (Knox, *Works*, ii. 348). Though Glencairn, with the other reformers, was strongly opposed to the marriage of the queen with Darnley in 1565 (Melville, *Memoirs*, p. 135), he did not, like Moray and Argyll, immediately take up arms, but was present at the ceremony, and at the banquet which followed attended on the king. Nevertheless, on 15 Aug. he joined the insurgent lords at Ayr (Knox, *Works*, ii. 496), and accompanied Moray when, on the last day of August, he entered Edinburgh at the head of six hundred horse (*Diurnal of Occurrents*, p. 82). The movement proved abortive, and they left the city about midnight on 1 Sept. (*ib.* 82). On 6 Sept. Glencairn was summoned to appear before the queen at St. Andrews within six days (*Register of the Privy Council of Scotland*, i. 365), and as he failed to appear he was on 1 Dec. declared guilty of the crime of lese majesty (*ib.* i. 409). Glencairn went to Berwick, but early in the following year returned to his own country (Knox, *Works*, ii. 520), and was in Edinburgh at the time of the murder of Rizzio. After the murder he was among the first of the lords to join the queen at Dunbar (*Diurnal of Occurrents*, p. 94). Glencairn's name was not attached to the document signed by the lords in Ainslie's tavern 20 April 1567 in favour of a marriage between Bothwell and Mary after the murder of Darnley (see document in Calderwood's *History*, ii. 352–4), for he was not in Edinburgh at the time. The original document was destroyed, and the list given in the copies is not authentic. On the contrary, he was from this time one of the persistent and unrelenting opponents of the queen. He declined after the marriage to sign a bond to defend the queen and Bothwell and all their deeds (*ib.* 358), and at Stirling signed the bond to defend the young prince from the murderers of his father (Knox, *Works*, ii. 556). He held high command in the army of the insurgents under the Earl of Morton, and when, before the battle of Carberry Hill, the French ambassador came from the queen promising pardon to those in arms if they would disperse, Glencairn answered that 'they came not in arms to crave pardon for any offence, but rather to give pardon to such as had offended' (Calderwood, *History*, ii. 363). A few days after Mary was committed to Lochleven, Glencairn with his domestics made an attack on the royal chapel at Holyrood (where Mary had been accustomed to have the Romish service performed), demolishing the altar and destroying the ornaments and images. This excess of zeal, though it gave much satisfaction to the ecclesiastics, was condemned even by those of the nobility who were not adherents of the queen (Spotiswood, *History of the Church of Scotland*, ii. 63). At the coronation of the king in the following July at Stirling, Glencairn carried the sword (*Historie of James the Sext*, p. 17). On the escape of Mary from Lochleven in May 1568 Glencairn marshalled his followers with great rapidity, and at the battle of Langside he commanded one of the divisions (Calderwood, *History*, ii. 415). After Mary's flight to England he was on 19 May appointed with Lord Semple lieutenant of the west (*Register of the Privy Council*, i. 625). Glencairn was taken prisoner at Stirling in September 1571, when the regent Lennox was shot, but was among those rescued by the sally of Captain Crawford (Bannatyne, *Memorials*, p. 184). He was one of the most frequent visitors of Knox on his deathbed (*ib.* 286). On 24 Nov., the day of Knox's death, he was nominated along with Morton for the regency, but Morton had a considerable majority of votes (Calderwood, *History*, iii. 243). Glencairn died on 23 Nov. 1574 (*Diurnal of Occurrents*, p. 342). By his first wife, Lady Johanna Hamilton, youngest daughter of James, first earl of Arran, he had two sons (William, who succeeded him in the peerage, and James, who became prior of Lesmahagow) and a daughter. He divorced his first wife, and was married a second time to Janet, daughter of Sir John Cunningham of Caprington, by whom he had a son, Alexander, commendator of Kilwinning, and a daughter, Janet, married first to Archibald, fifth earl of Argyll, and secondly to Humphry Colquhoun of Luss.

[Register of the Privy Council of Scotland, vols. i. and ii.; Register of the Great Seal, vol. ii.; State Papers (Scottish Series); Sadler's State Papers; Knox's Works, ed. Laing, vols. i. ii. iii. and iv.; Calderwood's History of the Church of Scotland, vols. i–vi.; Diurnal of Remarkable Occurrents (Bannatyne Club); Richard Banna-

tyne's Memorials (Bannatyne Club); Historie of James Sext (Bannatyne Club); the Histories of Spotiswood, Keith, and Lesley; Report of the Historical MSS. Commission, vol. iv.; Egerton MS. 1818; Addit. MS. 23109; the Histories of Tytler, Hill Burton, and Froude; Chambers's Biog. Dict. of Eminent Scotsmen. i. 412; Douglas's Scotch Peerage (Wood), i. 635–6.] T. F. H.

CUNNINGHAM, ALEXANDER (1655?–1730), critic and opponent of Bentley, son of the Rev. John Cunningham, minister of Cumnock in Ayrshire, and proprietor of the small estate of Block in that county, was born there between 1655 and 1660. He was probably educated both in Holland and at Edinburgh, and was selected by the first Duke of Queensberry to be tutor to his youngest son, Lord George Douglas. Through the Queensberry influence he was appointed by the crown to be professor of civil law in the university of Edinburgh about 1698, but in 1710, when the Duke of Queensberry was out of favour with the other whig leaders, the magistrates of Edinburgh asserted their ancient right and ousted Cunningham from the professorship to make way for their own nominee. He then left Scotland, and established himself at the Hague, where he lived on a handsome pension granted him by the Duke of Queensberry, devoting himself to chess and the study of the classical authors and of civil law. He soon became conspicuous in the literary circles at the Hague, and was a particular friend of Burmann, who speaks of him in his edition of 'Ovid' as 'doctissimus et mihi longâ amicitiâ conjunctissimus Alexander Cuninghamius' (see review of Southey's 'Life and Correspondence' in *Gent. Mag.* January 1851). In 1711 he discovered from Thomas Johnson, the well-known Scotch bookseller and publisher there, that Bentley was the author of the severe castigation inflicted on his friend Leclerc for his edition of the fragments of Menander (Monk, *Life of Bentley*, p. 215). For ten years he bore in mind this punishment of Leclerc, and in 1721 he tried to avenge his friend by publishing his 'Alexandri Cuninghamii Animadversiones in Richardi Bentleii Notas et Emendationes ad Q. Horatium Flaccum,' an able piece of criticism, in which, however, a certain spirit of obvious malevolence rather destroys the real value of his criticisms. In the same year he published his own critical edition of Horace under the title of 'Q. Horatii Flacci Poemata. Ex antiquis codicibus et certis animadversionibus emendavit, variasque scriptorum et impressorum lectiones adjecit Alexander Cuninghamius.' He also worked at his editions of Virgil and Phædrus, published at Edinburgh after his death, and projected books on the Pandects and the evidences of christianity. He is probably the Alexander Cuninghamius who took his degree at Leyden University on 4 Sept. 1724 (Peacock, *Index of English-speaking Students who have graduated at Leyden University*). But it was rather as a chess-player than as a scholar that he was famous at the Hague; in this quality he was visited by great chess-players from all parts of Europe, and was intimate with all the English ambassadors at the Hague, especially with Lord Sunderland, about whom and his chess-playing with Cunningham some curious anecdotes are told in Dr. Thomson's introduction to his edition of the history written by Alexander Cunningham (1654–1737) [q. v.] The curious controversy as to his identity with this other Alexander Cunningham is noticed under the life of his contemporary; and 'Crito's' letter, published in the 'Scots Magazine' in 1804, proves that Cunningham the critic died at the Hague in December 1730, and that his library was brought to Scotland, where it was dispersed. A 'Friend to Accuracy' in the 'Gentleman's Magazine' for 1818 asserts erroneously that Cunningham the critic was a pensioner of the Duke of Argyll instead of the Duke of Queensberry, and that he left the Hague during his last illness and died in Scotland. Beloe, in his 'Anecdotes of Choice Books' (ii. 400–2), however, confuses the two Cunninghams, and speaks of a copy of Horace in his possession with manuscript notes by Cunningham which he had received from the Earl of Buchan. His posthumous works, published in Edinburgh, bear the titles, 'P. Virgilii Maronis Bucolica, Georgica et Æneis, ex recensione Alexandri Cuninghamii Scoti, cujus emendationes subjiciuntur,' 1743, and 'Phædri Augusti, liberti, Fabularum Æsopiarum libri quinque, ex emendatione Alexandri Cuninghamii Scoti, accedunt Publii Syri et aliorum veterum Sententiæ,' 1757.

[Scots Mag. October 1804; Gent. Mag. August 1818 and January 1851; Monk's Life of Bentley.] H. M. S.

CUNNINGHAM, ALEXANDER (1654–1737), historian, whose identity has often been confused with that of Alexander Cunningham (1655?–1730) [q. v.], was the son of the Rev. Alexander Cunningham, minister of Ettrick, and was, by his own assertion in his will, a relation of General Henry Cunningham, governor of Jamaica, who was a descendant of the Earls of Glencairn. He was educated at Selkirk school and in Holland, and was travelling tutor to James, afterwards Earl of Hyndford, from 1692 to 1695, and by a letter to Carstares in October 1697 appears

at that date to have been established as tutor to John, marquis of Lorne, afterwards the great Duke of Argyll and Greenwich, who was then, though only nineteen years of age, colonel of a regiment in the Netherlands. He visited Rome in 1700, after giving up his tutorship to Lord Lorne, and in the following year, probably through the Campbell influence, received an important mission to Paris. He was nominally directed to prepare a trade convention, or sort of commercial treaty, between France and Scotland, but in reality he acted as a spy, and gave William III a full account of the French military preparations. The death of King William lost him his reward at the time, but he continued to be an active agent of the whig party, and visited Hanover with Addison in 1703, where he was graciously received by the Electress Sophia and the future George I of England. He was frequently consulted by the framers of the union between England and Scotland, tried to reconcile Harley and Somers, and was an acquaintance of Sir Isaac Newton; but he seems to have grown weary of political work in a subordinate capacity, and after the overthrow of the whig party in 1710, he returned to his old profession, and in 1711 accompanied Lord Lonsdale to Italy as travelling tutor. The accession of George I brought Cunningham his reward, and he was in 1715 appointed British envoy to Venice, where he remained till 1720, when he retired on a pension. He then returned to London, where he occupied himself in writing his great history in Latin, and where he died in 1737. He was buried in the church of St. Martin-in-the-Fields on 15 May 1737, and by his will, which is quoted in the 'Scots Magazine' for October 1804, left a fortune of 12,000*l.* behind him.

The controversy as to the identity of this Alexander Cunningham with Alexander Cunningham the critic was raised on the publication of his history in 1787, and has given rise to considerable literature. His manuscript history in Latin had come into the possession of the Ven. Thomas Hollingbery, archdeacon of Chichester, a relative of his, who entrusted it to Dr. William Thomson, the author of a continuation of Watson's 'Histories of Philip III and Philip IV of Spain.' Thomson published an elaborate translation of it, in two volumes 4to, in 1787 under the title of 'The History of Great Britain from the Revolution in 1688 to the accession of George I, translated from the Latin manuscript of Alexander Cunningham, Esq., Minister from George I to the Republic of Venice, to which is prefixed an Introduction containing an account of the author and his writings by William Thomson, LL.D.' The history is very valuable, and is an authority of the first order for many of the events of which it relates, but it is naturally written with a strong whig tendency and a disposition to eulogise the Duke of Argyll, and is further remarkable for the author's evident dislike to Bishop Burnet. Dr. Thomson, in a long and elaborate argument, tried to prove that his author was the same person as Alexander Cunningham the critic; he asserted that it was very unlikely there should have been two Alexander Cunninghams, both tutors to whig Scotch noblemen, both famous chess-players, and both good scholars, as the one's edition of Horace and the other's manuscript history abundantly proved. His view had many opponents and also many warm supporters, including Dr. Parr and David Irving, the author of the 'Life of Ruddiman,' and the latter's positiveness, and his declaration that every one who did not believe in the identity of the two Cunninghams was a fool, roused an anonymous critic to examine the wills preserved at Doctors' Commons, and, thus in a very simple fashion to demolish Dr. Thomson's ingenious theory. The result of his investigations was published in a letter, signed 'Crito,' to the 'Scots Magazine' in October 1804, in which he gave the burial entry, and extracts from the will, of Alexander Cunningham the historian, dated 1737, and also proved the death of Alexander Cunningham the critic at the Hague in 1730. Another anonymous writer, who signs himself a 'Friend to Accuracy,' and evidently did not know of 'Crito's' letter, also demolishes the theory of identity in the 'Gentleman's Magazine' for August 1818, where he shows, from an anonymous book 'On the Present State of Holland' in 1743, that the critic died in 1730, and from his own independent inquiries he too shows that the historian died in 1737. The whole controversy is a curious one, and does not gain much additional light from Peacock's 'English-speaking Students who have graduated at Leyden University,' published by the Index Society in 1883, which contains two entries of the taking of degrees by Alexander Cunningham on 4 Sept. 1724, and by Alexander Cunningham on 25 Sept. 1709; these two Cunninghams may be the critic and historian, but if so, the degrees were probably honorary.

[Scots Mag. October 1804; Gent. Mag. August 1818; Thomson's edition of Cunningham's History; Chambers's Dict. of Eminent Scotsmen.] H. M. S.

CUNNINGHAM, Sir ALEXANDER, M.D. (1703-1737). [See Dick.]

CUNNINGHAM, ALLAN (1791–1839), botanist, was the eldest son of Allan Cunningham, a native of Renfrewshire. His mother was a native of Shropshire; by her second marriage in 1790 she had two children, Allan and Richard [q. v.] Allan was born at Wimbledon on 13 July 1791, and went to school at Putney. On leaving school he spent some time in a conveyancer's office in Lincoln's Inn, but the study of law proving uncongenial he readily accepted an engagement as clerk to W. T. Aiton, then at work upon the second edition of the 'Hortus Kewensis.' Thus he came into direct contact with Robert Brown, at that time librarian to Sir Joseph Banks, who had charge of the 'Hortus' through the press.

In 1814 he was appointed botanical collector to the royal gardens, Kew, and with James Bowie he set sail in October on board the Duncan, Captain Chambers. They anchored at Rio de Janeiro the last week of December, and spent three months collecting in that locality. In April 1815 they started for San Paulo, which they reached after a month of hard and rough travelling, and returned to Rio in August. The next year was spent in collecting from places within a moderate distance from Rio, sending home both dried and living plants. Cunningham was now ordered to sail for New South Wales (his companion proceeding to the Cape), which he reached after a voyage of more than three months in the Surry convict ship; on his arrival he took a cottage at Paramatta, which he used as his headquarters when not travelling. In the autumn (April) he crossed the Blue Mountains, and there saw the pile of stones named Caley's Repulse, as being the furthest point attained by that collector. On reaching the Lachlan they descended the river until it lost itself in swamps; the leader of the expedition, John Oxley, then struck S.W., and they suffered much from thirst. The expedition actually turned back when within twenty miles of the then unknown Murrumbidgee river, and once again struck upon the Lachlan. From this the party began the ascent until in August they came upon the Macquarie, near the Wellington Valley, reaching Bathurst by the end of the month, having traversed twelve hundred miles in nineteen weeks under most trying conditions. His next instructions placed him under Lieutenant King of the Mermaid, 85 tons, on a surveying expedition to the north-west. Six months gave a rich harvest of new forms, but shortness of provisions compelled them to sail to Timor, and after taking in supplies they safely reached Port Jackson. Cunningham then undertook a short expedition to the Illawarra, a more important one to Tasmania, and a second one to the north-west. The vessel had to refit in the mouth of the Endeavour river, the rest of the voyage being over much of the same ground as the former one. Another excursion to the Blue Mountains was made with Stein, the Russian naturalist, followed by a third voyage of the Mermaid to the north-west. On his return to Sydney he heard of the death of Banks. The next few years were spent in constant expeditions; he then returned to England, after an absence of nearly seventeen years. He took up his residence at Strand-on-the-Green, on the opposite side of the river to Kew, and here he devoted himself to arranging his large herbarium, publishing some of his plants in the botanical journals, his travels in the 'Royal Geographical Society's Journal,' and some geological remarks in the 'Geological Proceedings.'

The colonial botanist, Charles Fraser, died in 1832. The post was offered to Allan Cunningham, but declined in favour of his brother Richard, who three years later was killed by the natives. The vacant situation was again offered to Allan, and he accepted it, quitting England never to return. He reached Sydney in October 1836, after an absence of six years from Australia. On entering upon his duties he found that he would have far less chance of collecting than before, as his post was considered to include landscape and market gardening for the colonists, and forty convicts were assigned to quarters in the botanic garden, as a novel feature in a scientific establishment. Early in the following December he resigned his post, and then arranged for a journey to New Zealand, where he spent five months. His health for several years had been in a declining state, and he intended to sail for England in February, but his weakness increased until his death on 27 June 1839. He was buried on 2 July in the Scottish church at Sydney, where a tablet to his memory was inserted; a monument has also been placed in the Botanical Gardens. The coniferous genus *Cunninghamia* was named by Robert Brown in honour of Allan or Richard Cunningham, possibly both.

[Hooker's Journ. Bot. iv. (1842), 231–320; Hooker's Lond. Journ. Bot. i. (1842) 107–28, 263–92; Proc. Linn. Soc. i. 67–8; Heaton's Australian Dict. (1879), 49, 50; Roy Soc. Cat. Sci. Papers, ii. 105.] B. D. J.

CUNNINGHAM, ALLAN (1784–1842), miscellaneous writer, was born in the parish of Keir, Dumfriesshire, on 7 Dec. 1784. His father, John Cunningham (1743–1800), was descended from an Ayrshire family, and in 1784 was factor to a Mr. Copeland of Black-

wood House, Keir. John Cunningham married Elizabeth Harley, daughter of a Dumfries merchant, and had by her five sons and four daughters. The mother's marked intellectual power was transmitted to her children. James, the eldest son (*b.* 1765), became a builder, contributed to magazines, and died on 27 July 1832. Thomas Mounsey (*b.* 1776) [q. v.] became managing clerk to Sir John Rennie, the engineer; he composed some popular songs and contributed articles called a 'Literary Legacy' to the 'Edinburgh Magazine' (1817); he died of cholera on 28 Oct. 1834. John, the third son, died young. Peter Miller, the fifth (*b.* 1789) [q. v.], became a surgeon in the navy. When Allan, the fourth son, was two years old, his father became factor to Mr. Miller at Dalswinton, and was a friend and neighbour of Burns during the poet's Ellisland period. He died in 1800. Allan was educated at a dame's school, and before completing his eleventh year was apprenticed to his brother James, then a stonemason in Dalswinton village. At leisure moments he read all the books he could procure, picked up popular poetry, was a welcome guest at village merrymakings, and fond of practical jokes. During the fears of an invasion he joined another lad in alarming the whole country-side by putting mysterious marks upon all the houses by night, which were attributed to French agents. They escaped detection. He saw Burns lying dead, and walked in the funeral procession. When about eighteen he went with his brother James to pay a visit of homage to Hogg, the Ettrick shepherd, who became a warm friend of both brothers. He paid twenty-four shillings for a copy of Scott's 'Lays' on its first appearance, and when 'Marmion' came out walked to Edinburgh and back to catch a glimpse of the author. A letter to the minister of Dalswinton, John Wightman (April 1806), shows that he was then reading various solid books, and both reading and writing poetry. Some poems signed Hidallan (a hero of Ossian's) were published in the 'Literary Recreations' (1807), edited by Eugenius Roche. His employer offered him a partnership, and while engaged in his work he fell in love with Jean Walker, servant in a house where he lodged, and addressed to her a popular song, 'The Lass of Preston Mill.'

In 1809 R. H. Cromek [q. v.] was travelling in Scotland to collect songs. He brought an introduction to Cunningham from Mrs. Fletcher, well known in the Edinburgh circles. Cunningham produced his poems, of which Cromek thought little. Cunningham then hit upon the plan of disguising them as old songs. Cromek now admired, and was probably taken in for the moment. He accepted them readily, and was not less eager for the songs, if, as is probable, he suspected their real origin. Cunningham continued to forward ballads to Cromek in London, and Cromek persuaded him to come to London himself and try literature. Cunningham consented, reaching London on 9 April 1810. A volume called 'Remains of Nithsdale and Galloway Song' appeared the following December, of which Cunningham says (Hogg, p. 79) that 'every article but two little scraps was contributed by me,' a fact by no means discoverable from Cromek's acknowledgment in the introduction of Cunningham's services in drawing 'many pieces from obscurity.' The book, which contains interesting accounts in prose of the Scotch border peasantry, obviously by Cunningham, was favourably received, and the mystification as to the origin of the ballads was always transparent to the more intelligent, especially Scott and Hogg. An article upon this volume by Professor Wilson in 'Blackwood's Magazine' for December 1819 first drew public attention to Cunningham's poetical merits. Cromek paid Cunningham with a bound volume and a promise of something on a new edition. He also received Cunningham in his house, and gave him an introduction to Francis Chantrey, who was just rising into notice.

Cunningham obtained employment from a sculptor named Bubb at twenty-five shillings (raised to thirty-two shillings) a week. He applied to Eugenius Roche, now editing the 'Day,' who allowed him a guinea a week for poetry, and employed him as a parliamentary reporter. He describes his performance in this capacity in a letter to his brother, dated 29 Dec. 1810, where he announces another collection of songs. Jean Walker now came to him, and they were married at St. Saviour's, Southwark, on 1 July 1811. He obtained employment from his countryman, Jerdan, editor of the 'Literary Gazette,' and in 1813 published a volume of 'Songs, chiefly in the rural dialect of Scotland.' In 1814 he was engaged by Chantrey as superintendent of the works, and gave up newspapers. He lived afterwards at 27 Lower Belgrave Place, Pimlico. He acted as Chantrey's secretary, conducted his correspondence, represented him during his absence, and occasionally ventured an artistic hint. He became known to Chantrey's sitters, and commanded general respect. The connection, honourable on both sides, lasted till Chantrey's death.

Cunningham had to provide for a growing family, and worked hard at literature. He 'rose at six and worked till six' in Chantrey's

studio, and wrote in the evening. He contributed a series of stories called 'Recollections of Mark Macrabin, the Cameronian,' to 'Blackwood's Magazine,' 1819–21. He gave up 'Blackwood' for the 'London Magazine.' In 1820 he submitted a drama called 'Sir Marmaduke Maxwell' to Sir Walter Scott, whose personal acquaintance he had made when Scott was sitting to Chantrey. Scott thought it unfit for the stage, though praising its poetry. He pays it a compliment in the preface to the 'Fortunes of Nigel.' It was published in 1822 with some other pieces. In 1822 appeared also two volumes of 'Traditional Tales of the English and Scottish Peasantry,' and in 1825 four volumes of 'The Songs of Scotland, Ancient and Modern.' This includes 'A Wet Sheet and a Flowing Sea,' which though written by a landsman is one of our best sea songs. In the following years he tried romances, now forgotten, 'Paul Jones,' 1826, 'Sir Michael Scott,' 1828, 'Maid of Elvar,' poem in 12 parts, 1833, and the 'Lord Roldan,' 1836. He adopted a fashion of the day by bringing out the 'Anniversary' for 1829 and 1830, an annual with contributions from Southey, Wilson, Lockhart, Hogg, Croker, Procter, and others. From 1829 to 1833 appeared his 'Lives of the most Eminent British Painters, Sculptors, and Architects,' 6 vols., forming part of Murray's 'Family Library.' It is well and pleasantly written, and had a large sale. His knowledge of contemporary artists gives it some permanent value. An edition in three volumes, edited by Mrs. Charles Heaton, appeared in Bohn's 'Standard Library' in 1879. A meritorious edition of Burns in eight volumes, which appeared in 1834, was the last work of importance during his life. He corrected the last proofs of a life of Sir David Wilkie just before his death, and it appeared posthumously.

Cunningham's domestic life was happy. His letters to his mother show that his filial affection was as enduring as Carlyle's. A poem to his wife, first printed in Alaric Watts's 'Literary Souvenir' for 1824, gives a pleasing and obviously sincere account of his lifelong devotion. They had five sons and a daughter. Scott in 1828 obtained cadetships for two sons, Alexander and Joseph [q. v.], in the Indian service. Both did well. Peter [q. v.] became clerk in the audit office, and was the well-known antiquary. Francis [q.v.] also entered the Indian army. In 1831 Cunningham visited Nithsdale, was presented with the freedom of Dumfries, and entertained at a public dinner, whither Carlyle came from Craigenputtock and made a cordial speech in his honour. Carlyle afterwards met Cunningham in London. He admired the 'stalwart healthy figure and ways' of the 'solid Dumfries stonemason' (*Reminiscences*, ii. 211), and exempted him as a pleasant *Naturmensch* from his general condemnation of London scribblers. He was generally known as 'honest Allan Cunningham,' and was a stalwart, hearty, and kindly man, with a tag of rusticity to the last.

Chantrey died in 1841, leaving an annuity of 100*l.* to Cunningham, with a reversion to Mrs. Cunningham. Cunningham had already had a paralytic attack, and he died on 30 Oct. 1842, the day after a second attack. He was buried at Kensal Green.

His widow died in September 1864.

[David Hogg's Life of Cunningham, 1875; Lockhart's Scott (1 vol. ed.), pp. 425, 440, 447, 457, 646, 685; Froude's Carlyle, i. 220, 293, ii. 186, 208, 441, 448; S. C. Hall's Memories of Great Men of the Age, pp. 422–30 (with passages from an unpublished autobiography); same in Art Journal for 1866, p. 369; preface by Peter Cunningham to A. Cunningham's Songs and Poems, 1847; James Hogg's Reminiscences in Works (1838–40), vol. v. pp. cix–cxiii; John Holland's Memorials of Chantrey (1856), p. 263; Mrs. Fletcher's Autobiography (1875), p. 122; memoir by Mrs. Henton prefixed to British Painters (1879); Fraser's Magazine for September 1832, with a portrait.] L. S.

CUNNINGHAM, Sir CHARLES (1755–1834), rear-admiral, a native of Eye in Suffolk, entered the navy, from the merchant service, in 1775, as a midshipman of the Æolus frigate. In 1776 the Æolus went to the West Indies, where Cunningham was transferred to the Bristol, carrying the flag of Sir Peter Parker. In June 1779 he received an acting order as lieutenant, and towards the end of the year was for a short time first lieutenant of the Hinchingbroke with Captain Horatio Nelson. Continuing on the same station he was, in September 1782, appointed to command the Admiral Barrington brig, and sent by Sir Joshua Rowley to cruise for the protection of Turk's Island, to the north of St. Domingo; but during the brig's absence at Jamaica for provisions the French occupied Turk's Island, and repelled an attempt to regain it, made by Captain Nelson in the Albemarle (*Nelson Despatches*, i. 73). The Admiral Barrington was paid off at Jamaica in May 1783, and Cunningham returned to England in the Tremendous. In 1788 he went to the East Indies in the Crown with Commodore Cornwallis, by whom he was made commander into the Ariel sloop on 28 Oct. 1790. On the declaration of war with France in February 1793, Cunningham, then in command of the Speedy brig, went out to the

Mediterranean with despatches, and remained attached to the Mediterranean fleet. On 12 Oct. 1793, having assisted in the capture of the Modeste and Impérieuse frigates, he was made post into the latter, renamed the Unité. In April 1794 he exchanged into the Lowestoft, and in the summer assisted at the siege of Calvi, a service for which he, together with the other frigate captains, was specially mentioned in Lord Hood's despatch (*ib.* p. 477 *n.*), which he had the honour of carrying home overland. He left Calvi on 11 Aug. and reached London on 1 Sept. In April 1796 he was appointed to the Clyde frigate, in the North Sea, and in May 1797 was refitting at the Nore when the mutiny broke out. Cunningham was, however, not absolutely dispossessed of the command, and succeeded, after seventeen days, in bringing his men back to their duty. During the night of 29 May the Clyde slipped her cables, and before morning was safe in Sheerness harbour. Her defection was the signal to many other ships to do likewise, and within a week the fleet had returned to its allegiance. Continuing in the Clyde, in the North Sea, and in the Channel, he had the fortune to meet the French frigate Vestale in the Bay of Biscay, which he captured without serious difficulty; for though of nominally the same number of guns, the Vestale mounted only 12-pounders on her main deck, while the Clyde carried 18-pounders (James, *Nav. Hist.* 1860, ii. 384). The capture, which was creditable enough to Cunningham, and not discreditable to the captain of the Vestale, was commended by Lord Keith, with absurd exaggeration, as 'one of the most brilliant transactions which have occurred during the course of the war;' and the king, being in the theatre at Weymouth when he received the news, commanded it to be communicated to the audience, on which 'Rule Britannia' was sung in wild chorus by the whole house. After a very active and successful commission, extending over more than six years, the Clyde was paid off in June 1802. In May 1803 Cunningham was appointed to the Prince of Orange, and for a few months commanded a squadron keeping watch on the Dutch in the Texel; but in September he was nominated a commissioner of the victualling board, and in 1806 was appointed commissioner of the dockyards at Deptford and Woolwich. He held this post till April 1823, when he was appointed superintendent of the dockyard at Chatham; and in May 1829 retired with the rank of rear-admiral. On 24 Oct. 1832 he was created knight commander of the Royal Hanoverian Guelphic Order, and died on 11 March 1834. He was twice married, but had been left a widower for some years, living latterly with his daughters in the neighbourhood of Eye.

[Marshall's Roy. Nav. Biog. ii. 75; United Service Journal, 1834, pt. ii. p. 84.] J. K. L.

CUNNINGHAM or CALZE, EDMUND FRANCIS (1742?–1795), portrait-painter, was the son of a gentleman of good family, and is stated to have been born at Kelso about 1742. His father, being involved in the Jacobite rebellion, fled from Scotland after the defeat of the Pretender in 1745, and settled in Italy, apparently at Bologna. Cunningham was brought up under the name of 'Calze' or 'Calzo,' doubtless from Kelso, his native place, and first studied painting at Parma, in the academy started by the duke at that town, taking Correggio as his principal model. Subsequently he worked at Rome under Raphael Mengs and Pompeo Batoni at Naples, where he studied the works of Solimena and Corrado, and also worked in the studio of Francesco de Mura and at Venice, where he studied the paintings of the contemporary painters there, and where he might have had considerable success himself had he not wished to continue his travels. He then visited Paris, and on this journey had the good fortune to paint a portrait of the king of Denmark, which brought him into great repute at court, and gained him numerous commissions. About this time he inherited his father's property, and seems to have resumed his family name; for a time he abandoned painting, but from his extravagance and irregular habits soon ran through his property, and another that also fell to him, becoming bankrupt in 1777. He was compelled to leave England, where he had resided for some years, drawing portraits in crayons, and occasionally exhibiting them and other paintings at the Royal Academy (1770–1781), always under the name 'Calze,' with sometimes the addition of 'Il Bolognese.' He then went in the train of the Duchess of Kingston to St. Petersburg, and, as he met with success there, quitted her service for that of the empress, Catharine II. In 1788 he went to Berlin, where he was extensively patronised by the court, and where he painted most of his best pictures in oil and in pastel. Subsequently he returned to London, where he continued to earn large sums of money; but his continued extravagance always kept him in debt, and he eventually died very poor in 1795. His finest portrait is generally reckoned to be that of 'Frederick the Great returning to Sans Souci after the manœuvres at Potsdam, accompanied by his generals.' Many of his portraits have been engraved, notably those of the Prussian court and nobility by

D. Cunego, Haas, Townley, and others, and some of English ladies by Valentine Green. There is a portrait of the queen of Prussia by him at Hampton Court.

[Redgrave's Dict. of Artists; Nagler's Künstler-Lexikon; Seubert's Allgemeines Künstler-Lexikon; Edwards's Anecdotes of Painters; Heineken's Dictionnaire des Artistes; Chaloner Smith's British Mezzotinto Portraits; Royal Academy Catalogues.] L. C.

CUNNINGHAM, FRANCIS (1820–1875), commentator on Ben Jonson, born in 1820, was the youngest son of Allan Cunningham (1784–1842) [q.v.] In 1838 he joined the Madras army as ensign in the 23rd light infantry. He won distinction as field-engineer at the defence of Jellalabad, and after the withdrawal of the army from Afghanistan he was placed by Lord Ellenborough on the Mysore commission. He retired from the service in 1861. In 1870 he published an edition of Marlowe, and in the following year an edition of Massinger. He also published an edition of Ben Jonson in three vols. (1871), and revised the reprint of Gifford's Ben Jonson (1875). It had been his intention to edit Ben Jonson elaborately, and he had many qualifications for the task. His admiration for Gifford did not blind him to that great scholar's shortcomings, and his corrections of Gifford are much to the point. The text of Cunningham's Marlowe is not remarkable for accuracy, but he made some useful notes and happy emendations. He died 3 Dec. 1875. In his interesting library, which was dispersed shortly after his death, was Charles Lamb's famous copy of Beaumont and Fletcher, now in the library of the British Museum.

[Athenæum, 18 Dec. 1875.] A. H. B.

CUNNINGHAM, JAMES (*d.* 1709?), botanist, a Scotchman, went out in 1698 as surgeon to the factory established by the East India Company at Emouï, on the coast of China, and in 1700 made a second voyage to the settlement at Chusan, on which island he remained two years. During his stay he turned his scientific knowledge to good account, and made large botanical and other collections. Through his diligence Sir Hans Sloane was enabled to add considerably to his cabinets and garden. He was the first Englishman to make botanical collections in China, and sent over to Ray, Plukenet, and Petiver many new plants, for which he is repeatedly thanked in their works; indeed his name occurs on almost every page of Plukenet's 'Amaltheum Botanicum,' where his collections, to the number of four hundred plants, are described, and in the third volume of the same writer's 'Phytographia,' where drawings are given of them. Petiver described about two hundred of Cunningham's plants in his 'Museum.' The whole collection forms part of the Sloane Herbaria, now in the Natural History Museum, South Kensington. From the island of Ascension Cunningham forwarded to Petiver an account of the plants and shells he observed there. In February 1702–3 he was sent to the company's station at Pulo Condore to try and open up a trade with Cochin China, but, through the jealousy of the Chinese, the attempt proved a failure, and in 1705 the Macassars, growing distrustful, made a sudden attack on the English, whom they killed almost to a man. Cunningham escaped the massacre only to endure a captivity of nearly two years in Cochin China, from which he proceeded in 1707 to Batavia, and thence to Banjar-Massin, to take charge of that settlement. He did not meet with any better success there, for a few weeks after his arrival the Banjareens, at the instigation of the Chinese, expelled him by dint of superior numbers, and destroyed the settlement (Bruce, *Annals of the East India Company*, iii. 664). Soon after this Cunningham embarked for England. His last letter, addressed jointly to Sloane and Petiver, is dated 'Calcutta, 4 Jan. 1708–9,' and he expresses a hope of overtaking it, and therefore writes but briefly. It was received by Sloane 'about August 1709.' What became of him is not known, for no trace of his will or report of his death is to be found in this country. He probably never reached England, but died on the voyage home.

The East India Company acknowledged his services by appointing him in 1704 second in council of the factory at Borneo, and in 1707 chief of Banjar.

Cunningham had been elected a fellow of the Royal Society in 1699, and his contributions to the 'Philosophical Transactions' are both numerous and important. The following may be mentioned: 'An Account of a Voyage to Chusan in China' (xxiii. 1201–1209; reprinted in vol. i. of Harris's 'Voyages'), in which he was the first writer to give an accurate description of the tea plant; 'Observations on the Weather, made in a Voyage to China,' 1700 (xxiv. 1639); 'A Register of the Wind and Weather at China, with the observations of the mercurial barometer at Chusan, from November 1700 to January 1702' (xxiv. 1648). His account of the massacre at Pulo Condore (a copy of which is to be found in the Sloane MS. No. 3322, ff. 76–7) was afterwards inserted in the modern part of the 'Universal History,'

(x. 154, edit. 1759). Many of his letters to Petiver are preserved in the Sloane MS. No. 3322, ff. 54–75; those to Sloane himself are in the same collection, No. 4041, ff. 317–36. He invariably spells his name 'Cuninghame.' Robert Brown has complimented Cunningham by calling after his name a species of the madder tribe.

[Information from the India Office, and from B. D. Jackson, esq.; Pulteney's Biog. Sketches of Botany (1790), ii. 59–62; Bretschneider's Early Sketches, 37–88; Biographie Universelle (Michaud), ix. 571; Nouvelle Biographie Générale, xii. 628.] G. G.

CUNNINGHAM, JAMES, fourteenth EARL OF GLENCAIRN (1749–1791), the friend of Robert Burns [q. v.], was the second son of William, thirteenth earl, and the eldest daughter of Hugh M'Guire, a violin player in Ayr, and was born in 1749. Through the death of his elder brother, unmarried, in 1768, he succeeded to the earldom on the death of his father in 1775. In 1778 he was captain of a company of the West Fencible regiment. He was chosen one of the sixteen Scotch representative peers in 1780. Glencairn was introduced to Burns by his cousin-german, Mr. Dalrymple of Orangefield, soon after the publication of the Kilmarnock edition of Burns's 'Poems,' to which his attention had been called by his factor, Mr. Dalziel. In a letter dated Edinburgh, 13 Dec. 1786, Burns numbers him among his 'avowed patrons.' Through Glencairn Burns was introduced to William Creech the publisher [q. v.], who had been Glencairn's tutor, and Creech agreed to publish the new edition of his 'Poems.' From the beginning of Burns's acquaintance with Glencairn he was strongly impressed by his 'worth and brotherly kindness,' and admitting that he owed much to Glencairn, he affirmed that the 'weight of the obligation' was a 'pleasing load.' In 1839 Burns composed 'Verses to be written below a Noble Earl's Picture,' which he wished to be allowed to insert in the forthcoming edition of his 'Poems,' to tell the world how much he owed, but apparently the earl withheld his consent. It was through Glencairn that Burns, at his own request, obtained a situation in the excise. In 1786 Glencairn disposed of the estate of Kilmaurs to the Marchioness of Titchfield. In 1790, owing to declining health, he was advised to pass the winter in Lisbon. The change failed to effect any benefit, and having decided to return, he died 30 Jan. 1791, soon after landing at Falmouth, and was buried in the church there. He was unmarried, and was succeeded by his brother John, on whose death, in 1796, without issue, the title became dormant. Burns wrote a 'Lament' on his death, concluding with the following stanza:

> The mother may forget the child
> That smiles sae sweetly on her knee,
> But I'll remember thee, Glencairn,
> And a' that thou hast done for me.

In memory of his patron, Burns named his fourth son, born in January 1794, James Glencairn Burns.

[Douglas's Scotch Peerage (Wood), i. 640; Works of Robert Burns.] T. F. H.

CUNNINGHAM, SIR JOHN (*d.* 1684), of Lambrughtoun, lawyer, eldest son of William Cunningham of Broomhill, a covenanter, by Janet, daughter of Patrick Leslie, lord Lindores, was assigned by the court to defend Argyll on his trial for high treason in 1661. In 1669 he was created a baronet of Nova Scotia. He was suspended from the practice of his profession in 1674 for adhering to the opinion that an appeal lay from the court of session to parliament by an ancient process known as a 'protestation in remeid of law,' in defiance of a rescript of Charles II declaring such process illegal and forbidding advocates to advise to the contrary. In 1678 he was elected member of parliament for Ayrshire, but the election was declared null and void on a technical point. Charles II, meditating in 1679 the disgrace of Lauderdale, held a sort of quasi-judicial inquiry into the character of his administration, hearing lawyers on both sides. Sir George Mackenzie, being king's advocate, acted for the defence, while Sir George Lockhart and Cunningham conducted the attack. Cunningham sat as member for Ayrshire in the parliament of 1681. He died on 17 Nov. 1684. By his wife Margaret, daughter of William Murray of Stirlingshire, he had two sons and one daughter. Though the son of a covenanter, he was, according to Burnet, a staunch episcopalian. Burnet also gives him credit for profound and 'universal' learning, 'eminent probity,' a 'sweet temper,' and exemplary piety.

[Nicoll's Diary (Bann. Club), p. 321; Fountainhall's Hist. Notices of Scottish Affairs (Bann. Club); Fountainhall's Observes (Bann. Club), p. 142, App. 277; Sir George Mackenzie's Memoirs, pp. 35, 222, 268–77; Acts Parl. Scot. viii. 220, 232; Burnet's Own Time (fol.), pp. 239, 469.] J. M. R.

CUNNINGHAM, JOHN (1729–1773), poet, born in Dublin in 1729, was the younger son of a wine cooper in Dublin of Scottish extraction, who after winning a prize in a lottery set up as a wine merchant there, and eventually became a bankrupt. He

was educated at Drogheda, and began at the early age of twelve to write poems, which were published in the Dublin newspapers. In 1747 he wrote a farce, 'Love in a Mist,' which was published in Dublin in that year, and acted at the Crow Street Theatre, and which supplied Garrick with many hints for his 'Lying Valet.' He went on the stage after the success of his piece, but was a very poor actor, and only successful in 'petit maître' parts and as a mock Frenchman. After travelling about a great deal as a strolling actor he eventually appeared at Edinburgh, where be became a great favourite with the manager, Mr. Digges, and the leading lady, Mrs. George Anne Bellamy [q. v.], and wrote many occasional prologues for them. It was at Edinburgh that he published his first poem, an 'Elegy on a Pile of Ruins.' It is a rather weak imitation of Gray's 'Elegy,' but had a great success, and caused him to be summoned to London by a company of booksellers, who, however, were bankrupt before he arrived. His brother Peter, who had by this time become a well-known statuary in Dublin, begged him to come and live with him, but he preferred a strolling actor's life, and continued at short intervals to publish small volumes of poems, which brought him a certain amount of reputation, but very little money. These volumes were 'The Contemplatist, a Night Piece,' published in 1762; 'Fortune, an Apologue,' in 1765, and 'Poems, chiefly Pastoral,' in 1766. His health at last broke down from his wandering mode of life, and he retired to Newcastle, where he died in the house of Mr. Slack on 18 Sept. 1773. He was buried in the churchyard of St. John's Church, Newcastle-on-Tyne, where it was engraved upon his tombstone that 'his works will remain a monument to all ages.'

[Memoirs of John Cunningham in London Magazine, October 1773, pp. 495–7, which seems to be the only authority for the lives of him prefixed to the editions of his poems in Johnson, Chalmers, Bell, and Cook's Collections of English Poems, and in Baker's Biographia Dramatica.]

H. M. S.

CUNNINGHAM, JOHN WILLIAM (1780–1861), divine, was born in London on 3 Jan. 1780. He was educated at private schools, his last tutor being the Rev. H. Jowett of Little Dunham, Norfolk, where he formed an intimate friendship with his fellow-pupils, the Grants, one of whom became distinguished as Lord Glenelg, and the other as Sir Robert Grant, governor-general of Bombay. Cunningham entered St. John's College, Cambridge. He was fifth wrangler in 1802, and was elected to a fellowship at his college. After passing some months with the Grants at Edinburgh, he was ordained in 1802 to the curacy of Ripley, Surrey. On 30 July 1805 he married Sophia, daughter of Robert Williams of Moor Park, Surrey. He became curate of John Venn, vicar of Clapham, and a well-known member of the so-called Clapham sect, who was described by Cunningham as 'Berkely' in the 'Velvet Cushion.' In 1811 Cunningham became vicar of Harrow, the presentation to which had been bought by his father-in-law. He held this post until his death on 30 Sept. 1861. By his first wife, who died in 1821, Cunningham had nine children; the eldest son, Charles Thornton Cunningham, was governor-general of the Leeward Islands at his death. In June 1827 Cunningham married Mary, daughter of Sir H. Calvert, and sister of Sir Henry Verney, who died in 1849. By her he had three children, of whom Henry Stewart Cunningham is a judge of the high court of judicature of Bengal, and Mary Richenda married Sir J. F. Stephen, judge of the high court of justice.

Cunningham was distinguished for courtesy and kindness of heart, and was a prominent member of the evangelical party in the church of England. He was elected in 1818 an honorary life-governor of the Church Missionary Society, and was editor of the 'Christian Observer' from 1850 to 1858. One of his books, the 'Velvet Cushion,' giving an account from the evangelical point of view of the various parties in the church of England since the Reformation, was very popular. The first edition was published in 1814, the tenth in 1816. He also wrote: 1. 'World without Souls,' 1805 (6th ed. 1816). 2. 'Christianity in India' (essay on duty of introducing the christian religion), 1808, 8vo. 3. 'Observations' in reply to Dr. Maltby's 'Thoughts on the Danger of circulating the Scriptures among the Lower Orders,' 1812. 4. 'Church of England Missions,' 1814. 5. 'De Rancé,' a poem. 6. 'Conciliatory Suggestions on Regeneration,' 1816. 7. 'Observations on Friendly Societies,' 1817. 8. 'Sancho, or the Proverbialist,' 1817. 9. 'Cautions to Continental Travellers,' 1818. 10. Two volumes of sermons, 1822–4, and many separate sermons.

[Christian Observer, November 1861; information from the family.]

L. S.

CUNNINGHAM, JOSEPH DAVEY (1812–1851), historian of the Sikhs, eldest son of Allan Cunningham, the well-known author (1784–1842) [q. v.], was born in Lambeth on 9 June 1812. He was educated at different private schools in London, and showed such aptitude for mathematics that his father was strongly advised to send him to Cambridge.

But the boy wished to be a soldier; and, at his father's request, Sir Walter Scott procured him a cadetship in the East India Company's army. He proceeded to Addiscombe, where his career was very brilliant, and he passed out of that college first, obtaining the first prize for mathematics, the sword for good conduct, and the first nomination to the Bengal engineers in 1831. He then went to Chatham, where he passed through the course of professional training given to the young officers of the royal engineers, and where he received the highest praise from his instructors, Colonels Pasley and Jebb. He sailed for India in February 1834 with strong letters of introduction to the many Scotchmen then filling high employments in India. On reaching India he was appointed to the staff of General Macleod, then chief engineer in the Bengal presidency, and in 1837 he was selected, entirely without solicitation from himself, by Lord Auckland to join Colonel (afterwards Sir) Claud Wade, who was then the political agent upon the Sikh frontier, as assistant, with the special duty of fortifying Firozpur, the agent's headquarters. This appointment brought him into close connection with the Sikhs, and, as he spent the next eight years of his life in political employments in this part of India, he was able to obtain that thorough knowledge of their manners and customs which makes his 'History of the Sikhs' one of the most valuable books ever published in connection with Indian history. In 1838 he was present at the interview between Lord Auckland and Runjeet Singh, the great Sikh chieftain; in 1839 he accompanied Colonel Wade when he forced the Khyber Pass, and he was promoted first lieutenant on 20 May in that year; in 1840 he was placed in charge of Ludhiana, under G. Russell Clerk, Colonel Wade's successor, and as political officer accompanied Brigadier-general Shelton and his army through the Sikh territory to Peshawur on his way to Cabul, and then accompanied Colonel Wheeler and Dost Muhammad, the deposed ameer of Afghanistan, back to British territory; in 1841 he was sent on a special mission to the principality of Jammu; in 1842 he was present at the interview between Lord Ellenborough and Dost Muhammad and the Sikhs; in 1843 he was assistant to Colonel Richmond, Mr. Clerk's successor, and in 1844 and 1845 he was British agent to the native state of Bahâwalpur. These numerous appointments had made him thoroughly conversant with Sikh character, and when the first Sikh war broke out he was attached first to the headquarters of Sir Charles Napier in Scinde, and then to that of Sir Hugh Gough, the general commanding the army in the field. Sir Hugh Gough, or rather Major Broadfoot, the chief political agent with the army, detached Cunningham to act as political officer with the division under the command of Sir Harry Smith, with whom he was present at the skirmish of Buddawal and the battle of Aliwal. When Sir Harry Smith joined the main army, Cunningham was attached to the staff of Sir Henry Hardinge, to whom he acted as additional aide-de-camp at the battle of Sobraon. For his services he was promoted captain by brevet on 10 Dec. 1845, and was on the conclusion of the war appointed by Sir Henry Hardinge to the lucrative appointment of political agent at Bhopal. Cunningham was thus singularly fortunate for so young an officer, and, having now comparative leisure, he devoted himself to historical research. His earliest works were chiefly connected with archæological and antiquarian studies, in connection with which his brother Major-general Sir Alexander Cunningham has become famous; but he soon settled down, at his father's recommendation, to write his great work, the 'History of the Sikhs.' He spent four years on this book, and on its publication in 1849 it was received with the greatest favour by the English press, a verdict which posterity has ratified, for it is universally recognised as the one authority upon the subject. But though this history made his name as an historian, it brought him into deep disgrace with his superiors. In his last chapter he treated of the history of the first Sikh war, and in it he made use of the knowledge he had obtained while acting as political agent with the army in the field, and distinctly asserted that two of the Sikh generals, Lal Singh and Tej Singh, were bought. Both Lord Hardinge and Colonel (afterwards Sir) Henry Lawrence, who had acted as political agent after the death of Major Broadfoot, asserted that there had been no private negotiations with any of the Sikh leaders; but the confidential position which Cunningham had held, and still more his disgrace which followed, are strong arguments that such negotiations did pass, in which other individuals than the two alluded to were concerned. It was surmised at the time that Mr. Currie, who was created a baronet for his political services at the conclusion of the Sikh war, knew more of the matter than Hardinge or Lawrence, but the truth or falsity of Cunningham's statements has not yet been proved. As has been said, their truth seems probable from the prompt disgrace which fell upon the author, for in 1850 Cunningham was removed from his agency,

and ordered to go on ordinary regimental duty. This meant a reduction of his income to about one-fourth, besides the certainty of never being again employed in the political service, and the nominal cause of his disgrace was the disclosure of documents only known to him in his confidential, political capacity. The disgrace undoubtedly broke his heart, though he made no open or public complaint of his treatment. Cunningham had been promoted captain in the Bengal engineers on 13 Nov. 1849, and he had just been appointed to the Meerut division of public works when he died suddenly near Umballa on 28 Feb. 1851, before attaining his fortieth year.

[Sketch of his career written by himself as a preface to his History of the Sikhs; Gent. Mag. May 1851; Higginbotham's Men whom India has known.] H. M. S.

CUNNINGHAM, PETER (*d.* 1805), poet, son of a naval officer, was ordained by Dr. Drummond, archbishop of York, without a university education, in 1772. He first served the curacy of Almondbury, near Huddersfield, where he was favourably noticed by Lord Dartmouth, and in 1775 he became curate to the Rev. T. Seward, father of Anna Seward, at Eyam, near the Peak. He became very popular there, and is frequently mentioned in Anna Seward's correspondence. While at Eyam he published two poems, 'Britannia's Naval Triumph' and the 'Russian Prophecy.' These poems are not in the British Museum Library, but the first of them is noticed in the 'Gentleman's Magazine,' lv. 212. When he left Eyam is not certain, possibly not till Mr. Seward's death in 1790. In a letter to the Rev. T. Wilson in 1788, published in Mr. Raine's 'Memoirs and Correspondence of Rev. T. Wilson,' he says that he has become reconciled to obscurity, and had refused Lord Rodney's offer of an introduction to the Duke of Rutland, then lord-lieutenant of Ireland, and also the chaplaincy at Smyrna. He may possibly have left Eyam in 1788 for Chertsey, his last curacy, for in 1789 he published a poem, 'Leith Hill,' in imitation of Denham's 'Cooper's Hill,' which shows an intimate acquaintance with the neighbourhood. In 1800 he published his best known descriptive poem, 'St. Anne's Hill' at Chertsey, which has been twice reprinted, and in July 1805 he died suddenly at the annual dinner of the Chertsey Friendly Society, to which he had been in the habit of preaching a sermon every year.

[Nichols's Illustrations of Literature, vi. 47–67, where are printed three letters of his and a sermon upon him by the Rev. T. Seward; Notes and Queries, 2nd ser. viii. 259, where his letter to the Rev. T. Wilson is reprinted; Anna Seward's Correspondence.] H. M. S.

CUNNINGHAM, PETER (1816–1869), author and critic, third son of Allan Cunningham (1784–1842) [q. v.], was born at Pimlico on 1 April 1816. He was educated at Christ's Hospital, London, and in 1834, through Sir Robert Peel, obtained a position in the audit office, in which he rose to be chief clerk. He retired from the audit office in 1860, and died at St. Albans on 18 May 1869. The work by which he chiefly deserves to be remembered is his 'Handbook of London,' 2 vols., 1849; 2nd edition in one volume, 1850, containing in small compass an immense amount of original information about places of interest in London, illustrated by quotations from distinguished authors whose lives have been associated with them. All subsequent works on London have been more or less indebted to Cunningham's 'Handbook.' For the Shakespeare Society, of which he was treasurer, Cunningham edited 'Extracts from the accounts of the Revels at Court in the reigns of Elizabeth and James I,' 1842, and wrote a life of Inigo Jones, 1848. For the Percy Society he edited 'The Honestie of this Age' and 'a poem to the memory of Congreve.' Cunningham's collected edition of Horace Walpole's 'Letters,' 1857, is a valuable work. He was the author of 'Handbook of Westminster Abbey,' 1842; 'Modern London,' 1851, 3rd edition, 1854; and 'Story of Nell Gwynn,' 1852. He also edited the works of Drummond of Hawthornden, with a life, 1833; 'Songs of England and Scotland,' 1835; 'Specimens of the British Poets,' 1841; 'Works of Oliver Goldsmith,' 1854, and Johnson's 'Lives of the Poets,' 1854, for Murray's 'Library of British Classics;' and Pope's 'Works.' He was a contributor to 'Fraser's Magazine,' 'Household Words,' the 'Athenæum,' the 'Illustrated London News,' and the 'Gentleman's Magazine,' to which he contributed in 1851 some valuable notes for a new biographical dictionary.

[Men of the Time, 7th edition; Athenæum, May 1869; Additional MS. 28509; Egerton MS. 1787.] T. F. H.

CUNNINGHAM, PETER MILLER (1789–1864), navy surgeon, fifth son of John Cunningham, land steward and farmer (1743–1800), and brother of Thomas Mounsey Cunningham [q. v.] and of Allan Cunningham (1784–1842) [q. v.], was born at Dalswinton, near Dumfries, in November 1789, and was named after that Peter Miller who is generally recognised as the first person who used steam

in propelling boats. He received his medical education at the university of Edinburgh, and on 10 Dec. 1810 entered the royal navy as an assistant-surgeon, and in that capacity saw service on the shores of Spain, where the war was then raging. From August 1812 until promoted to the rank of surgeon (28 Jan. 1814) he was employed on board the Marlborough, 74, on the coast of North America. In 1816 he served in the Confiance, 32, on Lake Erie, where he became the close friend of the traveller, Hugh Clapperton [q. v.] After 1817 he made four voyages to New South Wales as surgeon-superintendent of convict ships, in which upwards of six hundred criminals were transported to that colony without the loss of a single life. The results of his observations during this period were embodied in his 'Two Years in New South Wales,' 1827, 2 vols., which was favourably noticed in the 'Quarterly Review' for January 1828, pp. 1–32. To the profits arising from this book he added his early savings while in the navy, and expended them in an attempt to open up a large tract of land in Australia, which he then fondly regarded as his adopted country. But the locality was perhaps badly chosen, the seasons were certainly unpropitious, and he soon abandoned the struggle, as far as his own personal superintendence was concerned. His well-earned reputation at the admiralty, however, speedily procured him employment, and on 22 Oct. 1830 he was appointed to the Tyne, 28, served on the South American station until January 1834, and had opportunities of observing the effects of tropical climates on European constitutions. He joined the Asia, 84, in 1836, and, proceeding to the Mediterranean, was present at the blockade of Alexandria in 1840. He left the sea in May 1841, and was placed on the list of medical officers unfit for further service in 1850. In addition to the work above mentioned he wrote two others: 'On the Motions of the Earth, and on the Conception, Growth, and Decay of Man and Causes of his Diseases as referable to Galvanic Action,' 1834; and 'Hints for Australian Emigrants, with descriptions of the Water-raising Wheels in Egypt,' 1841. He contributed an account of a visit to the Falkland Islands to the 'Athenæum' and was a frequent writer elsewhere. He was a man of remarkable powers of observation, greatly attached to his brother Allan, and very popular among his friends. He died at Greenwich on 6 March 1864, aged 74.

[Rev. D. Hogg's Life of Allan Cunningham (1875), pp. 12–14, 360–8; Gent. Mag. June 1864, pp. 799–800; O'Byrne's Naval Biog. Dict. (1861 edit.), p. 270.] G. C. B.

CUNNINGHAM, RICHARD (1793–1835), botanist, brother of Allan Cunningham (1791–1839) [q.v.], was born at Wimbledon 12 Feb. 1793. After his school days at Putney, under the same master, John Adams, M.A., at fifteen years of age he, like his elder brother, was employed by the king's gardener, W. T. Aiton, on the 'Hortus Kewensis.' Six years later, on the completion of that work and its 'Epitome,' he was transferred from Kensington to Kew, where he acted as Aiton's amanuensis for eighteen years. In May 1832 Charles Fraser, colonial botanist and superintendent of the Botanic Garden at Sydney, died, and Cunningham was appointed his successor on the recommendation of Robert Brown, and embarked at Sheerness in August of that year. After eighteen weeks at sea he landed at Sydney 5 Jan. 1833 with a cargo of living plants and vines, the latter specially selected from France and Spain. A short time after H.M.S. Buffalo landed its charge of convicts, and embarked Cunningham to superintend the cutting of Kauri pine in New Zealand; here he found a friendly reception from the natives, whom his brother Allan on a previous visit had conciliated. In March 1834 he returned to the Bay of Islands and reached Australia by the Alligator. The next year he started with an exploring party to investigate the course of the Darling river, under Colonel Mitchell. He was found to have a singular faculty for losing himself in the bush when intent on botany, and on 17 April he was missing when the party encamped. Search was made for him during the next four days; then his track was found, showing that he was leading his horse; then its corpse was discovered, and on 2 May his handkerchief. It seems that on 24 or 25 April, when exhausted by hunger and thirst, he fell in with a party of natives, by whom he was fed; during the night his strange manner, the effect probably of his sufferings, exciting their alarm, he was murdered by them [see article on his brother, CUNNINGHAM, ALLAN].

[Hooker's Comp. Bot. Mag. ii. (1826), 210–21; Mitchell's Three Exped. i. 176–204, with map of search for Cunningham; Roy. Soc. Cat. Sci. Papers, ii. 105.] B. D. J.

CUNNINGHAM, THOMAS MOUNSEY (1776–1834), Scottish poet, second son of John Cunningham and Elizabeth Harley, daughter of a Dumfries merchant, was born at Culfaud, Kirkcudbrightshire, on 25 June 1776. He was an elder brother of Allan Cunningham [q.v.], the biographer of Burns. He received his early education at a dame's school and the village school of Colliston, after which he attended Dumfries Academy,

where he acquired a knowledge of book-keeping and the elements of mathematics, French, and Latin. At sixteen he became clerk to John Maxwell of Terraughty, but remained with him only a short time. He was next apprenticed to a millwright, and on the conclusion of his apprenticeship in 1797 found employment at Rotherham. His master having become bankrupt, he went to London, and had formed a design of emigrating to the West Indies, when he learned that his master had set up in business at Lynn in Norfolk, upon which he joined him there. About 1800 he removed to Wiltshire, and soon afterwards to the neighbourhood of Cambridge. At an early age he had begun to compose songs and poetry in his native tongue, and in 1797 'The Har'st Kirn' (Harvest Home) was published in 'Brash and Reid's Poetry, original and selected.' While at Cambridge he wrote 'The Hills o' Gallowa,' one of the most popular of his songs, and of so high merit that it was attributed by some to Burns, and appeared in a collected edition of his works published by Orphoot at Edinburgh in 1820; a satirical poem entitled 'The Cambridgeshire Garland;' and another of a similar cast, 'The Unco Grave.' In 1805 Cunningham was in Dover, and proceeding thence to London, he found employment in the establishment of Rennie the engineer. Subsequently he was for some time foreman superintendent of Fowler's chain cable manufactory, but in 1812 he again joined Rennie's establishment as a clerk, and latterly rose to be the chief clerk. In 1806 he began to contribute poetry to the 'Scots Magazine,' and in 1809 was invited by Hogg, who styled him 'Nithsdale's lost and darling Cunningham,' to contribute to his 'Forest Minstrel.' On the establishment of the 'Edinburgh Magazine' in 1817, he contributed to it not only poems and songs, but, under the title of a 'Literary Legacy,' several prose sketches on modern society, as well as stories of the olden time, and interesting information on antiquarian subjects. Latterly he became discouraged in his literary ambition, and destroyed all his manuscript tales and poems, including one of considerable length entitled 'Braken Fell.' His verses are characterised by humour and tenderness, and are chiefly descriptive of the peasant life of his native district. He died on 28 Oct. 1834 in Princes Street, Blackfriars Road, London.

[Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, i. 417–18; Charles Rogers's Modern Scottish Minstrel, ii. 223–39; Grant-Wilson's Poets and Poetry of Scotland, i. 537–8; Anderson's Scottish Nation; Hogg's Life of Allan Cunningham (1875), chap. i.] T. F. H.

CUNNINGHAM, TIMOTHY (*d.* 1789), founder of the Cunningham prize in the Royal Irish Academy, was a member of the Middle Temple, and lived in chambers at Gray's Inn during upwards of thirty years. He was probably a native of Ireland. In 1759 he solicited employment as copyist at the British Museum from Dr. John Burton (1697–1771) [q. v.] the antiquary. His terms, however, of twopence a sheet for foreign languages, with some small extra allowance for preliminary researches, seem to have been thought too high (Nichols, *Illustr. of Lit.* iii. 384–6). It may be presumed that his circumstances improved later, as he was the author or compiler of numerous legal and antiquarian books. Among them may be mentioned: 'A New Treatise on the Laws concerning Tithes,' 3rd ed. 1748, 4th ed. 1777; 'The Practice of a Justice of Peace,' 1762; 'A New and Complete Law Dictionary,' 2 vols. fol. 1764–5, 3rd ed. 1782–3, 4to; 'The History of the Customs, Aids, Subsidies, National Debts, and Taxes of England,' 1764, 3rd ed. 1778; 'History and Antiquities of the Inns of Court and Chancery,' 1780 and 1790; 'An Historical Account of the Rights of Election,' 1783, &c.

Cunningham was elected a fellow of the Society of Antiquaries on 29 Jan. 1761, and a testimonial for his admission to the Royal Society was signed in the same year by the Bishop of Ossory, by Dr. Morton, and others, but remained without effect (*Addit. MS.* 28536, f. 133). He died at Gray's Inn in April 1789, leaving a legacy of 1,000*l.* to the Royal Irish Academy for the encouragement of learning in Ireland by the bestowal of prizes on literary or scientific works of distinguished merit. The council made every effort to secure a portrait or bust of their benefactor, but none existed.

[Proc. R. Irish Acad. vii. 50; Gent. Mag. lix. i. 574; Europ. Mag. xv. 504; Monthly Review, xxvii. 153, xxxvii. 233, lxviii. 89 (1st series); Watt's Bibl. Brit.; Brit. Mus. Cat.] A. M. C.

CUNNINGHAM, WILLIAM, fourth Earl of Glencairn (*d.* 1547), was the only son of Robert, third earl, by Lady Marjory Douglas, eldest daughter of the fifth earl of Angus. While Lord Kilmaurs he was one of the strongest supporters of the English faction against the Duke of Albany, his adherence to the English court, as was then customary in the case of the Scottish nobility, being purchased by a pension. Lord Dacre, the English ambassador, writing to Wolsey on 23 Aug. 1516, states that for the purpose of making diversion against the duke he had the master of Kilmaurs kept in his house se-

cretly (Ellis, *Original Letters*, 1st ser. i. 131). On 22 Nov. 1524 he joined the force which under the Earls of Angus and Lennox made an attempt to withdraw the young king from the custody of the queen-mother to that of a council of regency. On 25 June 1526 he was appointed lord high treasurer of Scotland, but only held that office till 29 Oct. following. After James V assumed the government in 1528 Kilmaurs ceased to carry on his intrigues with England. In 1538 he and Lord Maxwell were sent over to France by James V as additional ambassadors to conclude the treaty for that monarch's marriage with Mary of Guise, regarding which the Earl of Moray and David Beaton, bishop of Mirepoix (afterwards cardinal-archbishop of St. Andrews), had been for some time negotiating. He had succeeded his father in the earldom some time before he was, on 27 Nov. 1542, taken prisoner at the battle of Solway Moss (*Diurnal of Occurrents*, p. 25; Knox, *Works*, i. 88). He was committed to the custody of the Duke of Norfolk (Calderwood, *History*, i. 153), but after the death of James V received his release in the beginning of 1543 on paying a ransom of 1,000*l.* and subscribing a secret bond, along with the other noblemen taken prisoners, to adhere, in the event of any commotion in Scotland, solely to the English interest. After Henry, in deference to the remonstrances of Glencairn and Cassilis, had agreed to modify his ambitious views in reference to Scotland, Glencairn, with Sir George Douglas and others, on 1 July, met the English commissioners at Greenwich to arrange for a marriage between Prince Edward of England and the Scottish queen. As an early adherent of the reforming party Glencairn was one of the chief supporters of Wishart, who about this time returned to Scotland. When the bishop of Glasgow made an attempt to prevent Wishart from preaching at Ayr, the Earl of Glencairn 'repaired with his friends to the town with diligence,' and while the bishop preached in the kirk to 'his jackmen and to some old bosses of the town,' Wishart at the market cross made 'so notable a sermon that the very enemies themselves were confounded' (Knox, *Works*, i. 127). In October he assisted the Earl of Lennox to intercept the military stores and money from France intended for the partisans of Cardinal Beaton, but which De la Brosse, the French commander, unsuspectingly committed to Lennox and Glencairn, who stored them in the castle of Dumbarton. To escape the sentence of forfeiture now suspended over them, Glencairn, Angus, Lennox, and Cassilis did not scruple, in January 1543–4, to transmit to Arran, the regent, who had recently returned to the church of Rome, a bond by which they engaged to remain true, faithful, and obedient servants to their sovereign lady and her authority, and to assist the lord governor for defence of the realm against the old enemies of England; but two months afterwards they despatched a messenger to the English court with a request that Henry would hasten his invasion of the country, transmitting at the same time minute instructions for the carrying out of the scheme. Already Glencairn had utilised his reconciliation with Arran to reap revenge on his rival Argyll by inducing Arran to let loose the highland chiefs imprisoned in Edinburgh and Dunbar on condition that they ravaged the territory of Argyll, and he now determined to turn the invasion of the English to the same advantage by advising Henry to send a fleet to the Clyde to produce a diversion in the same nobleman's country. Such was the influence of Glencairn in the west of Scotland that he undertook to convey the army of Henry from Carlisle to Glasgow without stroke or challenge (*ib.* i. 156). The burning of Leith by the English forces alienated from Henry the support of all the Scottish nobles with the exception of Lennox and Glencairn. On 17 May Glencairn, in consideration of an ample pension, and Lennox, on the promise of receiving the government of Scotland, concluded at Carlisle an agreement with Henry to acknowledge him as protector of the realm of Scotland, to use their utmost endeavours to deliver into his hands the young queen, and to obtain possession in his behalf of the principal fortresses. They moreover undertook that the Bible, which they described as the only foundation of all truth and honour, should be freely taught in their territories. Immediately after concluding the negotiation Glencairn hurried to Scotland to assemble his vassals, and by 24 May he had with him in Glasgow five hundred spearmen. With these he on the morning of that day marched out of the city to the adjoining borough muir to oppose the Earl of Arran, who was advancing against him with a force double his numbers. After a conflict 'cruellie fochtin,' Glencairn was at last compelled to retire, leaving his second son Andrew with a very large number of his party dead on the field, while many also were taken prisoners (*Diurnal of Occurrents*, p. 32; Calderwood, i. 179). Arran immediately occupied Glasgow, and Glencairn, attended by only a few followers, took refuge in Dumbarton Castle. Lennox left the castle in his hands and went to England, but when in the following August Lennox, relying on the co-operation of Glen-

cairn, made a descent on the west of Scotland, he found that Glencairn and his son declined meanwhile to give to the cause of Henry any active support. Their defection at such a critical moment necessarily rendered the expedition of Lennox abortive, and the supineness of 'the old fox and his cub' was bitterly inveighed against by Wriothesley the chancellor. Glencairn pleaded with considerable show of reason the difficulties of his position as his excuse, and although his apology was not accepted, he shortly afterwards gave a proof of his unabated attachment to the English cause by his treacherous flight with the Earl of Angus and others who led the Scottish vanguard, when a sally of a by no means overwhelming character was made against them by the English at Coldingham (*Diurnal of Occurrents*, p. 38). Uncertain, however, of Henry's sentiments towards them, and possibly in any case deeming it advisable to temporise with the queen-regent, Glencairn, with Angus and others, now intimated their determination to support her against Henry, and at a parliament held at Edinburgh in the following December they were formally absolved from the charge of treason. Glencairn died in 1547. He was twice married: first, to Catherine, second daughter of William, third lord Borthwick, by whom he had no issue; and secondly, to Margaret (or Elizabeth), daughter and heiress of John Campbell of West Loudoun, by whom he had five sons and a daughter. He was succeeded in the earldom by his eldest son Alexander [q. v.]

[Register of the Great Seal, vol. i.; State Papers, Scottish Ser. vol. i.; Sadler's State Papers; Knox's Works, ed. Laing, vol. i.; Calderwood's History of the Church of Scotland; James Melville's Diary; Diurnal of Remarkable Occurrents (Bannatyne Club); Douglas's Scotch Peerage (Wood), i. 634–5.] T. F. H.

CUNNINGHAM, WILLIAM, ninth EARL OF GLENCAIRN (1610?–1664), was the eldest son of William, eighth earl, and of Lady Janet Kerr. In 1639 he was on the king's side, having 'deserted his country' (BAILLIE, *Letters and Journals*, i. 206). In 1641 he was a privy councillor and a commissioner of the treasury; and in 1643 he joined Hamilton, Lanark, and Roxburgh in opposing the sending of a Scotch army to help the English parliament (DOUGLAS, *Peerage of Scotland*), but on the other hand appears to have supported the general assembly in refusing to give any active assistance to the king (BAILLIE, ii. 45). He was at Kilsyth in 1646, and in the same year was appointed by the parliament lord justice-general (*ib.* ii. 419). In 1648 he entered into the engagement for the rescue of the king, and was deprived of his office by the Act of Classes in the same year (*Cal. State Papers*, Dom. Ser. 1649, p. 242). He is mentioned at this time as being an able speaker and as holding moderate views (BAILLIE, iii. 35, 37). On 2 March 1649 the parliament passed a decreet against him, annulling his patent of earldom, passed in 1488. In 1651 he was a member of the committee of estates (*Hist. MSS. Comm.* 5th Rep. p. 645). In 1653, during the English occupation, he received a commission from Charles II to command the king's forces in Scotland, and in August left Finlayston for Loch Earn, where he was joined by Atholl and other chiefs with the clan of the Macdonalds, and for a while made head against Monck. Marching by way of Strathspey he fell upon the lowlands, but failed in his attempts upon Ruthven Castle (THURLOE, *Hist. Mem.* i. 495), and in other respects was able to do but little to disturb Monck. He was greatly hampered by the jealousies of his colleagues, especially of Lord Balcarres, and a quarrel with Lorne led to the desertion of the latter and other chiefs with all their men. In January he could muster only 4,320 men, many being armed only with cudgels, and those with guns having no ammunition (*ib.* ii. 4). An after-dinner quarrel with Monroe led to a duel first on horseback and then on foot, in which he defeated his antagonist, 'to his great commendation' (BAILLIE, iii. 255). Middleton taking the supreme command in 1654, Glencairn served under him in a subordinate post. In February he and Kenmure were badly beaten near Dunkeld by the English general Morgan (THURLOE, ii. 95). Shortly afterwards he was reported by Broghill to Thurloe as 'trinketing in England as well as at home' (*ib.* iv. 49). Betrayed by his agent, Major Borthwick, he was arrested by Monck's orders in December 1655, and imprisoned in Edinburgh Castle. He was excepted out of Cromwell's 'grace and pardon,' and would probably have lost his life but for the intercession of James Sharp. In 1656 his forfeiture of estates was discharged by capitulation (*Cal. State Papers*, Dom. Ser. p. 242). After Cromwell's death, when Monck was securing Scotland before marching to London, he was one of the peers summoned to the convention in 1659; and he was among those who urged Monck to declare for a free parliament. He was one of the Scotch commissioners to Monck in London. At the Restoration he went to court, was sworn a privy councillor and high sheriff of Ayr, and on 19 Jan. 1661 was appointed lord chancellor of Scotland; he had also been

previously, October 1660, made chancellor of the university of Glasgow (BAILLIE, iii. 452). On the restoration of episcopacy he escorted Fairfoul, the new bishop, to Glasgow; he appears even at this time to have been on terms of affection with Baillie, who terms him 'my noble kind scholar,' and to have taken an active interest in the welfare of the college (*ib.* iii. 487). In 1662 he acted with Middleton, the commissioner, in the billeting plot, by which it was sought to oust Lauderdale from the secretaryship, and generally opposed the latter's policy and interests (*Lauderdale Papers*, Camden Soc. i. p. 166). His general moderation in church matters (BURNET, *Hist. own Time*, Clarendon Press, i. 278) brought about a quarrel with Sharp, who in 1663 complained of his remissness at court (*ib.* i. 375), and in January 1664 obtained letters to the privy council from Charles II, giving the primate precedence in the council over the lord chancellor. The vexation caused by this slight brought on his death at Belton in Haddingtonshire, 30 May 1664. He was buried in the south-east aisle of St. Giles, Edinburgh, on 28 July, his funeral sermon being preached by Burnet, the archbishop of Glasgow. He married Lady A. Ogilvie, second daughter of James, first earl of Findlater.

[Authorities cited above.] O. A.

CUNNINGHAM, WILLIAM, D.D. (1805–1861), church leader and theological writer, was born in 1805 at Hamilton, Lanarkshire, where his father was a merchant. The father dying very early, the family removed to Dunse (now Duns), Berwick, at which place Cunningham received his early education. At the university of Edinburgh he was distinguished for scholarship, purity and honesty of character, and general ability, and for the part he took in the societies (especially the Diagnostic) and the other active work of the university. While in his undergraduate course he was greatly impressed by the preaching of the Rev. Dr. Gordon, and accepted very earnestly his lifelong views of evangelical truth. During his vacations he devoured books with extraordinary avidity, a list of books read during six vacations amounting to 520, besides pamphlets and magazines.

Having gone through the theological curriculum, he became a licentiate in 1828, and in 1830 was ordained as assistant-minister of the Middle Church, Greenock. His singular ability as a controversialist debater soon became apparent. In 1833, in the general assembly, he supported the motion of Dr. Chalmers, on the subject of the 'call' in the appointment of ministers, in a speech of two hours' length, which made a great impression. The lord provost of Edinburgh, being a member of the assembly, determined, after hearing the speech, to get Cunningham brought to Edinburgh on the first vacancy. This happened next year, when Cunningham became minister of Trinity College Church. Here, however, he was not very successful, partly, perhaps, owing to the extent to which he got involved in ecclesiastical controversy.

In 1839 he published a reply to a very elaborate pamphlet of Mr. Hope, dean of the Faculty of Advocates, on the collision then begun between the civil courts and the church, taking the side of the church in opposition to the dean, and defending it with much fulness of learning, force of logic, and mastery of facts. In 1840 he wrote a 'Defence of the Rights of the Christian People,' in opposition to Dr. Robertson of Ellon. A not less famous controversial pamphlet was his reply to Sir William Hamilton's 'Be not Schismatics, be not Martyrs, by Mistake.' In all his controversial speeches and writings he was very outspoken, and sometimes used such severity of language as led many to form an unfavourable view of his character. In 1841, in the general assembly, he seconded the motion of Dr. Chalmers for the deposition of the Strathbogie ministers. In all the deliberations and proceedings of what was called the 'non-intrusion' party Cunningham occupied a prominent place, delivering many speeches, both in church courts and popular meetings, which were marked by a combination of qualities unknown in any other leader. The peculiar character of his speaking was described by Hugh Miller in the following terms on occasion of a speech in 1840: 'Mr. Cunningham opened the debate in a speech of tremendous power. The elements were various—a clear logic, at once severely nice and popular; an unhesitating readiness of language, select and forcible, and well fitted to express every minute shade of meaning, but plain and devoid of figure; above all, an extent of erudition and an acquaintance with church history that, in every instance in which the arguments turned on a matter of fact, seemed to render opposition hopeless. But what gave peculiar emphasis to the whole was what we shall venture to call the propelling power of the mind—that animal energy which seems to act the part of the moving mind in the mechanism of intellect, which gives force to action and depth to the tones of the voice, and impresses a hearer with the idea of immense momentum.'

The general assembly of the Free church in 1843 appointed Cunningham to one of the chairs of theology in the New College; but before beginning work he was commissioned

to visit the United States, to explain what had taken place in Scotland, and to collect information respecting theological institutions in that country. In the year before (1842) he had received the degree of D.D. from the college of Princeton, New Jersey, the only degree he ever had. On his return home an effort was made to excite disaffection against him and his cause, by identifying his American friends with the slaveholders of the United States, and Cunningham had the delicate and disagreeable duty of showing that, however much he and others might disapprove of slaveholding, they could not withdraw from all fellowship with men that upheld it, unless they considered it, which they did not, to be in all circumstances a sin. In 1845 he was appointed professor of church history, in succession to the Rev. Dr. Welsh, and in 1847, on the death of Dr. Chalmers, he got the additional appointment of principal. It was his great desire to make the New College a model theological institution, and to a certain extent his wishes were carried out; but he was greatly discouraged by the institution of other colleges in Glasgow and Aberdeen, not deeming the resources of the Free church sufficient for so many. A temporary alienation from many of his companions in arms was the result, which, however, was healed two or three years before his death. In 1859 he was called to the chair of the general assembly. Some of his friends took the opportunity to raise a testimonial fund in acknowledgment of his past services, which was so successful that, while they aimed at 5,000*l.*, upwards of 7,000*l.* was realised.

In the assembly of 1861 he made what some of his friends counted his greatest speech, the subject being union among the presbyterian churches of Australia. To some it appeared that by countenancing a union of these colonial churches the Free church would be abandoning her own distinctive principles. Cunningham took the more liberal view, and, while eloquently maintaining it, did not scruple to deal some of the hard blows of former days at those who, in upholding the narrower position, claimed to be 'faithful found among the faithless.' At the end of 1861 his health, which had been declining, quite gave way, and after a short illness he died, early in the morning of 14 Dec. 1861, on the same day as the prince consort, but a few hours earlier.

During his lifetime Cunningham published (besides his controversial pamphlets) an edition of Stillingfleet's 'Doctrines and Practices of the Church of Rome,' with additional matter nearly as large as the book itself; also a considerable number of articles in the 'North British Review' and the 'British and Foreign Evangelical Review,' the latter of which he edited from 1855 to 1860. Before he died he committed his manuscripts to two literary executors, by whom four large volumes were issued, on which his theological reputation mainly rests. These are: 1. 'The Reformers and the Theology of the Reformation.' 2. 'Historical Theology: a Review of the principal Doctrinal Discussions in the Christian Church from the Apostolic Age,' 2 vols. 3. 'Discussions on Church Principles—Popish, Erastian, Presbyterian.' A volume of sermons was also published, edited by Rev. J. J. Bonar, Greenock; and another volume, edited by Dr. Thomas Smith, entitled 'Theological Lectures on subjects connected with Natural Theology, Evidences of Christianity, the Canon, and Inspiration of Scripture.'

A prominent public man, whose lifework has been done mainly by his living voice, occupies an undesirable position when he comes to be known chiefly by his posthumous writings. The bareness of some of these, especially the 'Historical Theology,' has been admitted by some of his friends; and it is probable that if he had himself published the work he would have introduced many of those references to the views of other theologians with which his stores of learning supplied him, and which he was accustomed to make *vivâ voce*. The most characteristic of his writings, in this point of view, is his 'Reformers and the Theology of the Reformation.' His own theological beliefs rested firmly on two fundamental principles: first, the supreme authority of holy scripture; and second, the scriptures a definite revelation of God's will. What he aimed at, as a theologian, was to reach the conclusions which these two principles involved. The three theological systems to which he was chiefly opposed were the Roman, the Socinian, and the Arminian; his opposition to the last being confessedly on grounds less important than in the case of the other two. He was the ablest defender of Calvinism in his day, and yet he did not go so far in the development of Calvinistic positions as some divines of the seventeenth century. The gentleness of his personal character was a striking contrast to his boldness and vehemency in controversy. The transparency of his nature was very obvious; though severe in argument he was honest and fair; often he expressed his sense of the evils of controversy, necessary though he deemed it; as years gathered on him he grew in charity, and among his later prayers was that of Melanchthon—'A rabie theologorum libera nos, Domine.'

[Scott's Fasti; Life of William Cunningham, D.D., by Robert Rainy, D.D., and the late Rev. James Mackenzie; Disruption Worthies; Proceedings of the General Assembly of the Free Church of Scotland, 1862.] W. G. B.

CUNNINGTON, WILLIAM (1754–1810), antiquary, was born at Grafton, Northamptonshire, in 1754. He settled as a tradesman at Heytesbury in Wiltshire about 1775. He was a man of active mind and acute observation. Frequent rambles among the Wiltshire downs caused him to turn his attention to the sepulchral tumuli. He formed a collection of British antiquities, and also of minerals and fossils, and opened numerous barrows in Wiltshire, among which were the Golden Barrow in the parish of Upton Lovel (opened 1803, further excavated 1807), and the barrows at Corton, Boyton, Sherrington, &c. Cunnington was a fellow of the Society of Antiquaries, and vol. xv. of the 'Archæologia' contains (pp. 122–9) an 'Account of Tumuli opened in Wiltshire, in three Letters from Mr. William Cunnington to Aylmer Bourke Lambert.' In the same volume (pp. 338–46) is a 'Further Account of Tumuli opened in Wiltshire' by him. Sir Richard Colt Hoare, who describes Cunnington's methods of excavating as being much more thorough than those of his predecessors, dedicated to him the first part of his 'Ancient History of South Wiltshire,' on the ground that the existence of the work was mainly due to Cunnington's collections and discoveries. From 1804 till his death Cunnington had placed all his materials at Hoare's disposal, and made new investigations for the purpose. His collection of antiquities was bought by Hoare, and is now in the museum at Devizes. Cunnington, who during the last twenty years of his life suffered much from ill-health, died towards the close of 1810, aged 57. Cunnington was a correspondent of William Smith, the geologist, for whom he procured a fine series of fossils. His portrait was painted by Samuel Woodford, R.A., and there is an engraving of it by J. Basire prefixed to the dedication of Hoare's 'Ancient Wiltshire.' In 1787 he married Mary, daughter of Robert Meares, by whom he had three daughters.

[Gent. Mag. (1810), vol. lxxx. pt. ii. p. 670, (1811) vol. lxxxi. pt. i. pp. 185, 186; Hoare's History of Modern Wiltshire, Hundred of Heytesbury, 265, 266, 269; Upcott's English Topography, iii. 1286; Archæologia, vol. xv.; information from H. Cunnington.] W. W.

CUNOBELINUS (*d.* 43?), British king, was, as is shown by his coins, the son of King Tasciovanus, of whom history knows nothing, but who is sometimes supposed to have been the son or grandson of Cassivelaunus. The frequent occurrence of the names of Cunobelinus and Tasciovanus on the same coins suggest that the former at first ruled jointly with his father. Verulamium, the old stronghold of Cassivelaunus, seems to have been the capital of Tasciovanus, but Camalodunum, the modern Colchester, was the residence of Cunobelinus (Dio, lib. lx. sec. 21 in *Mon. Hist. Brit.* p. lv; compare the constant occurrence of the name of this town on his coins). This rather suggests that Cunobelinus conquered the Trinovantes, whom nothing but the protection of Cæsar had saved from the arms of Cassivelaunus, and one of whose princes, Dubnovellaunus, had sought, apparently in vain, the protection of Augustus, and another that of Gaius, with equal ill success. But his coinage shows that after Tasciovanus's death Cunobelinus also ruled in Verulamium; and possibly his influence may have extended over the Iceni of Norfolk as well (Tacitus, *An.* lib. xii. c. 37, speaks of his son 'pluribus gentibus imperitantem'). Such territories made him the first British king of his age, and Suetonius (*Vit. Cæs., Gaius*, c. 44) actually calls him 'rex Britannorum.' He must have been prominent among the British kings who, after provoking Augustus by their power to project an invasion of Britain, avoided his attack by a timely submission, and became his close friends and dependents (Strabo, lib. iv. in *M. H. B.* p. vii). The coins of Cunobelinus far surpass those of previous British kings, both in excellence of workmanship and in the artistic character of their design. While the earlier types are but bad imitations of Gaulish reproductions of the Macedonian stater, these are in many cases excellent imitations of contemporary Roman pieces of money.

Cunobelinus was in his later years involved in troubles with his son Adminius, whom he expelled from Britain, and who by seeking assistance from Gaius (Suetonius, *Gaius*, c. 44) became the cause of the expedition that at last was sent in 43 under Aulus Plautius. But Cunobelinus died just before this invasion, leaving the kingdom to his faithful sons, Caractacus and Togodumnuus.

Cunobelinus is famous in literature as the original of Shakespeare's Cymbeline, but there is nothing but the name in common between the historical and the poetical king, for the plot of 'Cymbeline' is only very partially derived from the legendary history of Cunobelinus that Shakespeare found in Holinshed's 'Chronicle' (bk. iii. ch. xviii.), and that even has no claim to historic truth.

The etymology of Cunobelinus is traced by

Professor Rhys (*Celtic Britain*, 286–7) in its first part, 'cuno,' to the Welsh word for dog ('ci,' then probably 'cu,' genitive 'cuno(s)'), and in its second part to the god Belinus, equated in continental inscriptions with Apollo.

[Besides references in text, J. Evans's Coins of the Ancient Britons; the Catalogues and Plates of Coins in the Monumenta Historica Britannica; Birch's Dissertation on the Coins of Cunobelin, read before the Numismatic Society; Akerman's paper in Archæologia, vol. xxxiii.; Rhys's Celtic Britain; Mommsen's Römische Geschichte, v. 156–60.] T. F. T.

CUNYNGHAME, Sir ARTHUR AUGUSTUS THURLOW (1812–1884), general, colonel-commandant 1st battalion king's royal rifles, fifth son of Colonel Sir David Cunynghame, fifth baronet of Milnecraig, Argyllshire, by his first wife, a daughter of Lord-chancellor Thurlow, was born 12 Aug. 1812. He obtained a commission as second lieutenant, by purchase, in the 60th royal rifles 2 Nov. 1830, and was made a first lieutenant 22 May 1835. After serving with his battalion in the Mediterranean he became aide-de-camp to that fine soldier, Lord Saltoun, in China in 1841, and was present at the capture of Chingkeang-foo and the investment of Nankin. He got his company in the 3rd Buffs in 1841, became major therein in 1845, and lieutenant-colonel 13th light infantry in 1846, exchanging as captain and lieutenant-colonel to the Grenadier guards 1 Dec. 1846, and thence as junior lieutenant-colonel to the 20th foot in America 27 April 1849. He next exchanged to the 27th Inniskillings, which he commanded for a short time in Ireland, and retired on half-pay in 1853. In 1854 Cunynghame, who became a brevet-colonel 20 June that year, accompanied the army to the east as assistant quartermaster-general of the 1st division, and was present at the landing in the Crimea, the battles of Alma, the Tchernaya, Balaclava, Inkerman, where he was with the guards in the sandbag battery, and led into action a party of his old corps, the 20th (Kinglake, v. 246), and at the siege of Sebastopol up to March 1855. In that month he became a local major-general, and in May took command of a division of the Turkish contingent, and for his services therewith received the thanks of the sultan and the Turkish rank of lieutenant-general. In October 1855 he sailed with ten thousand Turks to occupy Kertch (which had been captured by Sir George Brown in May previous), and held that fortress during the second winter of the Crimean occupation. For his services in the Crimea and Turkey he was made C.B., an officer of the Legion of Honour, and received the English and Turkish Crimean and Turkish war medals, and the Medjidie. He became major-general in the British service in 1861, and in 1863, when on the Bengal staff, was at Lahore in command of the reserve of the army employed in the Sittana campaign. In April 1869, when in command of the northern district of Ireland, he twice received the thanks of the Irish executive during the Fenian rising. The same year he was made a K.C.B. He commanded the forces in South Africa from 1874 to 1878, including the period of the sixth Kaffir war. In 1876 he was transferred as colonel-commandant to his old corps, the royal rifles, from the 36th, of which he had been appointed colonel in 1868. He became general in 1877, and was retired in 1879, residing at Hurlingham Lodge, Fulham. He died on board ship in March 1884, on his return from India, whither he had been on a pleasure trip.

Cunynghame married, 18 Sept. 1845, the Hon. Frances Elizabeth, daughter of Field-marshal Viscount Hardinge, by whom he left two sons and three daughters.

Cunynghame, who was an extensive traveller and a most intelligent observer, was author of the following works: 1. 'An Aide-de-camp's Recollections of Service in China,' &c., London, 1844, 12mo. 2. 'A Glimpse of the Great Western Republic,' London, 1851, 8vo. 3. 'Travels in the Eastern Caucasus, especially Daghestan,' 2 vols. 8vo, illust., London, 1872, 8vo. 4. 'My Command in South Africa in 1874–8,' London, 1879, 8vo. The latter work, though hastily put together, contains much valuable information relating to South Africa generally during the government of Sir Bartle Frere at the Cape.

[Burke's Baronetage; London Gazettes, various; Hart's Army Lists; Kinglake's Invasion of the Crimea; Parl. Papers; Accts. and Papers, 1856 (Turkey, iii.), xl. 341; Narrative of the Sittana Campaign; Cunynghame's Works; Illustr. London News, 29 Nov. 1884 (will).] H. M. C.

CURE, WILLIAM (*d.* 1632), statuary, was son of Cornelius Cure, a native of the parish of St. Thomas the Apostle, Southwark, who held the office of master-mason under Queen Elizabeth and James I, was employed in 1605–6 to erect monuments to Queen Elizabeth and Mary Queen of Scots in Westminster Abbey, and died in 1607. On his father's death William succeeded to his post of master-mason to James I, and completed the monument to Mary Queen of Scots. This monument, the painting of which was executed by one James Mauncy or Manuty, presents perhaps the most faithful portrait of that ill-fated queen at the time of her death; Cure received 825*l.* 10*s.* for his share in the work.

Payments for the services of Cure and his father on these works occur in Sir Julius Cæsar's papers (*Brit. Mus. Lansd. MS.* 164). In 1613 Cure signed an agreement to erect a monument in Cranford Church, Middlesex, to Sir Roger Aston, master of the great wardrobe to James I, his two wives, and his children; this agreement still exists (*Gent. Mag.* 1800, lxx. 104). In 1618 he signed another agreement to erect a monument in the Abbey Church at Bath to James Montague, bishop of Winchester, for 200*l.*; this agreement also exists, and it is noteworthy that he spells his name in his signature as Cuer (Dingley, *History from Marble*, i. 155, Camd. Soc. Publ.) Cure worked under Inigo Jones at the Banqueting House, Whitehall, and continued to hold the office of master-mason until his death in 1632, when he was succeeded by Nicolas Stone [q. v.] On 4 Aug. 1632 he was buried in the church of St. Thomas the Apostle, Southwark. Francis Meres, in his 'Palladis Tamia' (published 1598), says: 'As Lysippus, Praxiteles, and Pyrgoteles were excellent engravers, so have we these engravers, Rogers, Christopher Switzer, and Cure.' It is no doubt Cornelius Cure who is thus extolled. It would appear that Cure was of Dutch origin, as in 1576 there exists a payment to 'W. Cure, Duchemane graver,' for making a clay figure of the tartar, lately brought to England by Sir Martin Frobisher (Rye, *England as seen by Foreigners*, p. 205).

[Redgrave's Dict. of Artists; Scharf's Cat. of the National Portrait Gallery, 1884; Peter Cunningham in the Builder, 4 April 1863; Lysons's Parishes of Middlesex; authorities cited above.]

L. C.

CURETON, WILLIAM (1808–1864), Syriac scholar, was born in 1808 at Westbury, Shropshire, and educated at the Newport grammar school. The death of his father having greatly reduced the means of the family, Cureton determined to spare his mother expense by proceeding to Christ Church, Oxford, as a servitor. He took a Careswell exhibition from his school, and was thus enabled to support himself. He entered in 1828, took his B.A. degree in 1831 (not in 1830, as all his biographies state), his M.A. in 1833, and eventually added the degrees of LL.B. and LL.D. by accumulation in 1858. Meanwhile he had taken deacon's orders in 1831, and was ordained priest in 1832. His first curacy was at Oddington in Oxfordshire, and Dean Gaisford, who was much attached to the industrious student, appointed him one of the chaplains of Christ Church. In 1840 he was select preacher to the university. In 1847 he became a chaplain in ordinary to the queen, and finally Lord John Russell presented him in 1849 to a canonry at Westminster, which he held, together with the adjoining rectory of St. Margaret's, until his death (17 June 1864), which was accelerated by a railway accident in the preceding year from which he never entirely rallied. His devotion to oriental learning began at an early age. He had hardly taken his bachelor's degree when he began Arabic, and his appointment to the post of sub-librarian at the Bodleian Library afforded him ample opportunities for continuing the study. He was at the Bodleian from 1834 to 1837, and then was transferred to the British Museum, where he became assistant-keeper of manuscripts, in succession to Sir F. Madden, promoted. His first duty at the Museum, where he was the only oriental scholar in the department, was to prepare a classified catalogue of the Arabic manuscripts, and the first part of this laborious work, comprising christian writings and treatises of Mohammedan theology, jurisprudence, and history, all minutely described in Latin, appeared in 1846. The materials for the continuation of the catalogue were also prepared. But a new study had already engaged Cureton's attention. During his official occupation at the British Museum immense additions had been made to the collection of Syriac manuscripts. When he entered the department these numbered about eighty; but the accession of numerous manuscripts of the highest importance from the Nitrian monasteries, which were purchased and brought over partly by the mediation of Dr. Tattam in 1841 and 1843, raised the total to nearly six hundred. Cureton, who knew nothing of Syriac when he came to the department, set himself zealously to work to conquer the not very serious difficulties of the language, and to set in order and classify the new acquisitions from the Nitrian valley. His labours while drawing up an outline catalogue were amply rewarded by the discovery of many manuscripts of the highest interest, of which he gave an account in the 'Quarterly Review,' 1845, together with an interesting narrative of the manner in which they were discovered and purchased. He had afterwards occasion to review his official labours in his evidence before the commission on the constitution of the British Museum, from the minutes of which some of the foregoing statements have been derived. The most celebrated discovery which Cureton made among the Syriac manuscripts in the Nitrian collection was that of the famous Epistles of St. Ignatius to Polycarp, which he maintained to be the

only original and genuine text. He published his 'Epistles of St. Ignatius' in 1845, and a spirited controversy was immediately opened by Wordsworth and continued by Lee and Bunsen, who supported Cureton, while Baur, Jacobson, and others opposed him. Cureton himself replied to Wordsworth in a calm and convincing manner in his 'Vindiciæ Ignatianæ,' 1846, and Lipsius afterwards confirmed his view. The latest verdict, however, that of Dr. Lightfoot, bishop of Durham, has been given decisively against the position taken by Cureton. Another discovery was of at least equal importance. Among the British Museum MSS. Cureton lighted upon some fragments of a Syriac version of the Gospels, differing decidedly from the ordinary Peshito version, and, as the discoverer maintained, representing the original Hebrew of St. Matthew much more closely than the Peshito. The 'Curetonian Gospels' will always remain a monument of his discernment and industry. Another important discovery was that of the 'Festal Letters of Athanasius,' which Cureton hastened to publish through the Oriental Text Society in 1848; they have been translated into English for Pusey's 'Library of the Fathers,' and also into German. Other editions of this energetic scholar during his official career were the 'Corpus Ignatianum,' 1849, and 'Fragments of the Iliad from a Syriac palimpsest,' found among the Nitrian MSS., and published by the trustees in 1851. After his retirement to Westminster, Cureton continued his scholarly labours unabated. In 1853 appeared his text of the 'Ecclesiastical History of John of Ephesus' (Oxford University Press), an important work, which was translated in 1860 by Dr. Payne Smith, the present (1887) dean of Canterbury. In 1855 Cureton brought out his 'Spicilegium Syriacum,' containing valuable remains of Bardesanes, Melito of Sardes, Ambrose, and others, the attribution of which, however, has since been contested by Merx and Ewald. The 'Remains of an ancient recension of the Four Gospels in Syriac,' already referred to, came out in 1858; Eusebius's 'History of the Martyrs in Palestine' in 1861; and Cureton's latest work, 'Ancient Syriac Documents relative to the earliest Establishment of Christianity in Edessa and the Neighbouring Countries,' was published, after his death, in 1864. As a Syriac scholar, Cureton's industry and zeal gave him a high, though not an unassailable, position, and his amiability of character was seen alike in controversy and in the help he was ever pleased to render to fellow-students. Witnesses of his early labours in Arabic are his edition of Esh-Shahrastani's 'Kitab el-milal wa-n-nahal,' or 'History of Mohammedan Sects,' published by the Oriental Text Society in 1842 (vol. ii. 1846); of Nasafi's 'Pillar of the Faith of the Sunnites,' in the same series, 1843; and of Thancum ben Joseph of Jerusalem's Arabic 'Commentary on Lamentations,' 1843. He was an active member of the Society for the Publication of Oriental Texts, a member of the Royal and other societies, and an honorary D.D. of Halle. In 1855 he was elected a correspondent of the Institute of France, Académie des Inscriptions et Belles-lettres, and in 1860 obtained the rare distinction of being chosen a foreign associate of that academy. He was also crown trustee of the British Museum. As a clergyman he was noted for his excellent educational work in Westminster, and several of his sermons have been published.

[Times, 30 June 1864, an article understood to have originated in the department of manuscripts of the British Museum; British Museum and Bodleian Library Archives; Report of Commissioners appointed to inquire into the constitution, &c., of the British Museum, Minutes of Evidence, 1850; Oxford University Calendar, 1829 ff.; private information.] S. L.–P.

CURLE, HIPPOLITUS (1592–1638), Scotch jesuit, was son of Gilbert Curle, secretary to Mary Queen of Scots, by his wife, Barbara Mowbray. He studied in the Scotch seminary at Douay, and entered the Society of Jesus at Tournai. During the second year of his noviceship his aunt, Elizabeth Curle, died at Antwerp (29 March 1619), leaving him sixty thousand florins. The bulk of this fortune he devoted to the use of the seminary at Douay, of which he is regarded as the second founder. He was appointed rector of the college in 1633, and died on 21 Oct. 1638.

[Dodd's Church Hist. ii. 42; Oliver's Jesuit Collections, p. 18; Foley's Records, vii. 189; Gordon's Catholic Church in Scotland, p. 539.] T. C.

CURLING, HENRY (1803–1864), novelist, was a captain in the 91st regiment, and died at Kensington on 10 Feb. 1864. Among his numerous novels are 'The Soldier of Fortune,' 1843; 'John of England,' 1846; 'Frank Beresford,' 1847; 'The Miser Lord,' 1847; 'Shakspeare, a Romance,' 1848; 'Nonpareil House,' 1855; 'Love at First Sight,' 1860; and 'Self-Divorced,' 1861. He also published a variety of other works, including 'Recollections of the Mess-table and the Stage,' 1855; 'The Merry Wags of War, a Drama,' 1854; and 'Camp Club in the Crimea,' 1856.

[Gent. Mag. 1864, i. 405; Cooper's Biog. Dict.; Brit. Mus. Cat.]

CURLL, EDMUND (1675–1747), bookseller, was born in 1675 in the west of England (*New and General Biog. Dict.* 1798, iv.), of humble parentage. He was apprenticed to 'Mr. Smith, by Exeter Change,' most probably the Richard Smith who published an edition of Cæsar's 'Commentaries, made English by Capt. Bladen,' 'at the Angel and Bible without Temple Bar,' in 1705. The 'second edition, improv'd,' a mere reprint with a new title, was 'sold by E. Curll at the Peacock without Temple Bar,' in 1706. 'A Letter to Mr. Prior' was also published by him. It is likely that Curll succeeded to Smith's business on the same premises, changing the sign of the house from the Angel and Bible to that of the Peacock. In 1708 he published 'An Explication of a Famous Passage in the Dialogue of St. Justin Martyr with Tryphon,' 'the first book I ever printed' (*Apology for W. Moyle*, p. 17), and, in conjunction with E. Sanger, a translation of Boileau's 'Lutrin.' Like other booksellers of the time, Curll sold patent medicines. He had not been long in business when he began a system of newspaper quarrels with a view to force himself into public notice. Having published a quack medical work known as 'The Charitable Surgeon,' he got up a fictitious controversy about its authorship in 'The Supplement' newspaper of 8 April 1709. An interesting volume lately added to the British Museum shows us that Curll was a pamphleteer during the Sacheverell controversy in 1710. It contains some curious notes in Curll's own neat handwriting. The first book entered under his name in the 'Registers of the Stationers' Company' was 'Some Account of the Family of Sacheverell,' on 13 Sept. 1710. Very few books at all were entered at that period, and his name only appears ten times between 1710 and 20 Aug. 1746. In 1710 he had taken the premises in Fleet Street formerly occupied by the well-known bookseller A. Bosvill, where he published 'A Complete Key to the Tale of a Tub,' 'printed for E. Curll at the Dial and Bible against St. Dunstan's Church.' He remained at this address until 1718. Besides his house in London he also had a shop in Tunbridge Wells, as an advertisement dated 15 July 1712 calls attention to one 'on the walk at Tunbridge Wells. Gentlemen and Ladies may be furnish'd with all the new Books and Pamphlets that come out; also French and Italian Prints, Maps, &c.' (*Notes and Queries*, 6th ser. ii. 484).

In 1716 Curll had his first quarrel with Pope on the publication of 'Court Poems,' in March 1716, by James Roberts, a minor bookseller. In the advertisement it is hinted that certain 'lines could have come from no other hand than the laudable translator of Homer.' Lady Mary Wortley Montagu had some share in bringing out the book, and it is impossible to say whether or not Pope secretly promoted the volume while openly expressing annoyance. Pope, finding that Curll had to do with the publication, sought an interview with him through Lintot, which led to the famous scene at the Swan Tavern in Fleet Street, told in the 'Full and True Account of a Horrid and Barbarous Revenge by Poison on the Body of Mr. Edmund Curll, Bookseller; with a faithful copy of his last Will and Testament.' This was circulated shortly after the event, and reprinted in the 'Miscellanies' of Swift and Pope. It was followed by a 'Further Account,' and 'A strange but true Relation how Mr. E. Curll out of an extraordinary desire for lucre was converted by certain eminent Jews.' The meeting was the only occasion on which the poet and bookseller were in company (*Dunciad*, ii. 54, note). It is certain that some practical joke was played upon Curll, who refers to the 'emetic potion' he was made to drink in the 'Curliad,' where he describes how the 'Court Poems' came to be published. Pope returned to the subject in 'Moore's Worms, for the learned Mr. Curll, bookseller' (E. Smith, 1716); and Curll retaliated with satirical advertisements (see *Flying Post*, 5 and 10 April 1716) relating to the translation of Homer.

Four days after the death of Robert South, on 8 July 1716, a Latin oration was delivered over the body in the college hall of Westminster School by John Barber, then captain of the king's scholars. Curll obtained a copy of the oration and

> . . . . did th' Oration print
> Imperfect, with false Latin in't.

The Westminster boys enticed the bookseller into Dean's Yard, and tossed him in a blanket. The incident is referred to in the 'Dunciad,' and Pope gleefully speaks of it in a letter to Martha Blount. It was the theme of a poem, 'Neck or Nothing, a consolatory letter from Mr. D—nt—n to Mr. C—rll,' sold by Charles King in Westminster Hall (1716), believed to have been written by Samuel, the elder brother of John Wesley, and sometime head usher of the school (*Alumni Westmonasterienses*, 1852, pp. 255–6). In the 'Curliad' (p. 25) the victim states that the torture was administered, not with a blanket, but 'a rugg, and the whole controversy relating thereunto shall one day see the light.'

Curll as publisher and Bridge as printer of a pirated edition of the trial of the Earl of Wintoun were reprimanded on their knees at the bar of the House of Lords in 1716 (*Journals*, May 1716). He was released on 11 May, and soon after was in correspondence with Thoresby, with reference to Erdeswicke's 'Survey of Staffordshire,' published by him in 1717 (*Letters addressed to Ralph Thoresby*, ii. 360, 362–3). Many of Curll's publications were scandalously immoral. The writer in the 'Weekly Journal, or Saturday Post,' of 5 April 1718, afterwards known as 'Mist's Journal,' identified by Lee with Defoe (Lee, *Defoe*, ii. 32), says: 'There is indeed but one bookseller eminent among us for this abomination [indecent books], and from him the crime takes the just denomination of *Curlicism*. The fellow is a contemptible wretch a thousand ways: he is odious in his person, scandalous in his fame; he is marked by nature.' Curll defended himself in 'Curlicism Display'd.' A Mr. William Clarke prosecuted Curll for a libel, and in a pamphlet, 'Party Revenge' (1720), states (p. 40) that it had been his practice 'for many years to print defaming, scandalous, and filthy libels, particularly of late against the Honourable Commissioners of H.M.'s Customs, to be seen by his recantation in the "Daily Courant," Feb. 17, 1720.' He now removed to Paternoster Row, where he brought out 'The Poetical Register,' by Giles Jacobs. Another address in this year was 'next the Temple Coffee House in Fleet St.' In 1721 Curll was again at the bar of the House of Lords for publishing the 'Works of the Duke of Buckingham,' which was the occasion of the well-known resolution, making it a breach of privilege to print, without permission, 'the works, life, or last will of any lord of this house' (*Standing Orders*, 31 Jan. 1721). This order was not annulled until 28 July 1845. In the same year he was in correspondence with White Kennett, and vainly endeavoured to get permission from the bishop to reprint his translations of Erasmus's 'Praise of Folly' and Pliny's 'Panegyric' (*Lansdowne MS.* 1038, f. 96, in British Museum). Between 1723 and 1726 he was living 'over against Catherine Street in the Strand.'

Some letters reprinted in the 'Gentleman's Magazine' (1798, vol. lxviii. pt. i. pp. 190–1) reveal that he was protesting, 2 March 1723–4, to Walpole his 'unwearied diligence to serve the government,' and that 'Lord Townshend assured me that he would recommend me to your honour for some provision in the civil list. In the Stamp Office I can be serviceable.' On 30 Nov. 1725 he 'was tried at the king's bench bar, Westminster, and convicted of printing and publishing several obscene and immoral books' (Boyer, *Political State*, November 1725, p. 514). Curll's own case has been preserved (*Rawlinson MSS.*, c. 195, in Bodleian Library). He was found guilty, but an arrest of judgment was permitted, on the ground that the offence was only punishable in the spiritual courts. The judges finally gave against him (Strange, *Reports*, ii. 788). On 12 Feb. 1728 he was sentenced to be fined for publishing 'The Nun in her Smock' and 'De usu Flagrorum,' and to an hour in the pillory for publishing the 'Memoirs of John Ker of Kersland' (*Daily Post*, 13 Feb. 1728). He 'stood in the pillory [23 Feb. 1728] at Charing Cross, but was not pelted or used ill. . . . He had contrived to have printed papers dispersed all about Charing Cross, telling the people he stood there for vindicating the memory of Queen Anne' (*State Trials*, xvii. 160). We learn from the 'Curliad' (p. 17, &c.) that he was imprisoned five months in the king's bench for the two books, and that it was from Ker, a fellow-prisoner, that he had the papers on which the 'Memoirs' were based. The latter book was the subject of a separate indictment. A letter signed 'A. P.' in the 'London Journal,' 12 Nov. 1726, on 'Deceptive Title Pages' refers to a recently published edition, in six volumes, of 'Cases of Impotence and Divorce,' by Sir Clement Wearg, with which it is affirmed that the late solicitor-general had nothing to do. To this accusation Curll replied with an evasively worded affidavit. In 1726 were written Swift's famous verses of 'Advice to Grub Street Verse Writers,' who are recommended to have their poems well printed on large paper, and then 'send these to paper-sparing Pope,' who will cover them with his manuscript, and, when they are returned,

> Sell them to Curll for fifty pound,
> And swear they are your own.

One of Pope's untrue charges was that Curll starved one of his hacks, William Pattison, who actually died in his house of small-pox, and received every attention (M. Noble, *Hist. of England*, iii. 304). Curll again tried to show his patriotic zeal by discovering what seems to have been a mare's nest of his own contriving, and wrote to Lord Townshend, 29 Sept. 1728: 'There is a conspiracy now forming which may be nipt in the bud, by a letter which I have intercepted, I may say, as miraculously as that was which related to the Gunpowder Plot' (*Gent. Mag.* 1798, vol. lxviii. pt. i. p. 191). In 1729 he lived 'next to Will's Coffee-house in Bow Street, Covent Garden,' and in 1733 was at Burleigh

Street, Strand. He was mixed up with Eustace Budgell [q. v.] and the affair of Tindal's will, and had quarrelled with Budgell, who attacked him in the 'Bee' (7 July and 6 Oct. 1733). Curll printed both the will and memoirs of Tindal, the latter being dedicated to the Mrs. Price in whose handwriting the forged will was drawn up.

In 1726 Curll had printed Pope's 'Familiar Letters to Henry Cromwell,' purchased for ten guineas from Mrs. Thomas, Cromwell's mistress, and in the 'Daily Post Boy' of 12 May 1735 advertised 'Mr. Pope's Literary Correspondence for thirty years, from 1704 to 1734,' price 5*s*. Pope having instigated Lord Islay to move in the matter, the stock was seized, and Curll and Wilford, the printer of the newspaper, ordered to appear at the bar of the House of Lords (*Journals*, 12 and 13 May 1735). It was suspected at the time, and has now been fully proved, that the publication of this volume was promoted by Pope himself, who wanted an excuse to print his letters. A go-between was invented in the mysterious P. T., who wrote to Curll in 1733 to offer a collection of Pope's letters. Nothing was done until March 1735, when Curll told Pope of this fact, which Pope answered by advertising in the 'Daily Post Boy' that he had received such a communication, that he knew of no such person as P. T., and that the letters in question must be forgeries. P. T. wrote to Curll again, and a short man calling himself Smythe (afterwards discovered to be a certain James Worsdale) called at the bookseller's with some printed sheets and real letters. Fifty copies were delivered and sold on 12 May, and a second batch of 190 came just in time to be seized by the lords' messenger. As directed by P. T., Curll advertised that the volume would contain letters to peers, which made it a breach of privilege, and Lord Islay informed the committee of the house that on p. 117 of a copy he possessed there was some reflection upon the Earl of Burlington. No such passage could be found in the copies seized on Curll's premises, as Pope had artfully suppressed it in the copies of the second batch. The house decided that the book contained no breach of privilege, and the copies were returned (*Journals*, 15 May 1733). The sale proceeded, and Curll boldly announced, 26 July, that 'the first volume was sent me ready printed by [Pope] himself,' and that a second and third volume were in preparation. He ultimately produced six volumes of 'Mr. Pope's Literary Correspondence' (1735–41), of which, indeed, a large proportion of the contents had nothing to do with Pope or his correspondence. Pope's authentic edition, to which these intrigues were introductory, was issued in 1737–41.

In 1735 Curll was living in Rose Street, Covent Garden, having changed his sign to the Pope's Head. Hence the allusion in the 'Dunciad'—

Down with the Bible, up with the Pope's Arms.

Mrs. Pilkington (*Memoirs*, 1749, ii. 189) tells a story of receiving a mysterious visit from 'an ugly squinting old fellow' about 1741, who turned out to be Curll trying to obtain, in his usual roundabout way, some letters of Swift which he wished to include in his forthcoming 'Life of Barber.' The last book entered to Curll on the 'Registers of the Stationers' Company' was 'Achates to Varus' on 20 Aug. 1746. He died 11 Dec. 1747, aged 72 (*Gent. Mag.* 1747, xvii. 592).

A figure of him appears in an engraving on the wall in the first state of Hogarth's 'Distressed Poet' (1736), and the frontispiece to Wesley's 'Neck or Nothing' (1716) represents three acts of his punishment by the Westminster boys (*Catalogue of Prints and Drawings in the British Museum*, Div. I. ii. 408–9, iii. 212–14).

His son Henry had a separate shop in Henrietta Street in 1726, and advertised in the 'Daily Post Boy' of 7 Aug. 1730 that he was leaving off business (in Bow Street, Covent Garden), and that the standard antiquarian books issued by his father might be had for a time at a cheap rate. Like his father he seems to have suffered personal chastisement at Westminster, a fact which produced a satirical pamphlet, 'Hereditary Right exemplified; or a Letter of Condolence from E.C.,' 1728, 8vo.

The fame of 'Dauntless Curll' lives in some of the most unsavoury lines of the 'Dunciad,' but we know that the poet and the bookseller were quarrelling for twenty years. Nichols says that, whatever his demerits, 'he certainly deserves commendation for his industry in preserving our national remains' (*Lit. Anecd.* i. 456). He had knowledge and a ready pen, plenty of courage and more impudence. He had no scruples either in business or private life, but he published and sold many good books. At the end of Hale's 'Discourse' (1720) is a list of forty-three publications, and in a volume of Addison's 'Miscellanies' (1723) is a list of theological books also issued by him. In the second edition of Ashmole's 'History of the Garter' (1726) is a catalogue of sixteen pages of his books, which include no less than 167 standard works. All of his authors were not paid at a niggardly rate, as may be seen from some notes by Upcott extending from 1709 to 1740 (*Gent.*

Mag. xciv. pt. i. 318, 410, 513). He was active in bringing out lives and wills of noted persons; in the 'Life of Barber' (1741) is a list of thirty-one, some of considerable biographical value. In 1730 he was busy producing a collection of antiquarian volumes, including Ashmole's 'Berkshire' and Aubrey's 'Surrey,' and Browne Willis allowed his opinion to be advertised to the effect that 'Mr. Curll, having been at great expense in publishing these books (now comprised under the title of "Anglia Illustrata," in 20 vols.), and adorning them with draughts of monuments, maps, &c., deserves to be encouraged by us all, who are well-wishers to this study; no bookseller in town having been so curious as he' (*Daily Post*, 7 Feb. 1729–30). A graphic picture is to be found in Amory's 'Life of John Buncle' (1770, iv. 137–68): 'Curll was in person very tall and thin, an ungainly, awkward, white-faced man. His eyes were a light grey, large, projecting, gogle, and purblind. He was splayfooted and baker-kneed. He had a good natural understanding, and was well acquainted with more than the title-pages of books. He talked well on some subjects, and was not an infidel. . . . He was a debauchee. . . . His translators in pay lay three in a bed at the Pewter Platter Inn in Holborn. . . . No man could talk better on theatrical subjects.'

During the forty years Curll was in business many of his publications were edited by himself. Besides the Popean volumes, the following is a list of some to which his name can be fixed with some degree of certainty: 1. 'The Case of Dr. Sacheverell represented in a Letter to a Noble Lord,' London, 1710, 8vo ('by E. Curll,' in British Museum copy). 2. 'Some Considerations humbly offer'd to the Bp. of Salisbury [G. Burnet], occasioned by his speech upon the First Article of Dr. Sacheverell's Impeachment, by a Lay Hand' ('i.e. E. Curll,' in British Museum copy), London, J. Morphew, 1710, 8vo (two editions). 3. 'An impartial Examination of the Bishop of Lincoln's and Norwich's Speeches at the opening of the Second Article of Dr. Sacheverell's Impeachment,' London, E. Curll, 1710, 8vo ('by E. Curll,' on title of British Museum copy; at the end is an advertisement of pamphlets on the Sacheverell controversy, and of theological works published by Curll). 4. 'A Search after Principles in a Free Conference between Timothy and Philatheus concerning the present times,' London, J. Morphew, 1710, 8vo. 5. 'A Meditation upon a Broomstick [by Swift] and somewhat beside of the same author's,' London, E. Curll, 1710, 8vo. 6. 'A complete Key to the Tale of a Tub; with some account of the authors, the occasion and design of printing it, and Mr. Wotton's remarks examin'd,' London, 1710, 8vo (in the British Museum copy the preface is signed in manuscript 'E. Curll,' who also noted that the annotations were 'given to me by Ralph Noden, esq., of the Middle Temple.' Nos. 5 and 6 were reprinted by Curll in 1711 as 'Miscellanies by Dr. Jonathan Swift'). 7. 'Some Account of the Life of Dr. Walter Curll, Bishop of Winchester,' London, E. Curll, 1712, 12mo. 8. 'The Character of Dr. Robert South, being the Oration spoken at his Funeral, on Monday, July 16, 1716, in the College Hall of Westminster, by Mr. Barber,' London, E. Curll, 1716, 8vo. 9. 'Posthumous Works of the late Robert South, D.D., containing Sermons, &c.,' London, E. Curll, 1717, 8vo (edited by Curll, who contributed 'Memoirs,' and added No. 8). 10. 'Curlicism Display'd, or an Appeal to the Church, being observations upon some Books publish'd by Mr. Curll. In a letter to Mr. Mist,' London, 1718, 8vo (signed 'E. Curll,' see Thoms, *Curll Papers*, pp. 46–9). 11. 'Mr. Pope's Worms, and a new Ballad on the Masquerade,' London, 1718, 8vo. 12. 'A Discourse of the several Dignities and Corruptions of Man's Nature since the Fall, written by Mr. John Hales of Eton, now first published from his original manuscript,' London, E. Curll, 1720, 8vo (preface signed 'E. Curll'). 13. 'Doom's Day, or the Last Judgment; a Poem written by the Right Honourable William, earl of Sterline,' London, E. Curll, 1720, 8vo (preface signed 'A. Johnstoun,' i.e. Curll, see Thoms, p. 55). 14. 'The Humble Representation of Edmund Curll, bookseller and citizen of London, concerning five books complained of to the Secretary' [London, 1726?], 8vo (*ib.* p. 63). 15. 'An Apology for the Writings of Walter Moyle, Esq., in Answer to the groundless Aspersions of Mr. Hearne and Dr. Woodward, with a word or two concerning the frivolous cavils of Messieurs Whiston and Woolston relating to the Thundering Legion,' London, 1727, 8vo (contains letters to and from Curll). 16. 'An Answer to Mr. Mist's Journal of the 28 Jan. No. 93,' London, M. Blandford, 1727, 8vo (signed 'Britannus,' i.e. Curll). 17. 'Miscellanea,' London, 1727, 5 vols. 12mo (these volumes were sold separately, and some sets contain more than others; the third volume is 'Whartoniana,' and the fifth 'Atterburyana'). 18. 'The Curliad; a hypercritic upon the Dunciad Variorum, with a further key to the new characters,' London, printed for the author, 1729, 8vo (some anti-Popean skits are advertised at the back of the title; signed at the end 'E. Curll, Strand,' 25 April 1729). 19. 'The Life of that eminent Comedian,

Robert Wilks, Esq.,' London, E. Curll, 1733, 8vo (the dedication to Mrs. Wilks is signed 'E. C.') 20. 'A true Copy of the last Will and Testament of Matthew Tindal, LL.D.,' London, E. Curll, 1733, 8vo. 21. 'Memoirs of the Life and Writings of Matthew Tindal, LL.D., with a History of the Controversies wherein he was engaged,' London, E. Curll, 1733, 8vo (dedicated to the Mrs. Lucy Price of No. 22). 22. 'The Life of the late Honourable Robert Price, Esq., one of the Justices of her Majesty's Court of Common Pleas,' London, printed by the appointment of the family, 1734, 8vo (the dedication is signed 'E. C., Strand,' 18 Dec. 1733; Mrs. Price was connected with the Budgell-Tindal forgery). 23. 'The History of the English Stage from the Restoration to the Present Times, including the Lives, Characters, and Amours of the most eminent Actors and Actresses, by Mr. Thomas Betterton,' London, E. Curll, 1741, 8vo. (William Oldys is usually credited with the authorship; the dedication to the Duke of Wharton is signed E. Curll; the Life of Mrs. Oldfield forms the second part). 24. 'An impartial History of the Life, Character, Amours, Travels, and Transactions of Mr. John Barber, city printer and lord mayor of London,' London, 1741, 8vo.

[Many facts are collected in Curll Papers, stray notes on the life and publications of E. Curll, 1879, 12mo, privately reprinted from Notes and Queries by W. J. Thoms. Curll's dealings with Pope are summarised in ch. vi. of Pope by Mr. Leslie Stephen (English Men of Letters series) and dealt with in detail in Dilke's Papers of a Critic, i. 97–339, and in Elwin and Courthope's edition of Pope, passim, especially Poetry, vols. i. and iv.; see also lives of Pope by Roscoe and Carruthers. There are numerous references in Swift's Correspondence, Works, 1814, vols. ii. xvi–xix. Curll's own statements in the Curliad, 1729, as to personal matters can be confirmed in many particulars. There is a burlesque life in Remarks on Sqre. Ayre's Memoirs of Pope, in a letter to Mr. E. Curll, with authentic Memoirs of the said E. C., by J. H., 1745, 8vo. The Memoirs of the Society of Grub Street, 1737, 2 vols. 12mo, contain passages relating to Curlus and his bookselling; see also Amhurst's Terræ Filius, 1726, i. 142, 155, and E. Budgell's Bee, 1733–4; see also Notes and Queries, 1st ser. xii. 277, 392, 431, 2nd ser. ii. 203–4, iii. 50, x. 381, 485–7, 505–6, xi. 61–2, 3rd ser. ii. 162, 295, v. 425, 6th ser. ii. 484, iii. 95, iv. 98, 112, 171, 192, 437, x. 204, xii. 55; Nichols's Lit. Anecd. i. 455, v. 491, viii. 295; Timperley's Encyclopædia, pp. 600, 635, 677, 712, 713; Curwen's Hist. of Booksellers, 1873, pp. 36–48; Curll's bibliography is treated by Mr. W. Roberts in Notes and Queries, 6th ser. xi. 381–2, and in articles by him and Mr. E. Solly in Antiquarian Magazine, 1885, vii. 157–9, 268–73.] H. R. T.

CURLL, WALTER, D.D. (1575–1647), bishop of Winchester, was born at Hatfield in Hertfordshire in 1575. His father was probably the same William Curll who was auditor of the court of wards to Queen Elizabeth, and who has a monument in Hatfield church. At Hatfield Walter Curll came under the notice of the Cecil family, and their influence had a great deal to do with his subsequent success in life. In 1592 Curll entered at Peterhouse, Cambridge, and was eventually elected fellow of his college. Shortly after his election he travelled for four years on the continent, still holding his fellowship, and receiving also a small annual sum from the college towards defraying his expenses. In 1602 he took holy orders, and held in turn the livings of Plumstead in Kent, Bemerton in Wiltshire, and Mildenhall in Suffolk. He was admitted to the degrees of B.D. in 1606, and D.D. in 1612. He resigned his fellowship in 1616, receiving from the college one year's profits in addition to what he was entitled to; this was a mark of the esteem in which he was held, but it was rather hard upon his successor. He was appointed chaplain to James I, prebendary of Lyme and Halstock in Salisbury Cathedral, and dean of Lichfield in 1621, in succession to William Tooker. While dean of Lichfield he was elected prolocutor of the lower house of the convocation of Canterbury. He was consecrated bishop of Rochester in 1628; was translated to Bath and Wells in 1629; and finally, through the influence of Archbishop Laud, was chosen to succeed Neal as bishop of Winchester in 1632. He was also lord high almoner to Charles I. It was at once seen that in the new bishop of Winchester Laud had secured a most zealous co-operator in his efforts for removing abuses and restoring something of the dignity and beauty of divine worship. 'In the first year of his accession to this see,' says Milner, 'he [i.e. Bishop Curll] set on foot many improvements respecting the cathedral. Several nuisances and encroachments were removed; the south end of the cathedral had been so blocked up that there was no way northward of going into the close without going through the church itself; these obstructions he removed, and opened a passage where the houses had stood.' He also at great expense decorated and improved the interior of the cathedral. Great abuses had sprung up under the two previous deans, Abbott and Morton, but Dean Young cordially seconded the bishop's efforts. The altar was restored to its original position, and duly railed in according to the archbishop's regulations. Suitable plate and sanctuary hangings were provided, and four copes

which were to be used on all Sundays and holidays. The prebendaries were solemnly bound by oath to make a reverence before the altar when entering or leaving the choir. The bishop did not confine his attention to the cathedral, but throughout the diocese similar customs were most rigorously enforced. In 1636 the archbishop, in his annual report on the state of the southern province, represents the diocese of Winchester as 'all peace and order,' so zealously had Curll worked. Events soon showed, however, that beneath this outward uniformity there was a vast amount of smouldering discontent. In July 1642 civil war broke out. Farnham Castle, which had been placed by the bishop at the king's disposal, was captured on 3 Dec.; on the 13th Winchester fell, and the cathedral was plundered. But towards the close of 1643 Winchester was once more in the hands of the royalists, and the bishop was living there in state. With him were Dr. Heylyn and Chillingworth, author of 'The Religion of the Protestants.' In March of the following year the city again fell into the hands of the parliamentarians, and the bishop escaped, probably to his palace at Waltham; but this also fell into the hands of his enemies after a gallant resistance (9 April). According to local tradition, the bishop escaped in a dung-cart, hidden under a layer of manure. The palace was burnt and has never been rebuilt. The bishop is next heard of at Winchester, which had once more been deserted by the parliamentary party. On 29 Sept. 1645 Cromwell appeared before the city and demanded the surrender of the castle, which was held by Lord Ogle for the king, at the same time offering a safe-conduct to the bishop if he chose to leave the city before the siege began. Curll refused the offer, and took his place with the defenders in the castle. After the bombardment had commenced, however, he repented, and sent to say that he would accept Cromwell's offer. But it was now too late, and the bishop had to take his chance with the rest. On 5 Oct. the garrison surrendered, and were allowed their liberty. The bishop was deprived not only of his episcopal income but even of his private property. He retired to his sister's house in the village of Soberton, Hampshire, and took no further part in public life. In 1647 he journeyed to London to seek advice concerning his health, and died there the same year in his seventy-third year. His body was taken back to Soberton to be buried. He left a widow and several children. There is an entry of the baptism of one of them in the parish register of Bromley in Kent (26 Dec. 1629): 'William, son of Walter Curll, Lord Bishop of Bath and Wells.' Edmund Curll, writing in 1712, states that the tombstone remains over the bishop's grave, but that the pieces of brass containing the inscription have been broken off and stolen by sacrilegious hands. There is still a monument there to his grandson Sir Walter Curll, on which are the arms vert, a chevron ingrailed or, with the arms of Ulster impaling or, a fess between three wolves' heads couped sable. Walker, in his 'Sufferings of the Clergy,' says that this prelate 'was a man of very great charity to the poor, and expended large sums in the repairs of churches.' He contributed largely to the building of a new chapel for his college at Cambridge; promoted the costly work of producing the Polyglot Bible; and out of his very slender means at the last helped many a starving royalist. As an author he is known only by one sermon preached by him when dean of Lichfield, before James I, and published in 1622 by special command of his majesty.

[Cassan's Lives of the Bishops of Winchester, vol. ii.; Milner's Hist. of Winchester; and a short Life of the bishop, written by Edmund Curll, 1712.] W. B.

CURRAN, JOHN PHILPOT (1750–1817), Irish judge, belonged to a family said to have originally come from Cumberland, where it bore the name of Curwen. Under the protection of the Aldworth family, on whom was bestowed the forfeited estate in county Cork of thirty-two thousand acres formerly belonging to the Irish McAuliffes, the Currans removed to the south of Ireland, and of this estate James Curran was seneschal of the manor court at Newmarket, co. Cork, about 1750. Here on 24 July 1750 John Philpot Curran was born. The father, James, was a man of some scholarship and a student of Locke, but it was from his mother, a Miss Sarah Philpot, a woman of strong character and very ready wit, that the boy inherited most of his mental characteristics. To his father he was indebted chiefly for his very ugly features. His early training, as he was the eldest of a family of five, was somewhat rough, but his wit soon attracted the attention of the Rev. Nathaniel Boyse of Newmarket, who gave him his first education. His parents at this time desired him to enter the church, and throughout her life, especially after Curran had written in 1775 a most successful assize sermon at Cork for his friend the Rev. Richard Stack, his mother could never be consoled for her son's missing the bench of bishops. From Newmarket he was sent to Mr. Cary's free school at Middleton, partly by the aid of Mr. Boyse, who gave up one of his own ecclesias-

tical emoluments for his maintenance, partly by the assistance of Mrs. Aldworth. Among his Middleton schoolfellows were his subsequent friends: Yelverton, afterwards Lord Avonmore, lord chief baron; Robert Day, afterwards judge; and Jeremy Keller. He was mischievous and idle at school, and both there and at home associated with the peasantry, and gained his great familiarity with their habits and control over their emotions, whether in cross-examination or in speaking. On 16 June 1769 he was entered a sizar at Trinity College, Dublin, taking the second place at the entrance examination. In right of his sizarship he was entitled to rooms and commons free, but his industry, though considerable, was irregular and ill-directed. He failed to secure a fellowship. He was an ardent classical scholar, and never allowed his knowledge to fall into disuse in after life. He also read a good deal of French, and was powerfully attracted by Rousseau's 'Héloïse.'

Through the Aldworth family, with whom he spent a considerable part of his vacations, he saw something of Dublin society, and caught here his first ideas of oratory; but he was personally a sloven and a debauchee, and constantly guilty of breaches of college discipline. He was often penniless and often drunk; he was frequently left in the streets after an affray, senseless from loss of blood, and on one occasion publicly and audaciously satirised the censor of Trinity, Dr. Patrick Duigenan, in an oration which had been imposed on him by way of punishment. In after life he always entertained a profound contempt for Trinity College, which had tolerated his misconduct. Though a distant relative promised him a small living, he decided in his second year at college to go to the bar, and accordingly, early in 1773, he left Ireland, entered at the Middle Temple, and spent a couple of years in London. His life was at first dull, hard, and laborious, and he was impeded by a severe attack of fever. He rose at 4.30 a.m., read law and politics some ten hours a day until almost exhausted, and spent his evenings in the galleries of theatres, at coffee-houses, or in debating societies. His knowledge of law, which, though inconsiderable in amount, was not so scanty as was generally supposed, was acquired at this period. In after life he read little of anything, but his time now was given chiefly to history and English literature. His first speech in a debating society was a failure; nor did he discover his power until, at a society called the 'Devils of Temple Bar,' he was one night attacked so insolently that he was spurred into a successful and impetuous reply. He now laboured hard to overcome his defects of elocution, his shrill voice, his stutter, and his brogue. He declaimed from Junius before a glass, practised Antony's speech over Cæsar, read Bolingbroke, and argued imaginary cases in his own room. He attended the Robin Hood Debating Society on weekdays, and another on Sundays at the Brown Bear in the Strand, where his zeal for the Roman catholic claims and his strict black coat won him the name of the 'little jesuit from St. Omer.' He was often, from his appearance, mistaken for a Roman catholic. Already his friends expected great things of him, but his health, though soon restored, was delicate, and he was now, as always, constitutionally subject to fits of despondency. In the Temple he lived almost exclusively among the Irish. Once he met Goldsmith, and once in St. James's Park, being temporarily penniless, he made Macklin's acquaintance and obtained relief from him. His friend Phillips says that at this time he lived by his pen, and wrote, among other things, a song, 'The Deserter's Lamentation,' which became very popular, and was sung by Vaughan, Bartleman, and Mrs. Billington. His son denies that he wrote at all, and declares that he lived upon his parents or his richer friends. He had, however, a taste for versifying, which he continued to exercise all his life, but his compositions were tame and cold. Lines of his 'On Friendship' to his friend Weston, 'On Pope's Cave,' and 'On the Poisoning of the Stream at Frenchay,' and a satire called 'The Platewarmer,' are preserved. His vacations were spent at home at Newmarket, moving among the small gentry and the peasantry, whose language he spoke, and with whose sufferings he at all times sympathised. The 'keening' at a wake, he said, gave him some of his first inspirations of eloquence. He married in 1774 a daughter of Dr. Creagh, a physician of Newmarket, and an earnest whig, whose slender portion served to maintain her husband till he succeeded at the bar; but this union, a love match, was to him a source of perpetual bitterness. After some thought of trying his fortune in America, Curran was called to the Irish bar in Michaelmas term, 1775. The Irish bar was at this time looked up to by all classes as the nursery of public virtue and services, and the avenue to political success. Eloquence of a somewhat turgid kind was the chief recommendation of a barrister. The course of study pursued was far more literary and far less technical than that followed in England. Curran made at first but a poor figure. His first brief was on a chancery motion, when he was so overcome with nervousness, that when Lord Lif-

ford, the chancellor, bade him speak louder, his papers fell from his hand, and a friend had to finish the motion. Although he had from the first some practice and made as much as eighty-two guineas in his first year and between one and two hundred in his second, he was for some time little more than a witty idler in the Four Courts, and lived in poverty in a lodging on Redmond's Hill, then the legal quarter of Dublin. He attended the Cork sessions, and after a time his friend Arthur Wolfe (afterwards Lord Kilwarden) obtained for him a brief in the Sligo election case of Ormsby *v.* Wynne from the well-known attorney Lyons, afterwards his great friend and constant client. He was also engaged in the Tullagh election petition, and his fiery temper brought him in another case into very sharp conflict with Mr. Justice Robinson. These circumstances and his wit were already making him well known. Fitzgibbon, afterwards his enemy, gave him his 'red bag.' Barry Yelverton (afterwards Lord Avonmore) stood his friend, and when in 1779 he founded a convivial and political society, called the Order of St. Patrick, or Monks of the Screw, which lasted until 1795 and met at the house in Kevin Street afterwards used as the seneschal's court, he made Curran the prior. The first case which made Curran truly popular was at the Cork summer assizes in 1780. Lord Doneraile was sued for a brutal assault upon a priest, Mr. Neale, and so high did religious feeling run that the plaintiff could find no counsel to undertake his case, until Curran, though a protestant, volunteered to represent him, and by dint of great zeal and extraordinary fierceness of language obtained a verdict for thirty guineas. Having stigmatised a relative and accomplice of Lord Doneraile, Captain St. Leger, as a 'renegade officer,' Curran was challenged by him. St. Leger missed, and Curran did not return his fire. This trial and duel made Curran popular, both for religious and political reasons, and his practice grew apace. He was a very fine cross-examiner, a perfect actor, and intimately acquainted with every winding of an Irish witness's mind. In 1782, after seven years at the bar, he became, by the influence of Yelverton, a king's counsel, and in 1783, during Lord Northington's administration, was returned to the Irish House of Commons by Mr. Longfield (afterwards Lord Longueville) as the colleague of Flood for one of his two seats at Kilbeggan, Westmeath. Curran had given no pledges, but was no doubt expected to adopt Longfield's party. Being, however, a personal friend of Grattan and one of his warmest admirers, he joined the opposition along with Sir Laurence Parsons and Mr. A. Browne. Finding that Longfield considered himself aggrieved, he laid out his only 500*l.* and 1,000*l.* more, which he borrowed, in purchasing another seat for Longfield. During the administration of the Duke of Rutland he continued in opposition, and in the next parliament was elected at his own expense for Rathcormac, county Cork. He spoke frequently in parliament, but with little success in comparison with that he won at the bar. His genius was forensic rather than political; he spoke often late at night or in the small hours of the morning, after an exhausting day in court, and his speeches are ill-reported, most of the reporters being employed by the government. His first speech was on 12 Nov. 1783, on a motion for a new writ for Enniscorthy, and he spoke again on the 18th on the manufacturing distress; but his first considerable appearance was on 29 Nov., on Flood's motion for parliamentary reform, when he cautioned the house not to make a public declaration against the convention of volunteers, which was at that time sitting for the purpose of intimidating the house into passing the motion. The house, however, rejected Flood's motion, and carried a counter-motion against interference by the volunteers. On 14 Feb. 1785 he supported a motion of Flood's for retrenchment, and on the same day pronounced a panegyric on the volunteers, which, in consequence of an attack which he made in it on Mr. Gardiner, brought him for the first time into open collision with Fitzgibbon. They were by this time no longer intimate; they differed in all their associations and tastes. On 24 Feb. a debate took place on the abuse of attachments in the king's bench, in connection with the attachment of O'Reilly, sheriff of Dublin, for complying with a requisition to summon a meeting to elect members for a conventional congress on parliamentary reform. Fitzgibbon and Curran girded openly at one another. Fitzgibbon spoke of him as a 'puny babbler.' Curran replied in savage terms, and a duel resulted in which neither was hit, though Fitzgibbon at any rate was observed to take very deliberate aim after Curran had fired and missed. The quarrel was renewed on 12 Aug., in the course of a very able speech of Curran's, begun at six o'clock in the morning, on Mr. Secretary Orde's commercial proposals.

When, in 1789, Lord Lifford resigned the chancellorship, and Fitzgibbon, as Lord Clare, succeeded him, Curran lost his considerable chancery practice owing to the chancellor's visible personal hostility to him in court, and was compelled to confine himself to the less

lucrative practice at nisi prius. He estimated his loss by this treatment at 30,000*l*. His revenge came in the following year. The Dublin board of aldermen had the right to elect a lord mayor, subject to the approval of the common council. In 1790 the burgesses had pledged themselves to accept no placeman or pensioner as mayor. On 16 April the aldermen elected Alderman James, who was a commissioner of police. The common council rejected him without assigning any reason. The aldermen declining to make any other choice, the common council became thereon entitled to elect, and headed by Napper Tandy chose, by eighty-one to eight, Alderman Howison, the popular candidate. The aldermen re-elected James, who thereon petitioned the privy council for a declaration that the common council could only reject him if they assigned a reason. The petition was heard before Lord Clare and the privy council, and a new election was ordered. The farce was repeated, and the matter came before the privy council again on 10 June. Curran, who was a member of the Whig Club, in which the opposition to James had originated, was leading counsel for Howison. He refused any fee, for his reward was of a different kind. Knowing that nothing that he could say could injure his client or affect the result, he attacked Clare with the most undisguised and bitter virulence. Clare cleared the court and endeavoured without success to induce the council to refuse Curran any further hearing, but in vain. The decision was, as a matter of course, in favour of James, but he at length put an end to the dispute by resigning and thus allowed Howison to be elected without opposition.

Curran's practice and his parliamentary importance had meantime been steadily increasing. In 1756 he had been in the well-known case of Newbery *v.* Burroughs. He went the Munster circuit twice a year and was received in the neighbourhood of his home as a popular hero. On one of his circuits he wrote the plaintive song called the 'Deserter's Answer,' 'If sadly thinking with spirits sinking,' which was afterwards set to music. As his circumstances improved he had removed his residence in Dublin from Redmond's Hill to Fade Street, and thence in 1781 to 12 Ely Place. About 1786 he leased a site in a glen near Newmarket, and built a house there, which, as prior of the Monks of the Screw, he called the Priory. This he afterwards let, and in 1790 bought Holly Park, an estate of thirty-five acres, at Rathfarnham, about four miles from Dublin, on the road to Whitechurch, situated on a hill and commanding a noble view, which, under the name of the Priory, he retained till his death. He was careless at this time in money matters, and large as was his income he did not trouble himself to keep a regular fee-book. He found relief from work in several visits to the continent, to France with Lord Carleton's family in the autumn of 1787, and in the following August to Holland. His parliamentary importance was also growing during these years. In 1786 he spoke on the question of the Portugal trade on 11 March, and again on the 13th on Forbes's motion for the reform of the pension list. Owing to the distress prevalent in Ireland during these years he moved an amendment to the address in 1787 and spoke on pensions, on tithes, and against the extension of the English Navigation Act to Ireland on 23 Jan., 19 Feb., and 12 and 13 March respectively. His only speech during 1785 was upon contraband trade. At the end of that year George III became insane, and Pitt, who had defeated Fox and secured the imposition of considerable restrictions on the power of the regent, was anxious that they should be adopted by the Irish parliament. Every vote was of moment. Curran was told that a judgeship should be the price of his, with the prospect of a peerage. He, however, refused. A formal opposition was now constructed; the Duke of Leinster, Lord Ponsonby, and his brother George all resigning their places in order to take part in it. Grattan and Curran with Daly and Forbes all joined. The immediate contest, however, dropped on George III's sudden recovery. On 21 April 1789 Curran supported a bill for forbidding excise officers to vote at parliamentary elections, and on the 25th spoke against the government's mode of bestowing the posts in the Dublin police. In 1790 he was betrayed into a duel on political grounds. He fought five duels during his career: one with St. Leger, one with Fitzgibbon, one with Lord Buckinghamshire, one with Egan, chairman of Kilmainham (in which Curran made his famous proposal that he should equalise matters by marking his small outline in chalk on Egan's big body, 'hits outside not to count'), and lastly, this in 1790, with Major Hobart, Irish chief secretary to the viceroy, Lord Westmore. Having on 4 Feb., in a speech on the salaries of the stamp officers, made a strong attack on the extravagance of the administration, and its bestowal of patronage on venal persons, Curran was insulted in the street a few days after by a government press-writer, who shook a stick at him. He applied to Major Hobart to dismiss the man, and was curtly refused. Curran sent his old antagonist, Egan, with a message to Major Hobart, and a duel was

fought, but no one was hurt. In the same year he supported Forbes's motion for a place bill, and Grattan's for an inquiry into the sale of peerages, and also advocated the rights of the catholics and parliamentary reform. He made a fierce attack on the government corruption on 12 Feb. 1791, and spoke on the Roman Catholic Disabilities on 18 Feb. 1792, on the approaching war with France on 11 Jan. 1793, and on parliamentary reform on 9 Feb. 1793. 'He animated every debate,' says Hardy, Lord Charlemont's biographer, of him, 'with all his powers; he was copious, splendid, full of wit and life and ardour.'

From 1789 popular discontent had been growing. In August 1792 Archibald Hamilton Rowan, secretary of the Dublin Society of United Irishmen, published, in reply to a proclamation against them, an address to the volunteers of Ireland, inviting them, in view of the public dangers, to resume their arms. The government decided to prosecute him. Rowan desired that Thomas Emmett and the Hon. Simon Butler should defend him, but they finally prevailed on him to entrust the task to Curran, who then entered on that great series of defences in state trials which raised him to his highest fame. The trial did not come on until 29 Jan. 1794. The court was filled with soldiery, who frequently interrupted Curran with menaces. His speech, which occupies twenty-five pages of print (being one of the few which are fully and correctly reported), was delivered from a dozen catchwords on the back of his brief, and was frequently stopped by bursts of applause, and on leaving the court the mob, on this as on many other occasions, took out his horses and dragged his carriage home. Rowan, after a violent summing-up from Lord Clonmel, was convicted and sentenced to two years' imprisonment, followed by seven years' security for good behaviour and a fine of 500*l.*, and a motion on 4 Feb. to set aside the verdict was fruitless. Rowan, however, escaped to France. On 25 June of the same year Curran successfully defended Dr. William Drennan, author of 'Orellana,' who had been chairman of the volunteers' meeting at which Rowan's address was adopted; the proof of publication of the seditious libel broke down.

On 23 April he appeared at the Drogheda assizes for the seven 'Drogheda defenders,' Kenna, Bird, Hamill, Delahoyde, and three others, on a charge of conspiracy to levy war, and obtained an acquittal. In May he was at Belfast, and obtained an acquittal from a charge of libel for the proprietor of the 'Northern Star.' It shows how highly his services were esteemed that at this time there was an initial fee of 10*l.* necessary to procure the royal license for a king's counsel to appear for a prisoner against the crown. The next in this series of trials was the dramatic case of the Rev. William Jackson, who, after an imprisonment of a year, was at length brought to trial in April 1795 upon the charge of having been sent to Dublin upon a treasonable mission by the committee of public safety. It was the first trial for high treason for a period of a century. The Irish law permitted a conviction upon the testimony of one witness only. Jackson was convicted on such evidence, after a trial which lasted until four o'clock in the morning. He was brought up for judgment on 30 April, and before the arrival of Curran, who was to move in arrest of judgment, died in court of poison taken in prison. Curran had already, two days after the conviction, moved for leave to bring in a bill to assimilate the Irish law of treason to the English. At the attorney-general's request he postponed it lest doubt should seem to be cast on the legality of Jackson's conviction. After this tragic circumstance he dropped it altogether, and the reform was only effected in 1854. In December came the case of James Weldon, who was convicted and hanged for high treason in connection with the 'Dublin Defenders' movement. On 22 Dec. 1797 Curran defended Peter Finnerty for a seditious libel, in publishing on 26 Oct. in his newspaper, 'The Press,' to which Curran himself had sometimes contributed, a letter by Deane Swift, a grandson of Swift's biographer, fiercely attacking the conduct of the government in Orr's case. William Orr had been tried for administering the 'United Irishman's' oaths, and had been convicted by a jury which was alleged to have been drunk and intimidated. The government, however, executed the sentence, and 'The Press' virulently attacked them in consequence. In spite of the efforts of Curran and the five other counsel who appeared with him, Finnerty was convicted and sentenced to stand one hour in the pillory, to be imprisoned for two years, and to be fined 20*l.*

Meantime political events had been taking a darker and darker colour, and Curran had gradually withdrawn from any share in them. From 1789 onwards the government had been endeavouring to secure his adhesion. Kilwarden, when attorney-general, repeatedly pressed him to come over to them. In 1795 only the speedy recall of Lord Fitzwilliam prevented his appointment as solicitor-general. Yet at this juncture, with these hopes, and knowing how short-lived whig administrations were, he had the courage to oppose Grattan's ministerial motion, pledging the House of Commons to a

vigorous support of the French war. Many were daily falling away from the opposition. In 1796 he was exposed to fierce attacks on the Roman catholic question from his inveterate foe Dr. Duigenan. But he clung to a broken cause. In May 1795, by way of protest, for he had no chance of success, he moved, in a long speech, for an address to the crown on the Irish distress. The government met him with a motion for adjournment and carried it. In October 1796 he supported Grattan's motion, in face of the projected invasion of Hoche, that union could best be secured by legislation to guarantee 'the blessings and privileges of the constitution without distinction of religion.' On 24 Feb. 1797 he supported an address for an increase in the domestic Irish troops, especially the yeomanry. On 20 March he spoke on the disarming of Ulster, and last of all on 15 May he supported Ponsonby's plan for parliamentary reform and catholic emancipation. It was the last effort of the constitutional opposition to obtain a conciliatory policy from the government on domestic grievances. After it had been rejected they withdrew from the commons and ceased to attend its debates until the parliament adjourned on 3 July. This left matters wholly in the hands of the revolutionary party. The insurrection of 1798 was now being prepared, and on the information of Thomas Reynolds of Kilkea Castle, who had been in 1797 treasurer of the United Irishmen for Kildare, Major Swan, on 12 March 1798, arrested, in Bond's house, 12 Bridge Street, Dublin, the general committee of the conspiracy. Whether Curran was connected with them it is hard to say. The government was told by another informer, a member of the general committee, that Curran was to have been proposed for the committee of one hundred, and would have been arrested had Major Swan arrived two hours earlier (Froude, *English in Ireland*, iii. 330). He was certainly acquainted with Wolfe Tone's designs, and when in 1798 the Hon. Valentine Lawless, afterwards Lord Cloncurry, was arrested in London on suspicion of treason, a letter of his having been found among the papers of Broughall, the secretary of the Irish Catholic Association, Curran chanced to be with him, and was arrested too, but was at once set at liberty. On the appointed day, 23 May 1798, the rising took place, though deprived of its leaders, and after much bloodshed Lord Castlereagh announced on 17 July that it was suppressed. The government proclaimed an amnesty for all but the leaders, and entered on a terrible series of prosecutions. Curran defended the prisoners in nearly every case, and this he did although his own position was insecure. He was threatened with deprivation of his rank as king's counsel; soldiers were vexatiously billeted on him, anonymous letters were sent to him, and, but for the protection of Lord Kilwarden, he would probably have been arrested. The first case was that of the brothers Sheares, who were arrested on 21 May. They were two barristers, sons of a banker in Cork, who, as a member of the Irish parliament, had promoted the act of 5 George III, under which a copy of the indictment was to be furnished to a prisoner and counsel to be assigned him. Under that act Curran, McNally, and Plunket were assigned to defend his sons. The case (after an adjournment) came on on 12 July. After a sixteen hours' sitting, with but twenty minutes' interval, Curran rose to address the court at midnight. Lord Carleton refused to adjourn the court. After an extraordinary display of eloquence, and a prolongation of the trial for eight hours more, the prisoners were convicted and sentenced to be hanged and beheaded. The other cases followed rapidly. McCann was tried on 17 July, and Byrne on the 20th; both were convicted and executed. Curran's speeches were suppressed. On the 23rd Oliver Bond was tried. The principal witness was again Thomas Reynolds of Kilkea. The court was full of soldiers, and Curran, who was in ill-health, was thrice silenced by interruption. 'You may assassinate me,' he cried, 'but you shall not intimidate me.' Bond was found guilty, but died in prison of apoplexy. On 20 Aug. Curran was heard at bar against the bill of attainder upon the late Lord Edward Fitzgerald on behalf of Lord Henry, his brother, Pamela, his widow, and her children. He was unsuccessful, and this act passed, by which a dead man was declared a traitor, and his estate taken from his heirs. On 10 Nov. Wolfe Tone was tried and sentenced by a court-martial, in spite of his pleading his French commission and rights as a prisoner of war. Curran and Peter Burrowes [q. v.], though uninstructed, applied to the king's bench for a habeas corpus instantly, Tone being that day marked for execution. The court granted it on the ground that Tone not having held the king's commission was not amenable to a court-martial, when word was brought that Tone had attempted suicide and was only barely alive. In spite of the writ he was not removed from military custody, and died of his wound on 19 Nov. The last of Curran's efforts in connection with the rising of 1798 was on 19 May 1800, when he appeared for Napper Tandy, who was charged with not surrendering before 1 Dec. 1798, pursuant to the Attainder Act of that year, on pain of

outlawry. The Act of Union followed, and to the union Curran was always firmly opposed. As early as 1785 he had declared that the union would be 'the annihilation of Ireland.' Disheartened with the sufferings of his country, himself weakened by ill-health and a severe surgical operation, he had thoughts of going to America, spent as much time as possible in England, especially with his friends Lord Moira and Godwin, and contemplated joining the English bar. In 1802, during the peace, he revisited Paris, and saw much of the Abbé Grégoire. He continued, however, his Irish practice. On 13 April 1801 he prosecuted at the Cork assizes Sir Henry Hayes for the abduction of a quaker heiress, Miss Pike. Hayes was convicted, sentenced to death, and ultimately transported. On 17 May 1802 he appeared for the plaintiff Hevey in an action tried before Lord Kilwarden against Sirr, the town-major of Dublin, for false imprisonment and gross brutality to Hevey during the insurrectionary period. He obtained a verdict for 150*l*. In February 1804 he prosecuted Ensign John Castley for a conspiracy to murder Father W. Ledwich; in July he appeared at the Ennis assizes in the celebrated crim. con. case for Mr. Massey against the Marquis of Headfort, and obtained the huge sum of 10,000*l*. damages. On 4 Feb. 1804 he appeared for Mr. Justice Johnson, who was prosecuted for a libel by him signed 'Juverna,' reflecting on Lord Hardwicke and Lord Redesdale and on other judges, and published in Cobbett's 'Political Register' on 5 Nov. 1803, Cobbett having given up his name after being convicted at Westminster. Johnson was found guilty and allowed to retire on his pension. Domestic trouble now overwhelmed Curran. His wife eloped with a clergyman named Sandys. When, in 1803, Robert Emmett was arrested after his brief and ill-fated insurrection of 23 July 1803, Curran's house was searched and he himself appeared before the privy council prepared to answer any inquiries, but he was generously treated. It appeared that Emmett was secretly attached to Sarah, Curran's youngest daughter, and had spent the hours when he might have escaped in lingering about the Priory to say farewell to her. Sarah left her father's house and went to a Mr. Penrose's at Cork, where she married a Captain Sturgeon, but in a few months died in Sicily of a broken heart, and was buried at Newmarket. To her Moore's lines, 'She is far from the land where her young hero sleeps,' are addressed. These circumstances prevented Curran from defending Emmett as had been intended. He appeared, however, on 1 Sept. for several of the nineteen persons who were tried for complicity in this rising, though he spoke only on behalf of the tailor, Owen Kirwan. Kirwan was hanged on 3 Sept.

In 1806 Pitt died and the whigs came in, and Curran looked for his well-earned promotion. He desired the attorney-generalship. In 1789, when the opposition was formally constituted, it had been arranged that when they took office Ponsonby was to have the first and he the second legal post. The heads of the party in London seem to have intended that he should be attorney-general, but Lord Ellenborough refused to join a cabinet which sanctioned the appointment. It was difficult to know what to do for him. He was certainly unfit to be a judge. Grattan suggested an Irish bishopric. Ponsonby remaining silent, Curran employed a friend Burne to expostulate with him. Ponsonby then proposed that he should be master of the rolls, with a seat in the privy council. Curran was disposed to have refused; he was still in the prime of life and did not wish, as he said, 'to be stuck in a window a spectator of the procession.' His family, however, pressed him, and he accepted. To induce Sir Michael Smith, the then master of the rolls, to retire, a pension was promised to him and to each of his four inferior officers. Curran was not consulted about this, and when the short-lived ministry went out without having obtained grants for these pensions, Curran found himself expected to pay them to the amount of 800*l*. a year. This he refused to do, and Ponsonby was compelled to find the money, after which, to the end of their days, Curran and he were never reconciled. On the bench Curran was never at home. In spite of many efforts he could neither grasp the practice nor the principles of equity, and his only decision of any importance was that in Merry *v.* Power. Since the union Dublin society had lost much of its brilliancy, and after removing in 1807 to a house in Harcourt Street, and afterwards to 80 Stephen's Green South, he spent most of his time at the Priory, and took refuge as often as possible in England among his friends Lord Holland, Lord Erskine, Moore, and Godwin. He had some thoughts of writing a novel, some of writing memoirs, and did indeed commit to paper some of his views on Irish affairs. He spent a portion of the year 1810 in Scotland and at Cheltenham. For some time he and his friends had desired that he should be returned to the United Parliament to assist Grattan in his advocacy of catholic emancipation. This was not incompatible with his Irish judicial position. After some disappointed hopes

of being returned for a borough of Lord Camelford's, he accepted the invitation of the electors of Newry to contest that place in 1812 against General Needham, the government candidate. He was received with enthusiasm, and his horses taken out two miles from the town, but after one speech, almost the only considerable one to a purely popular assembly, he retired on 17 Oct., the sixth day of the contest, the numbers then being Needham 146, Curran 144. In 1814 there was some suggestion that he should contest Westminster, but he was indisposed to do so. Withdrawn from the active life of the bar, his mind preyed on itself, and falling into ill-health and the settled melancholy to which he was always prone, he retired from the bench in 1814 on a pension of 2,700*l.* a year, receiving on his retirement an address from the Roman catholic board. He travelled in France in June, and during the last year of his life resided entirely at 7 Amelia Place, Brompton. While still master of the rolls his melancholy led him to seek relief and amusement by asking junior barristers picked up in the hall of the Four Courts to the Priory rather than his old associates at the bar. Later, music, of which he was passionately fond, being himself a good performer on the violoncello, exasperated him beyond control. In the spring of 1817, while dining with Moore, he had a slight attack of paralysis and was ordered to Italy, but after a last visit to Dublin to arrange his affairs he returned to London in September, was seized with apoplexy on 8 Oct. and died on the 14th. He was buried privately on 4 Nov., and in 1834 his remains were removed by public subscription to a tomb at Glasnevin, designed by Moore, and at the same time a medallion was placed in St. Patrick's in Dublin. In spite of irregularities in his habits, 'a prudence almost Scottish' accumulated a fair fortune. He had at his death the Priory, ten or twelve thousand pounds in Irish 3½ per cents., and some sums in the American funds. To his wife he left 80*l.* a year for life; the only child mentioned in his will was his daughter Amelia. He had several children, William Henry, a member of the Irish bar and his biographer; Richard, also a barrister, who retired under a mental attack of settled melancholy; John, a captain in the navy; and James, who died in the East Indies. His daughters were Amelia, who died a spinster in Rome, and is buried in the church of St. Isidore; another, who married an English clergyman named Taylor; Sarah; and Gertrude, a child of great musical promise, to whom he was passionately attached, who died on 6 Oct. 1792, at the age of twelve. In figure he was under the middle height, with intensely bright black eyes, perfectly straight jet black hair, a thick complexion, and a protruding under-lip on a retreating face. Yet though very ugly, he was as a young man highly successful in his amours. There are two portraits of him, one, the most characteristic, by J. Comerford of Dublin, engraved in his son's life of him, the other by Sir T. Lawrence in Phillips's book. His knowledge of English literature was considerable, though he had an extraordinary antipathy to Milton; he read French much and with pleasure, and some Italian. His speeches were prepared while walking in his garden or playing the violoncello, but to write them out or even to prepare the words, spoilt, he found, the freedom of his eloquence. Though often turgid and pompous, they abound in passages of extraordinary eloquence, which made him the first orator of his time. But of their effect little judgment can be formed, for they were ill reported, and except in one or two cases he never would prepare them for the press, though offered considerable sums to do so—indeed he offered 500*l.* to suppress the existing editions. Croker, an observer by no means prejudiced in his favour, says: 'I have heard four orators, Pitt, Canning, Kirwan, and Curran . . . perhaps Curran was the most striking, for you began by being prejudiced against him by his bad character and ill-looking appearance, like the devil with his tail cut off, and you were at last carried away by his splendid language and by the power of his metaphors' (*Croker Papers*, iii. 215). His wit and conversational powers were so brilliant that they have almost eclipsed his reputation as a statesman and an advocate. At table the servants were frequently incapacitated from attending to the guests by laughter at his talk. During the peace of Amiens, when he was just falling into his later state of settled gloom, Dr. Birkbeck was with him in Paris, and said of him: 'For five weeks there were not five consecutive minutes in which he could not make me both laugh and cry.' Byron writes: 'He has fifty faces and twice as many voices when he mimics. . . . I have heard that man speak more poetry than I have ever seen written, though I saw him seldom and but occasionally.' Yet, on the other hand, when irritated or discomposed he could render himself inconceivably disagreeable. His tastes and mode of life were simple; but, partly owing to domestic circumstances, partly to the habits of the times, he was, especially in his earlier life, very convivial, and even dissolute. His dress was very shabby and dirty, and his manners fidgety. Of his judgment

and statesmanship there may be much doubt. Of his integrity there can be none. It is true that Moore says of him: 'Curran no doubt was far above Grattan in wit and genius, but still farther below him in real wit and goodness;' but on the whole he amply deserves O'Connell's epitaph: 'There never was so honest an Irishman.'

[W. H. Curran's Life of Curran; Ch. Phillips's Curran and his Contemporaries, 1850; O'Regan's Memoir of Curran, 1817; A. Stephens's Memoir, 1817; Davis's edition of Curran's Speeches, 1855; Moore's Memoirs, 1853; Reminiscences of Lord Cloncurry; Hardy's Life of Lord Charlemont.]

J. A. H.

CURRER, FRANCES MARY RICHARDSON (1785–1861), book collector, born 3 March 1785, was the posthumous daughter and sole heiress of the Rev. Henry Richardson (1758–1784), who, a short time before his death, took the name of Currer upon succeeding to the estates of Sarah Currer after the death of his uncle. Her mother was Margaret Clive Wilson, only surviving child and heiress of Matthew Wilson of Eshton Hall, Yorkshire. After the death of her husband Mrs. Richardson married her cousin, Matthew Wilson. Their descendants still own Eshton.

From her earliest youth Miss Currer was fond of books and reading. 'She is in possession of both the Richardson and Currer estates,' says Mrs. Dorothy Richardson in 1815, 'and inherits all the tastes of the former family, having collected a very large and valuable library, and also possessing a fine collection of prints, shells, and fossils, in addition to what were collected by her great-grandfather and great uncle' (account of the Richardson family in Nichols, *Illustrations*, i. 225–52). 'A Catalogue of the Library of Miss Currer at Eshton Hall, in the deanery of Craven and county of York,' drawn up by Robert Triphook, bookseller, was printed in 1820. The edition was limited to fifty copies. Eshton Hall, which is very picturesquely situated, was partially rebuilt in 1825, the portion containing the library being then erected. Miss Currer continually added to her collection, and found it necessary to have a new 'Catalogue' compiled by Mr. C. J. Stewart. One hundred copies of this handsome volume were printed in 1833 for private circulation. It contains four steel engravings representing the book-rooms and outside of the house; two may be seen in Dibdin's works quoted below. The catalogue is admirably arranged after a modification of Hartwell Horne's system of classification, and has a good alphabetical index. It is a now rare and much sought after. Miss Currer's library was chosen with a view to practical usefulness, but it contained many rarities. It was rich in natural science, topography, antiquities, and history. There was a fair collection of Greek and Latin classics. The manuscripts included the correspondence (1523–4) of Lord Dacre, warden of the east and middle marches, the Hopkinson papers, and the Richardson correspondence. The books were all in choice condition, many with fine bindings.

In 1835 she was at the expense of printing for private circulation 'Extracts from the Literary and Scientific Correspondence of Richard Richardson, M.D., of Bierley, Yorkshire,' her ancestor, edited by Dawson Turner. Dibdin describes Eshton Hall and its literary and artistic treasures in his usual enthusiastic manner (*Reminiscences*, ii. 949–957), and gives some further details on a second visit (*Bibliographical Tour*, ii. 1081–1090). The 'Tour' is dedicated to Miss Currer. He estimates the number of volumes in the library at fifteen thousand. Another authority (Sir J. B. Burke, *Seats and Arms of the Nobility*, &c., 1852, i. 127), who furnishes an account of the house and its contents at a later period, places the number at twenty thousand. She died at Eshton Hall, 28 April 1861, and was buried at Gargrave, Yorkshire.

She was an extremely accomplished and amiable woman, and had the scholar's as well as the collector's love of books. She was unfortunately deaf, and although not unsocial, found among books the chief occupation of her life. Dibdin refers to her as being 'at the head of all female collectors in Europe' (*Reminiscences*, ii. 949). She was an intimate friend of Richard Heber, and gossip whispered that there was once some likelihood of a marriage between them. It was believed she had intended her library to remain as an heirloom at Eshton Hall, but the principal part was sold by Messrs. Sotheby in August 1862. The sale produced nearly 6,000*l.* (*Athenæum*, 16 Aug. 1862). A fine collection of coins and medals was also sold. The books contain an heraldic book-plate, and are generally noticeable for their fine condition. Dibdin speaks of a whole-length portrait at Eshton of Miss Currer when about twenty-eight years of age, painted by Masquerier (*Tour*, ii. 1083).

[Gent. Mag. 3rd ser. xi. 1861, pp. 89–90; Annual Register, 1861, pp. 425–6; Burke's Peerage, 1887; Whitaker's Craven, 3rd ed. 1878; Martin's Catalogue of Privately Printed Books, 2nd ed. 1854, pp. 257, 445, 459; Nichols's Illustrations, i. 225–52.]

H. R. T.

CURREY, FREDERICK (1819–1881), mycologist, was born at Norwood in Surrey 19 Aug. 1819, his father, Benjamin Currey, being clerk of the parliaments. After Eton, and Trinity College, Cambridge, he took his B.A. in 1841, and proceeded M.A. in 1844; in the latter year being called to the bar. In 1860 he was elected secretary of the Linnean Society, which office he held for twenty years, when he became treasurer. He died at Blackheath 8 Sept. 1881, and was buried at Weybridge, where his wife had been previously interred. His publications consist of a translation of Hofmeister's 'On the Higher Cryptogamia,' a new edition of Dr. Badham's 'Esculent Funguses,' sundry papers on fungi and local botany.

The genus of fungi *Curreya* was founded by Saccardo as a memento of the deceased mycologist. His collection of fungi is now part of the Kew Herbarium.

[Proc. Linn. Soc. 1880–2, pp. 59, 60; Journ. Bot. new ser. x. (1881), 310–12; Roy. Soc. Cat. Sci. Papers, ii. 108–9.] B. D. J.

CURRIE, SIR FREDERICK, bart. (1799–1875), Indian official, third son of Mark Currie of Cobham, Surrey, by Elizabeth, daughter of John Close of Easby, Yorkshire, was born on 3 Feb. 1799. He was educated at Charterhouse and the East India Company's College at Haileybury, and was appointed a cadet in the Bengal civil service in 1817. He reached India in 1820, and, after serving in various capacities in the revenue and judicial departments, was appointed a judge of the court of sudder adawlut of the north-western provinces in 1840. From this post he was removed in 1842, and made secretary in the foreign department to the government of India. It was in this capacity that he rendered his greatest services to the East India Company, especially during the first Sikh war. He accompanied the governor-general, Sir Henry Hardinge, to the front, and when the war was concluded by the victory of Sobraon, he was selected to draw up the treaty of peace with the Sikhs. He made the arrangements for the settlement of the Punjab, of which Sir Henry Lawrence was appointed president. For these services he was warmly mentioned in despatches by the governor-general, who spoke in the highest terms of his 'tact and ability,' and was created a baronet on 11 Jan. 1847. He remained in his office until 1849, twice serving as temporary member of council in 1847 and 1848, and on 12 March 1849 he was appointed member of the supreme council, and held that office until 1853, when he returned to England. In April 1854 he was elected a director of the East India Company, and he was the last chairman of that company, being elected to the chair in 1857. His advice was greatly followed by the government in the transference of power from the company to the crown in 1858, and had especial weight, both from the position he held and from his valuable services in India, and when the transference was completed he was one of the six members of the first council of the secretary of state for India elected by the expiring company. He was at once appointed vice-president of the council of India, a post which he held until his death, and as a most active member of that council he had much to do with settling the system upon which India is still governed. Currie was made an honorary D.C.L. by the university of Oxford in 1866; he was married three times, and left at his death, which took place at St. Leonards on 11 Sept. 1875, a family of eight sons and four daughters.

[Times, 16 Sept. 1875; Despatches of Lord Hardinge and Lord Gough relating to the late war, 1847.] H. M. S.

CURRIE, JAMES, M.D. (1756–1805), physician, only son of James Currie, minister of the church of Kirkpatrick Fleming, Dumfriesshire, was born in that parish on 31 May 1756. His first education was at the parish school and at that of Middlebie, to which place his father removed, and at these schools he read much Latin and began Greek. After his mother's death in 1769 he was sent to the grammar school of Dumfries. In 1771 he visited Glasgow with his father, and had already thought of studying medicine, but conversation which he had heard about America fired his mind with the desire to emigrate. His father consented, and he sailed for Virginia, where he landed on 21 Sept. 1771, and settled in a mercantile situation on the James river. He suffered from the endemic fever, and found his prospects less favourable than he had hoped. His father died in 1774, leaving several daughters but ill provided for. Currie at once wrote to his aunt, resigning his share of the parental estate in favour of his sisters, and in spite of fever and of hardships worked steadily on at Cabin Point, Virginia. The troubles which preceded the war of independence added another discomfort to his life, and he published in 'Pinckney's Gazette' a vindication of the Scottish residents in the colony from the charges brought against them by the Americans. This was his first printed work. He next went to live with a relative of his own name, a physician, at Richmond, Virginia, and determined to give up commerce and take to medicine. In the spring

of 1776, having obtained leave from the convention, he sailed for Greenock, intending to graduate at Edinburgh and return to practise in America. After three days an armed vessel seized the ship in the name of the revolted colony, and, confiscating their goods, turned Currie and his fellow-passengers to wander on the shore. He returned to Cabin Point, and was twice drafted to serve in the colonial army, only escaping by a heavy payment. He again obtained a passage, his vessel was again seized, and he had to make a journey of a hundred and fifty miles in an open boat to appeal against the seizure. Fever and dysentery, a hurricane, and an accident were added to his misfortunes, but at last the vessel got away after six weeks and reached St. Eustachius. On the voyage he read the Bible, Swift, Addison, and Pope, and the tragedy of 'Douglas,' and wrote literary exercises. He endeavoured to repair his fortunes by purchasing goods for the English admiral on the West Indian station. But the admiral took advantage of a fall in the market and declined to pay for the goods he had ordered. Disappointed, almost ruined, and exhausted, Currie had another fever, which was followed by paralysis. He recovered, went on to Antigua, and after a time sailed for England. Many storms delayed the vessel, and she was twice nearly wrecked, but at last reached Deptford on 2 May 1777.

In the autumn of the same year he went to Edinburgh University and began the study of medicine. He had little to live on, but worked hard, and was soon well known to the professors and remarkable at the students' societies. On 1 Sept. 1778, after a day's walk of thirty-two miles with a fellow-student, during which they had bathed twice, he bathed a third time, after sundown, in the Tweed (*Medical Reports*, 1797, p. 110). The water felt cold, and no reaction followed; he soon had a rheumatic fever, in which probably began the affection of the heart which afterwards interrupted his work and finally contributed to his death. Though he worked hard at medicine he did not neglect other studies, and read much metaphysics and wrote a review of Reid's work on the active powers of man (*Analytical Review*, 1 Nov. 1778). An appointment in the West Indies seeming within his reach if he had a degree, he went to Glasgow, where it could be obtained earlier, and there graduated in April 1780. Soon after he went to London, and when the hoped-for appointment was given to another, he took his passage for the West Indies, hoping for some other employment. The vessel was delayed; he was detained in London, saw something of men of letters there, and seems to have received encouragement from Burke. He began to wish to stay in England, and at last, having learnt that a physician was wanted in Liverpool, settled there in October 1780. The evils of climate, civil war, storms at sea, illness, and want of means which had hitherto crossed his course had made him neither morose nor sordid. He wrote to his aunt (12 Dec. 1780): 'I would fondly believe, that if to propose no selfish views as the ends of my ambition entitle, in any degree, to the smiles of heaven, there is a claim which I may prefer.' It was the lofty spirit indicated in this sentence and his freedom from any but high-minded aims that made Currie respected and prominent in Liverpool. He was elected physician to the dispensary, and soon after, with Roscoe, Rathbone, Professor Smyth, and others, established a literary society, of which he became president. At the Literary and Philosophical Society of Manchester he published in 1781 a paper on hypochondriasis. In January 1783 he married the daughter of Mr. William Wallace, an Irish merchant in Liverpool. In the next year he had pleurisy, with blood-spitting, and went for his health to Bristol. He consulted Dr. Darwin, who has published his case in the 'Zoonomia' (ii. 293). A long tour on horseback restored his health, and he returned to work at Liverpool, where in 1787 he became a warm advocate of the abolition of the slave trade, and joined Rathbone, Yates, and Roscoe in opposing the trade feeling of Liverpool for slavery. In 1790 he wrote, conjointly with Roscoe, a series of twenty essays called 'The Recluse' (*Liverpool Weekly Herald*, 1790). In 1792 he was elected F.R.S., and now, after twelve years of practice in Liverpool, was rich enough to buy a small estate in his native district. He published in June 1793 a letter to Mr. Pitt, under the signature of Jaspar Wilson, which went through several editions. Its object was to persuade the prime minister not to declare war with France, and the opinions expressed are somewhat nearer those of Dr. Price than of Burke, but are for the most part such as only the excited feeling of the times could have made readable. Vansittart (Lord Bexley) wrote a reply, and when it became known that Currie was Jaspar Wilson his practice suffered a little. He thenceforward avoided politics, but in 1797 published at Liverpool the medical work by which he is remembered, 'Medical Reports on the Effects of Water, cold and warm, as a Remedy in Fever and Febrile Diseases, whether applied to the Surface of the Body or used as a Drink, with Observations on

the Nature of Fever and on the Effects of Opium, Alcohol, and Inanition.' A second edition was published in 1799, a third in two volumes in 1804, and a fourth in 1805. The object of the book is to establish three rules of practice: that the early stage of fever should be treated by pouring cold water over the body, that in later stages the temperature should be reduced by bathing with tepid water, and that in all stages of fever abundant potations of cold water are advantageous. These propositions are supported by a large number of carefully observed cases and by passages from old medical books. Currie's is the first series of English medical observations in which clinical thermometrical observations are systematically recorded. Since the time of Galen cold bathing had been from time to time tried as a remedy, but Currie was the first exact observer of its effects, and he deserves the further credit of turning attention to the importance of repeated thermometrical observations in fever. No method of cold affusion has ever been universally adopted in England, but this book led to the use of cold water applications by many practitioners, and undoubtedly saved life in severe cases of scarlet fever and in some forms of enteric fever. The publication of the 'Medical Reports' had been delayed for a year by another work, a life of Burns, undertaken for the benefit of the poet's family, and prefixed to an edition of his poems. Currie had but once spoken to Burns for a few moments in the streets of Dumfries in 1792, but he was well acquainted with the surroundings of the poet. The life is praised by Dugald Stewart (Letter, 6 Sept. 1800) as a 'strong and faithful picture.' It narrates the facts without much art, and succeeded in its object of raising money for the widow.

In 1804 Currie's health began to fail, and he went to Bath for a visit, but, finding a short time insufficient to restore him, decided to settle in Bath. Soon, however, he grew worse and went to Sidmouth, where he died of the results of long-continued valvular disease of the heart on 31 Aug. 1805. He is buried in the parish church, with an epitaph by Professor Smyth of Cambridge, which celebrates his memorable contribution to practical medicine in the couplet:

Art taught by thee shall o'er the burning frame
The healing freshness pour and bless thy name.

Williamson painted a portrait of Currie for Roscoe in 1791, which is engraved in his 'Memoir' by his son.

[Memoir of the Life, Writings, and Correspondence of James Currie, M.D., of Liverpool, edited by his son, William Wallace Currie, 2 vols., London, 1831. Vol. ii. contains a selection from Currie's letters to his family, to Captain Graham Moore, to Mrs. Greg, and others. The Medical Times and Gazette of 10 Oct. 1885. Vol. for 1841 contains a discussion of Currie's relation to other writers on cold affusion. Jackson's History and Cure of Fever, Edinburgh, 1798; Exposition of the Practice of Affusing Cold Water on the Surface of the Body as a Remedy for Fever, Edinburgh, 1808.] N. M.

CURRIEHILL, Lord. [See Marshall, John, 1794–1868.]

CURRY, JOHN, M.D. (*d.* 1780), historian, was descended from an ancient Irish family (O'Corra) who lost their estates in the county of Cavan during the wars of 1641–52 and 1689–91. His grandfather commanded a troop of horse in the service of James II, and fell at the head of it in the battle of Aughrim. His father took to commerce. He was born in Dublin, studied medicine for many years at Paris, and afterwards obtained a diploma for the practice of physic at Rheims. Having returned to his native city, he rose there to eminence as a physician. In the hope of dispelling the prejudices against the Roman catholics, caused by the sermons annually preached on the memorial day of the Irish rebellion of 1641, he published what is described as a 'Dialogue.' It is probably the book entitled 'Brief Account from the most authentic Protestant Writers, &c., of the Irish Rebellion, 1641,' London, 1747, 8vo (Shirley, *Cat. of the Library at Lough Fea*, p. 132). Curry's work was attacked in a voluminous pamphlet by Walter Harris, entitled 'Faction Unmasked, or an Answer to a Dialogue, lately published by a Popish Physician, and pretended to have passed between a Dissenter and a member of the Church of Ireland; wherein the causes, motives, and mischiefs of the Irish Rebellion and Massacres in 1641 are laid thick upon the Protestants,' Dublin, 1752, 8vo. Curry rejoined in his 'Historical Memoirs,' from which Henry Brooke [q. v.] gathered the materials for his 'Tryal of the Cause of the Roman Catholicks' (1761). Subsequently Curry enlarged his plan in a work entitled 'An Historical and Critical Review of the Civil Wars in Ireland,' Dublin, 1775, 4to, in which he gives a general view of the times from Henry II, and begins his details with the reign of Queen Elizabeth, ending with the settlement under King William. After the author's death, which occurred in 1780, a new edition, prepared by Charles O'Conor of Belanagare, Roscommon, appeared in 2 vols., Dublin, 1786 (reprinted in one volume, Dublin, 1810, 8vo).

This was greatly enlarged from the author's manuscripts, with new matter taken from parliamentary journals, state acts, and other authentic documents. To it the editor added an account by Curry of 'The State of the Catholics of Ireland from the settlement under King William to the relaxation of the Popery Laws in 1778.' Besides the above-mentioned works Curry wrote 'An Essay on ordinary Fevers,' London, 1743, 8vo; and 'Some Thoughts on the Nature of Fevers, on the causes of their becoming mortal, and on the means to prevent it,' London, 1774, 8vo. He was one of the founders of the first catholic committee, which met privately in March 1760 at the Elephant Tavern in Essex Street, Dublin, and which was the forerunner of the powerful associations that achieved emancipation seventy years afterwards under O'Connell.

[Memoir by O'Conor; Shirley's Library at Lough Fea, pp. 82, 251; Webb's Compendium of Irish Biog. p. 120; Cat. of Printed Books in Brit. Mus.; Wyse's Hist. Sketch of the Catholic Association, i. 33 seq.] T. C.

CURSON, DE COURÇON, DE CORCEONE, or DE CURCHUN, ROBERT (*d.* 1218), cardinal, born at Kedleston in Derbyshire, was a member of a noble family. He is said to have studied at Oxford, and certainly did so at Paris, where he became a scholar of some eminence, and from Paris went to Rome (Du Boulay). He returned to France, and was employed there by Innocent III. He was a canon of Noyon in 1204 (Ep. Innocent III, vi. 399) and of Paris in 1211 (*ib.* xiv. 563). The next year he was made cardinal-priest of S. Stefano in Monte Celio, was employed by the pope in the case of Philip Augustus and his wife Ingeborg, and appears to have received the queen's confession as to the relations that existed between her and her husband (*ib.* xv. 688). In 1213 he was appointed legate *a latere* in France, with the special charge of preaching a crusade for the deliverance of Jerusalem. He at once held a council at Paris for the reformation of abuses (Raynaldus, xx. 331), in which many canons were published (Labbe, xxii. 818–43, where this council is wrongly dated 1212; comp. Martene, *Collectio Ampliss.* vol. vii. col. 102). Usurers were especially denounced; these usurers, who were called 'Causins,' carried on a vast business in France, and the king wrote to the pope complaining of the legate's attack on them. Innocent replied that, though it certainly was not exactly what he sent the legate to do, the suppression of usury was needful in order that money might be forthcoming for the crusade (D'Achery, iii. 577). Robert's action in this matter was remembered in England when the oppressions of the Causins became intolerable here, and Bishop Grosseteste spoke of him as one of 'the fathers and doctors' who had protested against their practices (Paris, v. 404, an. 1253). He and the preachers whom he enlisted in the cause of the crusade preached rather for the people than for the nobility; they said what pleased the lower classes, and spoke with great bitterness of the clergy. Their sermons attracted large crowds, and they gave the cross to 'little children, old men, and women, to the halt, the blind, the deaf, and the lepers,' so that the rich held back from offering themselves (Will. of Armorica, *Recueil*, xvii. 108). While Robert angered the clergy by his denunciations of them, he was by no means stainless himself. At Limoges, for example, in August 1214, he deposed the abbot of S. Martial as incapable, and gave his office to another, who offered him 'half the treasure' of the abbey for himself, and a pension of twenty livres to be paid to the canons of S. Stefano (Bernard of Limoges, *Recueil*, xvii. 233, 799). He succeeded in gaining nearly all who were engaged in preaching for the Albigensian crusade as preachers for the crusade in the East, and this greatly annoyed Simon of Montfort and his party (Peter of Vaux-Cernay, *Recueil*, xix. 82). Moreover, he offended the French as a nation, for after the battle of Bouvines, when John was still in Poitou, he acted as his ambassador, and joined the Earl of Chester in arranging a truce for five years between him and the French king, when Philip, it was said, might easily have destroyed his enemy, and though he pretended that he made peace in order to remove any hindrance to the crusade, it was generally held that he acted as 'one Englishman for another' (Alberic Trium-Fontium, *Recueil*, xviii. 783; Peter of Vaux-Cernay). He also incurred a rebuke from Innocent for interfering in the affairs of the convent of Grammont, and taking the part of the lay brethren against the prior and clergy (*Recueil*, xix. 593).

The renewed energy with which the Albigensian war was conducted after the victory of Muret, and the interest that the pope took in its progress, caused Robert to suspend his labours on behalf of the Holy Land, to preach the crusade against the heretics of Toulouse, and to take the cross himself. His zeal in the cause became notorious, and he is said to have invented new names for the heretics, calling them 'Almericani' and 'Godini,' after two of their principal teachers (*Chron. Mailros*, p. 183). He marched with the army of Guy

of Montfort, and Marcillac in Le Rouergue surrendered to him as the papal representative. There seven persons who were brought before him for trial confessed their heretical opinions, and the crusaders burnt them 'with exceeding joy;' he was evidently no merciful judge in such cases (PETER OF VAUX-CERNAY, comp. PARIS, iv. 270). He summoned and was present at, though another cardinal actually presided over, the council held at Montpellier, 8 Jan. 1215, in which all the states of the Count of Toulouse were handed over to Simon of Montfort. About this time he arranged a settlement of the dispute between the chancellor and the university of Paris, and made some regulations as to the government of the university (DU BOULAY). In this year he held a council of the Gallican church at Bourges. Here, however, his offences against the clergy caused a revolt against his authority, and he was accused of wantonly annoying the bishops and infringing on the rights of chapters. The bishops appealed against him, his council came to nought, and Innocent, having heard the appeal in a council at Rome, sent him a sharp reproof (ROBERT OF AUXERRE, *Recueil*, xviii. 283; COGGESHALE, p. 170). He continued to exercise the office of legate, and in 1216 the people of Cahors were in some trouble for shutting their gates against him. In 1218 the Count of Nevers, who was then at Genoa with a large body of crusaders bound for the siege of Damietta, wrote to Honorius III asking that a legate might accompany them. Honorius sent them Robert, not as legate, for he had already appointed Pelayo, bishop of Albano, as his representative, but that he might preach to them. He sailed with Pelayo and other crusaders in August, arrived at Damietta, and died there (*Gesta Dei*, p. 1134). The works attributed to him are 'Summa Theologiæ,' 'De Salvatione Origenis,' 'Lecturæ Solennes' (BALE), 'De Septem septenis' (PITS), and 'Distinctiones' (TANNER). His name appears under many forms besides those at the head of this article.

[The letters of Innocent III and Honorius III will be found in Bouquet's Recueil des Historiens, t. xix.; Guillelmus Armoricus de Gestis Philippi in t. xvii., Chron. Bernardi, mon. S. Martialis Lemovicencis, Chronologia Roberti Altissiodorensis, and Chron. Alberici, mon. Trium-Fontium in t. xviii., Petri, Vallium Sarnaii mon., Hist. Albigensium, in t. xix. of the same collection; Raynaldi Ann. Eccles. xx. 331; Labbe's Conciliorum S. Collectio, xxii. 818–43; D'Achery's Spicilegium, iii. 577; Du Boulay's Historia Universitatis Paris., iii. 81; Fell's Chron. de Mailros, i. 183; Roger of Wendover, iv. 43, Eng. Hist. Soc.; Matthew Paris, iv. 270, v. 404, Rolls Ser.; Ralph of Coggeshale, p. 170, Rolls Ser.; Ann. de Dunstaplia, Ann. Monast. iii. 55, Rolls Ser.; Jacobi de Vitriaco, Hist. Orient., ap. Gesta Dei per Francos, p. 1134; Bernardi Thesaurar. De Acquisitione Terræ Sanctæ, Muratori, vii. col. 829; Bale's Scriptt. Brit. Cat. cent. iii. 79; Pits, De Scriptoribus, p. 292; Tanner's Bibl. Brit. p. 213.]

W. H.

CURTEYS, RICHARD, D.D. (1532?–1582), bishop of Chichester, was a native of Lincolnshire. He received his academical education at St. John's College, Cambridge, where he was elected to a scholarship on the Lady Margaret's foundation on 6 Nov. 1550. He proceeded B.A. in 1552–3, was elected a fellow of his college on the Lady Margaret's foundation on 25 March 1553, and commenced M.A. in 1556. During the reign of Queen Mary he remained unmolested at the university. He was appointed senior fellow of his college on 22 July 1559. In 1563 he was elected one of the proctors of the university, which office he held when Queen Elizabeth visited Cambridge in August 1564. On the 4th of that month he made a congratulatory oration in Latin to Sir William Cecil, chancellor of the university, on his arrival at St. John's College, and as proctor he took part in the disputation before the queen during her continuance at Cambridge. By grace 21 Nov. 1564 he was constituted one of the preachers of the university, and on 25 April 1565 he was appointed one of the preachers of St. John's College. In the latter year he proceeded B.D., and towards its close he made a complaint against Richard Longworth, the master of his college, and William Fulke, one of the fellows, for nonconformity.

He was appointed dean of Chichester about November 1566, and installed in that dignity on 5 March 1566–7. About the same time, if not before, he was chaplain to the queen and Archbishop Parker. In November 1568 her majesty granted him a canonry in the church of Canterbury, but he does not appear to have been admitted to that dignity. In 1569 it was suggested that he should become archbishop of York, but Archbishop Parker favoured the claims of Grindal, and opposed the appointment of Curteys to that see, on the ground that his services as chaplain at court, where he was an admired preacher, could not be dispensed with. In the same year he was created D.D. by the university of Cambridge, being admitted under a special grace, in the Jerusalem Chamber at Westminster, by Dr. Gabriel Goodman, dean of that church.

On the death of Barlow, bishop of Chi-

chester, Archbishop Parker had written to Sir William Cecil on 19 Aug. 1568 recommending Curteys for the vacant see. He was eventually elected to it, though not till 15 April 1570, and he obtained on the 22nd of the same month the royal assent to his election, which was confirmed by the archbishop on the 26th. He was consecrated on 21 May at Canterbury by the archbishop, who 'thus affected to renew an ancient right and custom, which was for bishops of the province to be consecrated there, at the metropolitical church.' In consideration of Curteys being his chaplain the archbishop remitted the accustomed fees. On this occasion the archbishop, in commemoration of Henry VIII, who had driven out the monks and reformed the church of Canterbury, gave a sumptuous banquet in the hall of his palace, which was magnificently decorated ('Matthæus,' in a few copies of PARKER, *De Antiquitate Britannicâ*, p. 14; STRYPE, *Grindal*, p. 161, folio). Curteys received restitution of the temporalities of the see of Chichester on 6 June. It has been stated that he was forty-eight years of age at this period (WOOD, *Athenæ Oxon.* ed. Bliss, ii. 803), but it is not probable that he was then more than thirty-eight, judging from the time at which he took his first degree. On 11 April 1571 he was presented by the queen to the vicarage of Ryhall, with the members in Rutland. Soon after he became bishop of Chichester he was engaged in a lawsuit with the lord admiral with respect to wrecks on the coast of Sussex. Indeed he was constantly involved in disputes. On 24 March 1576–7 he held a visitation, and cited and questioned many of the gentry of his diocese who were suspected of absenting themselves from divine service, of sending letters and money to, or receiving letters from, the Roman catholic fugitives, or of possessing the books of Harding, Stapleton, Rastal, Sanders, and Marshal. Three of the principal gentry who had been molested at this visitation exhibited articles against Curteys on 26 April 1577, and to these articles the bishop made replies which were referred to commissioners who prescribed conditions for his observance. In June 1577 he was obliged to procure a testimonial, under the hands and seals of several gentlemen, that he was not drunk at John Sherwin's house, as by some he was most unjustly slandered. To his translation of Hugo's 'Exposition,' which appeared in the same year, was appended a preface, signed by about forty preachers, commending him for the good he had done in his diocese, especially by suppressing 'Machevils, papists, libertines, atheists, and such other erroneous persons.' In 1579 he was called upon to deprive his brother Edmund of the vicarage of Cuckfield and of a canonry in Chichester as 'a lewd vicar, void of all learning, a scoffer at singing of psalms, a seeker to witches, a drunkard, &c.' The bishop adroitly waived the delicate task, and subsequently the Bishop of London was directed to proceed to the deprivation of the delinquent.

He died in August 1582, and was buried in Chichester Cathedral on the 31st of that month (GODWIN, *De Præsulibus*, ed. Richardson, 513 *n.*) The spiritualities were seized on 1 Sept. 1582 by commission from the Archbishop of Canterbury, and the see remained vacant till January 1585–6, when Thomas Bickley, D.D., was consecrated to it. Curteys left a widow. It appears that he had adopted a generous and hospitable mode of living, far exceeding what was justified by the slender revenues of his see, and that he consequently died very poor and greatly in debt to the queen. There is extant a curious inventory of his goods, taken by commissioners appointed by the lord-treasurer.

In addition to several sermons preached before the queen and at St. Paul's Cross, he published: 'An Exposition of certain Wordes of S. Paule to the Romaynes, entitled by an old writer, Hugo, a Treatise of the Workes of thre Dayes. Also another Worke of the Truthe of Christes naturall Bodye,' London, 1577, 8vo; a translation. A treatise by him, 'An Corpus Christi sit ubique?' and his translation from English into Latin of the first part of Bishop Jewel's answer to Harding's 'Confutation' are among the manuscripts in the British Museum (Royal Collection, 8 D. vii., articles 1 & 2).

[Authorities cited above; also Baker's Hist. of St. John's, ed. Mayor, i. 249, 286, 325, 333; Nichols's Progresses of Queen Elizabeth, 1st ed. iii. 46; Cooper's Annals of Cambridge, ii. 184, 185, 191, 195; Cooper's Athenæ Cantab. i. 455; Le Neve's Fasti, ed. Hardy, i. 250, 257; Parker Correspondence, pp. 290, 350; Strype's Parker, p. 302, Append. p. 158; Strype's Annals, ii. 18, 19, 408 10, 487, 488, 591, iii. 332, fol.; Strype's Whtigift, pp. 132, 242, fol.; Rymer's Fœdera, ed. 1713, xv. 680, 682, 697; Dallaway's Western Sussex, i. 77; Sussex Archæological Collections, iii. 90, x. 55 *n.*; Lansdowne MSS. 54, art. 44, 982, f. 21 *b.*] T. C.

CURTIS, JOHN (*fl.* 1790), landscape-painter, was a pupil of William Marlow [q.v.] at Twickenham. In 1790 he exhibited at the Royal Academy 'A View of Netley Abbey,' and was an occasional exhibitor in the following years. In 1797 he departed from his usual style, exhibiting a picture of the

Indefatigable and Amazon frigates under Sir Edward Pellew engaging Les Droits de l'Homme, a French seventy-four. Nothing is known of his subsequent career. Some of his views have been engraved.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; R. A. Catalogues.] L. C.

CURTIS, PATRICK (1740–1832), Roman catholic archbishop of Armagh, was born in Ireland in 1740, and was probably educated at the Irish College of Salamanca, to which he must have returned, after serving as a parish priest in Ireland, about 1778, for in a letter to the Duke of Wellington in 1819 he says that he had been absent from Ireland for forty years before his return in 1818 (*Wellington Correspondence*, i. 48), and in a letter in 1813 that he had been connected with the college for thirty-three years before its dissolution in 1811 (*Wellington Supplementary Despatches*, vii. 517–20). He was regius professor of astronomy and natural history at the university of Salamanca, and had held the post of rector of the Irish college there for many years, when he was arrested as a spy by the French in that city in 1811. That he gave very valuable information to Wellington in that and the following year there can be no doubt from the duke's frequent mention of his valuable services, and high recommendations of him to the Spanish authorities, but there is no document published which states them in detail. He was probably one of those informants in high places of whom Wellington speaks, through whose information the English general was able to strike such sudden and unexpected blows at the French armies, and he certainly entertained Wellington under his roof during the English occupation of Salamanca in 1812, just before the battle near that city. He determined to return to Ireland in 1813, in which year Wellington gave him letters of introduction, but did not actually return until 1818, unless the date given in the letter quoted above is a misprint for 1813. He lived quietly in Dublin on a pension granted him by the government for his services in the Peninsula until 1819, when the Irish Roman catholic bishops, probably on account of his known friendship with the Duke of Wellington, determined to recommend him to the pope for the vacant archbishopric of Armagh and titular primacy of all Ireland. On this he wrote a curious letter to the duke, dated 4 Feb. 1819, in which he says that he only consented to be nominated on condition that he might give notice to the ministers and obtain their approval, and the duke recommended Curtis most warmly to Lord Sidmouth as an 'honest, loyal man, who behaved well throughout the war,' and to Lord Castlereagh (*Wellington Correspondence*, i. 28). The great age of Curtis, and his long absence from Ireland, caused his influence to be overshadowed during his primacy by more vigorous prelates, but his attitude towards the English government, and his opposition to O'Connell and the agitation of the Catholic Association, are extremely noteworthy. Nevertheless, he was naturally in favour of catholic emancipation, and ardently advocated such a measure in his evidence before the committee of the House of Lords on the state of Ireland on 21 March 1825, in which he asserted that there was an essential difference between the obedience owed by catholics to their sovereign and to the pope, and that the two were not incompatible. From his advanced age, Curtis was allowed a coadjutor in the person of Dr. Kelly, bishop of Dromore, in December 1828, in which month he wrote a remarkable letter to Wellington, proposing that the characters and careers of all nominees to catholic sees should be examined and approved by a competent official before their names should be sent to the pope, or before they were put in possession of their sees (*ib.* v. 308, 309). The duke's answer to this letter of 11 Dec. marked an epoch in the history of catholic emancipation. In it he distinctly showed himself in favour of catholic emancipation, but recommended the catholics to bury their grievances in oblivion for a time. The letter had an important effect in the political world. A copy of it was sent to the Marquis of Anglesey, who was then viceroy, and he wrote an equally remarkable letter to Curtis on 23 Dec., in which he declared his entire opposition to the duke's opinion, and says that 'every constitutional means should be adopted to force on the measure.' In consequence of this letter Lord Anglesey was recalled from Ireland, but other reasons were alleged at the time. The Duke of Wellington was extremely angry at the publication of his letter, and sent Curtis a very stiff note on the subject, to which the archbishop wrote an elaborate defence. Curtis did not long survive the settlement of the great question of catholic emancipation. He died of cholera at Drogheda on 26 Aug. 1832.

[Wellington Despatches, ed. Gurwood; Wellington Supplementary Despatches, and Wellington Despatches and Correspondence, ed. by his son, the second duke; Evidence of the Right Rev. James Doyle, D.D., Roman Catholic Bishop of Kildare and Leighlin, given before the Committee of the House of Lords on the State of Ireland, with extracts from the evidence of Drs. Curtis, Kelly, Murray, &c., 1825.] H. M. S.

CURTIS, Sir ROGER (1746–1816), admiral, was the son of Mr. Roger Curtis of Downton in Wiltshire, and presumably descended from that Roger Curtis who served with Sir John Lawson on board the Swiftsure, and was slain at Algiers in 1662 (*Cal. of State Papers*, Dom. 7 Feb. 1663). He entered the navy in 1762, on board the Royal Sovereign, with Vice-admiral Holburne; and after the peace served in the Assistance on the coast of Africa, in the Augusta guardship at Portsmouth, and for three years in the Gibraltar frigate in Newfoundland. In 1769 he joined the Venus with Captain Barrington, whom he followed to the Albion. He was made lieutenant in 1771, and was again sent to Newfoundland in the Otter sloop. There he had the good fortune to attract the notice of the governor, Captain (afterwards Lord) Shuldham, who, having attained his flag, was in 1775 appointed commander-in-chief on the North American station, took Curtis with him as a lieutenant of the flagship, and the following year promoted him to the command of the Senegal sloop. On 30 April 1777 he was posted by Lord Howe to the command of the flagship, in which he returned to England with Howe in the autumn of 1778. In 1779 he had temporary command of the Terrible in the Channel, and in 1780 commissioned the Brilliant for service in the Mediterranean. He had intended going at once to Gibraltar, then besieged and blockaded by the Spaniards, but being chased through the Straits by three of the enemy's ships, from which he escaped with difficulty, he went on to Minorca, where he arrived on 31 Dec. He was afterwards charged by the first lieutenant of the Brilliant with permitting himself to be blockaded there by three French frigates of a force inferior to that which he had under his command (*A New Edition of the Appeal of a neglected Naval Officer: to which are now added the Reply of Sir Roger Curtis, intersected with remarks by Lieutenant Campbell, and important and curious letters on the blockade of Mahon*, 1785). The statement that the French force was inferior is borne out, not only by the letters quoted by Mr. Campbell, the genuineness of which there seems no reason to doubt, but by other independent French testimony (Brun, *Guerres Maritimes de la France*, ii. 41); but the accusation unquestionably sprang out of personal ill-feeling; the exaggerated estimate which Curtis formed of the French force would seem to have been perfectly honest, and no blame was officially imputed to him. On 15 April he convoyed a number of storeships, mostly private adventurers, which he had got together for the relief of Gibraltar, and brought them in safely on the 27th; and for the next eighteen months he co-operated with the governor, and had a very important share in the defence of the beleaguered fortress, and especially in the repulse and destruction of the formidable floating batteries on 13 Sept. 1782. On 18 Oct. the place was relieved by the grand fleet under Lord Howe, and Curtis being charged with some letters from the general went on board the Victory. The allied fleet prevented his return, and he was carried to England, when he was knighted, and at General Eliott's request immediately sent out again, with the established rank of commodore.

After the peace he was appointed to command the Ganges guardship at Portsmouth, and in 1789 was employed on a special mission to the Baltic powers. During the Spanish armament in 1790 he was appointed Howe's flag-captain, and was afterwards captain of the Brunswick, which he commanded till 1793. He then joined the Queen Charlotte as first captain, or captain of the fleet, and continued in that capacity as long as Howe's flag was flying. His name was thus much mixed up with the questions that were raised as to the battle of 1 June 1794; and it was roundly asserted that the not following up the pursuit of the defeated enemy was due to his cautious counsels and his influence with the commander-in-chief (Bourchier, *Life of Sir Edward Codrington*, i. 28) [see Howe, Richard, Earl]. He was sent home with Howe's despatches; and the king on visiting the Queen Charlotte at Spithead threw over his neck a massive gold chain, desiring him to keep it in his family as a lasting proof of the royal regard and friendship. On 4 July Curtis was raised to the rank of rear-admiral, and in September was created a baronet.

In 1796–7 he had command of a detached squadron on the coast of Ireland; and in 1798 joined the fleet off Cadiz under Lord St. Vincent. On 14 Feb. 1799 he was made vice-admiral, and was shortly after appointed commander-in-chief at the Cape of Good Hope. On 23 April 1803 he attained the rank of admiral, and in January 1805 was appointed on the commission for revising the civil affairs of the navy [see Briggs, Sir John Thomas]. It was in his connection with this office that he was consulted as to the new edition of the 'Admiralty Instructions,' issued in January 1806; and it was to a great extent on his advice, in correspondence with Lord Gambier, that the long-established order for ships of war to compel all foreign ships to salute the king's flag

within the narrow seas was omitted. In January 1809 he was appointed commander-in-chief at Portsmouth, and was thus president of the court-martial which tried and acquitted Lord Gambier in August 1809 [see COCHRANE, THOMAS, EARL OF DUNDONALD; GAMBIER, JAMES, LORD]. He had long been Gambier's intimate friend; but independently of that, his whole career shows that his personal courage was so tempered by prudence as to lead to sympathy with that excess of caution with which Gambier was charged. In 1815 he was made a G.C.B., and died on 14 Nov. 1816.

He married Sarah, daughter and coheiress of Mr. Brady of Gatcombe House, Portsea, Hampshire, and had by her a daughter and two sons, of whom Roger, the eldest, died, a post-captain, before his father; the other, Lucius, the second baronet, died, admiral of the fleet, in 1869.

[Naval Chronicle (with a fancy portrait), vi. 261; Annual Biog. and Obit. i. 380; Ralfe's Nav. Biog. ii. 32.] J. K. L.

CURTIS, SAMUEL (1779–1860), florist, was born in 1779 at Walworth in Surrey. In 1801 he married the only daughter of William Curtis, author of 'Flora Londinensis,' and founder of the 'Botanical Magazine,' thereby succeeding to its proprietorship. Not long after he removed to Glazenwood, near Coggeshall, Essex. The editorship of the 'Botanical Magazine' was resigned by Dr. Sims in 1826, Dr. (afterwards Sir William) Hooker succeeding him. In 1827 Curtis had the misfortune to lose his wife, the mother of a numerous family. About 1846 he sold his rights in the magazine, just when lithography was about to supersede the slow and costly plate-printing. He retired to an estate he bought, La Chaire, at Rozel in Jersey, where he died on 6 Jan. 1860.

[Bot. Mag. vol. lxxxvi. (1860), extra leaf, issued with No. 877, February.] B. D. J.

CURTIS, WILLIAM (1746–1799), botanist, was born at Alton in Hampshire in 1746. When but fourteen years old he was apprenticed to his grandfather, an apothecary. He appears to have acquired his taste for botany from an ostler, who had studied some of the popular herbals of that day. At the age of twenty, Curtis removed to London in order to finish his medical education. He associated himself after a short period with a Mr. Talwin, licentiate of the Apothecaries' Company, to whose practice he at length succeeded. Curtis soon made himself known as a botanist, and became a demonstrator of practical botany at the medical schools; his students frequenting a botanical garden which he planted at Bermondsey, though later in life he cultivated a more extensive establishment at Lambeth Marsh, and eventually he organised a still larger and more important garden in Brompton.

Curtis combined the study of insect life and their metamorphoses with his botany, his first published work being a pamphlet entitled 'Instructions for Collecting and Preserving Insects.' This was published in 1771, and in the following year he produced a translation of Linnæus's 'Fundamenta Entomologiæ.' These publications secured him a name, and in 1777 he commenced his 'Flora Londinensis,' which established his reputation. This work extended to six fasciculi of seventy-two plates each. In 1781 he undertook the 'Botanical Magazine,' which was long continued, and added to Curtis's income. In 1782 there was much alarm created by the appearance in vast numbers of the brown-tailed moth. Large rewards were offered for collecting and destroying them. Curtis carefully studied the natural history of this caterpillar, and wrote a pamphlet proving that there was no reason for fearing any increase in their numbers.

Curtis from time to time printed catalogues of his garden, and he published his 'Lectures on Botany,' which after his death were illustrated with beautifully coloured plates. His work also on 'British Grasses' was of great value to the farmer. He was one of the original fellows of the Linnean Society, and he furnished two of his most complete entomological papers to the transactions of that body, one on the 'Silpha Grisca and Curculio Lapathi' and the other showing that the aphides or lice of plants were the sole cause of the honey dew. This last paper was not published until after Curtis's death, on 7 July 1799. For a considerable time he had laboured under an organic affection of the heart and the vessels connected with it. He bore his affliction with much resignation, and died regretted by a large circle of scientific friends, who followed his remains to their resting-place in Battersea Church.

[Gent. Mag. 1799, lxix. 628; Rees's Cyclopædia; Transactions of the Linnean Society; Rose's Biographical Dictionary; Flora Londinensis.] R. H–T.

CURTIS, SIR WILLIAM (1752–1829), lord mayor of London and M.P., third son of Joseph Curtis of Wapping, was born in London on 25 Jan. 1752. Both his father and grandfather had been the owners of a business in sea-biscuits at Wapping, to which William and his elder brother, Timothy, suc-

ceeded. They largely extended their business, and in 1785 Curtis was elected alderman of the Tower ward, though only thirty-three years of age and not yet a freeman of the city. He had already made some successful ventures in the Greenland fisheries, and now established the bank which was at first known as Robarts, Curtis, Were, & Co., and is now represented by Robarts, Lubbock, & Co. His speculations were very successful, and he served the office of sheriff in 1789 with Sir Benjamin Hamett, and in 1790 he was elected M.P. for the city of London, a seat which he held for twenty-eight years continuously. He was a steady supporter of Pitt and of the war, and showed his martial ardour by acting as colonel of the 9th regiment of London volunteers and as president of the Honourable Artillery Company. He served the office of lord mayor in 1795–6, and was created a baronet for steady voting on 23 Dec. 1802. He was a man of great importance as head of the tory party in the city, though he was a pitiably bad speaker, very badly educated, and the constant butt of all the whig wits. His toryism caused him to be elected only at the bottom of the poll in 1806, and his staunch support of the war and all tory measures made him at last so unpopular that he lost his seat for the city in 1818, when he was offered a peerage as Lord Tenterden, a place to which his wife's family belonged. He refused the honour, and in 1819 was elected M.P. for Bletchingley, Surrey. He was partly compensated for his defeat by a great meeting in the Drapers' Hall, of which company he was a liveryman, where he was presented with a gold snuff-box, an address, and two hundred guineas, and in 1820 he was once more elected M.P. for the city. George IV was always intimate with him, and stayed at his house at Ramsgate in 1821 when on his way to the continent. Curtis was fond of the sea, and the whig and radical wits were never tired of laughing at the sumptuous fittings of his yacht, in which the king often accompanied him in his cruises. In 1822 he accompanied George IV to Scotland, where he appeared in a kilt, and was presented by the king with a portrait by Sir Thomas Lawrence, inscribed 'G. R. to his faithful and loyal subject Sir William Curtis.' In 1821 he became father of the city, in the place of Sir Watkin Lewes, and exchanged the representation of the Tower ward for that of Bridge Without, which used to be always held by the senior alderman; and in 1826 he refused to stand a contested election for the city, and took his seat in the House of Commons for Hastings. This seat he resigned, however, on account of ill-health in December, and retired to his house at Ramsgate, where he died on 18 Jan. 1829. Every shop in Ramsgate was closed on this occasion, and his funeral cortège was followed by an immense crowd halfway to Canterbury, on its way to Wanstead in Essex, where he was buried. He left a fortune of 300,000*l.* behind him, a legacy to his friend Lord Sidmouth, and mourning rings to every member of the court of aldermen. No man of his time was ever the subject of so much ridicule, of which Peter Pindar's 'The Fat Knight and the Petition' is a good example. The Rev. Charles Curtis, his brother, rector of Solihull and of St. Martin's, Birmingham, who died only six days before him, was also a well-known man in his day, and is chiefly famous for his controversy with Dr. Parr, who had attacked and, as he asserted, insulted Sir William. There is a well-known portrait of Curtis by Sir Thomas Lawrence, which was engraved by W. Sharpe.

[Gent. Mag. March 1829; European Mag. March 1799 and March 1829; perpetual allusions in contemporary newspapers, magazines, and satirical poetry, especially in Peter Pindar's Works.] H. M. S.

CURWEN or **COREN, HUGH, D.C.L.** (*d.* 1568), successively archbishop of Dublin and bishop of Oxford, was a native of High Knipe in the parish of Bampton, Westmoreland (Atkinson, *Worthies of Westmoreland*, i. 81, ii. 149). He took the degree of bachelor of civil law in the university of Cambridge in 1510 (Cooper, *Athenæ Cantab.* i. 280, 556). On 20 Nov. 1514 he was presented to the vicarage of Buckden, Huntingdonshire, by Dr. Oliver Coren, prebendary of Buckden in the church of Lincoln, who was probably a relative. He afterwards went to Oxford, and, according to Wood, became a student there 'in one of the inns or hostles frequented by civilians and canonists, or in Brasen-nose Coll. (or both successively) about 1521,' and took one degree in arts (*Athenæ Oxon.* ed. Bliss, ii. 803). The accuracy of the latter statement is doubtful. He became chaplain to Henry VIII, and was created doctor of civil law at Oxford 5 July 1532 (Wood, *Fasti*, i. 93; Boase, *Reg. of Univ. of Oxford*, p. 151). In a sermon which he preached before the king in Lent 1533 he declaimed against heretical opinions concerning the real presence in the sacrament of the altar, pointedly alluding to John Frith, who was then confined in the Tower. This led to Frith's examination and condemnation for heresy. On Sunday, 8 May in the same year, Curwen preached before the king a sermon defending his marriage with Anne Boleyn, and denouncing Friar Peyto, who on the previous

Sunday had preached against the marriage (Strype, *Parker*, p. 255 folio). He became prebendary of Hunderton in the church of Hereford 29 Jan. 1537-8, and the see of Hereford being shortly afterwards vacant by the death of Dr. Edward Fox he was appointed by Archbishop Cranmer keeper of the spiritualities, and empowered to visit that church and diocese, as he accordingly did, giving the clergy certain injunctions, providing among other things for the free use of the holy scriptures in the vernacular (Strype, *Cranmer*, 70). On 1 Sept. 1538 he was admitted to the living of Great Mongeham, Kent, and probably he is identical with the Hugh Curryn who was prebendary of the college of Bridgnorth, Shropshire, and who at its dissolution had a pension allotted to him of 10*l.* a year. In the week before Easter 1540 he was sent to Calais with the Earl of Sussex, Lord Saint John, Sir John Gage, Sir John Baker, and others. They were commissioned by the king to inquire as to matters of religion, and Curwen on their arrival preached a notable sermon on charity. The result of the commission was the persecution of many for religious opinions, and the removal of Lord Lisle from the office of lord deputy of Calais.

On 1 June 1541 he was installed dean of Hereford, and in April 1551 was collated to the prebend of Bartonsham in his own cathedral. He acted as one of the keepers of the spiritualities of the church and diocese of Hereford during the vacancy occasioned by the death of Bishop Skip in 1551. Queen Mary wrote letters directing his appointment to the archbishopric of Dublin 18 Feb. 1554-5, and he was elected accordingly. It appears from the Consistorial Act, dated 21 June 1555, which makes Curwen the successor of John Allen, that George Browne [q. v.], who had been made archbishop of Dublin by Henry VIII in 1535, was ignored in the papal records (Brady, *Episcopal Succession*, i. 327). The pallium was granted by the pope 23 Aug. 1555, and Curwen was consecrated on 8 Sept. 1555 in St. Paul's Cathedral, London, according to the form of the Roman pontifical, together with William Glynne, bishop of Bangor, and James Turberville, bishop of Exeter (Machyn, *Diary*, p. 94; Stubbs, *Registrum Sacrum Anglicanum*, p. 81). By letters patent, dated at Greenwich on 13 Sept. the same year, Curwen was appointed lord chancellor of Ireland, in which country he arrived on 20 Oct. The next day he received restitution of the temporalities of his see, and on the 24th took his oath as lord chancellor before the lord deputy and council. Immediately after his elevation to the archbishopric of Dublin he resigned the deanery of Hereford, which, however, he resumed a month afterwards, and retained till 1558. He held a provincial synod in 1556, wherein many constitutions were enacted respecting the ceremonies of divine worship. He and Sir Henry Sidney were lords justices of Ireland from 5 Dec. 1557 till 6 Feb. following, during which period the Earl of Sussex, lord deputy, was absent from that realm.

Although Curwen had displayed remarkable zeal in restoring the Roman catholic religion in Ireland, he did not hesitate to avow himself a protestant on the accession of Queen Elizabeth. Indeed he is the only possessor of an Irish see who is proved to have changed his religion at that period. Strype truly describes him as 'a complier in all reigns' (*Cranmer*, p. 38, folio). On 14 Dec. 1558 Queen Elizabeth confirmed him in the office of lord chancellor of Ireland. He had other grants of that office dated 8 June 1559 and 5 Oct. 1562. He took his place in the parliament held in Ireland in 1559, which passed the Act of Uniformity, the act empowering the crown or lord deputy to collate to archbishoprics and bishoprics, the act restoring the jurisdiction of the crown over the state ecclesiastical, and the act annexing first-fruits and twentieths to the crown. In the same year he was in a commission for mustering the inhabitants of the county of Dublin, and he occurs as detecting an 'impious fraud,' said to have been concocted by Father Richard Leigh and others, who contrived that a marble image of our Saviour at Christ Church, Dublin, should appear to sweat blood. The impostors were obliged to stand for three Sundays upon a table before the pulpit, with their hands and legs tied, and with a paper on their breasts stating their crime; they were afterwards imprisoned and ultimately banished the realm (Strype, *Parker*, p. 45, folio). On the first Sunday they were thus exhibited the archbishop preached before the queen's lieutenant and the council from 2 Thess. ii. 11. He states that his sermon and the disgrace of the impostors converted above a hundred persons in Dublin, who vowed that they would never more hear mass. The image, which the archbishop had himself set up on his first coming to the see, he caused to be taken down 10 Sept. 1559.

The Earl of Sussex, lord deputy, writing to Cecil, 2 Nov. 1560, says the lord chancellor desired to have his revocation into England to the bishopric of Hereford, 'in remembrance he is the man that of his cote hath surlyest stood to the crowne ether in Ingland or Irland, and therfor it shall be well her mat^y^ hath hym in remembrance accord-

ingly to comfort him in his old yeres' (SHIRLEY, *Original Letters on the Church in Ireland*, p. 94). It would seem that his character suffered under some heavy moral imputations, for Adam Loftus, archbishop of Armagh, writing to Archbishop Parker 27 Sept. (1561 ?), expressed a hope that Curwen would be removed, as he was a 'known enemy,' and laboured under open crimes, 'which, although he shamed not to do, I am,' added Loftus, 'almost ashamed to speak' (STRYPE, *Parker*, p. 111). In 1563 Queen Elizabeth proposed that he should resign his archbishopric and chancellorship, and receive a pension during life, but this project was not carried into execution (SHIRLEY, p. 124). In 1564 he strenuously opposed the scheme so long entertained of converting St. Patrick's Church into a university (*Cottonian MS.* Titus B. xiii. 116). On the other hand Hugh Brady, bishop of Meath, thought no one but the devil could oppose such a scheme, and in a letter to Cecil (23 June 1565) he recommended the recall of the archbishop of Dublin, 'the old unprofitable workman.' Loftus also urged Curwen's removal, because he would not co-operate in the reform (SHIRLEY, pp. 151, 226). On 3 April 1564 Curwen, writing to the queen and to Cecil, had himself desired to be disburdened of his offices by reason of his sickness, not age, and to be translated to a bishopric in England or to be presented with a pension of equal amount to his archbishopric. It is significant that he 'fears lest her highness, upon sinister information, had conceived some misliking towards him.' On 5 Oct. 1566 Loftus wrote from Cambridge to Cecil, begging, for the sake of Jesus Christ, the archbishopric of Dublin for himself, because Curwen did no good in preaching or in making others preach, or in reforming his diocese at all, because he appointed open enemies to livings, and because (though the writer was sorry to say it) he swore terribly in open court, not only once or twice, but frequently (*ib.* p. 274). In 1567 he gave up the office of lord chancellor, to which Robert Weston was appointed by patent, dated 10 June. He also resigned the archbishopric of Dublin, and was nominated bishop of Oxford, his election to that see being confirmed by the queen on 8 Oct., and he having restitution of the temporalities on 3 Dec. It is remarkable that in the grant of the bishopric no mention is made of his having been archbishop of Dublin (WARE, *Bishops of Ireland*, ed. Harris, p. 353). This appointment must be regarded as a very scandalous proceeding, for there is good evidence that from his age and infirmities he was altogether unfitted to discharge the duties of the episcopate. There being no house then attached to the see of Oxford, he fixed his residence at Swinbrook, near Burford, Oxford. He did not long survive, and was buried in the church of Burford on 1 Nov. 1568.

He was uncle to Richard Bancroft [q. v.], afterwards archbishop of Canterbury, and placed him at Christ's College, Cambridge.

[Bedford's Blazon of Episcopacy, p. 84; Brenan's Eccl. Hist. of Ireland, 411; Churton's Lives of Smyth and Sutton, 520; Cotton's Fasti Eccl. Hiberniæ, ii. 19, 20; D'Alton's Archbishops of Dublin, 235; Foxe's Acts and Monuments; Godwin, De Præsulibus (Richardson); Havergal's Fasti Herefordenses, 39; Lascelles's Liber Hiberniæ, ii. 3, 14, iv. 111; Le Neve's Fasti (Hardy), i. 477, 495, 509, ii. 504; Mant's Hist. of the Church of Ireland, i. 237, 255, 281; Mason's St. Patrick's, 157, 163; Parker Correspondence, 95, 96, 305; Renehan's Collections on Irish Church Hist. i. 183; Calendar of State Papers (Dom. 1547–80), 298, 307; Strype's Works (gen. index); Thomas's Historical Notes, 1122, 1176; Wood's Athenæ Oxon. (Bliss), ii. 803, 830, 893, Fasti, i. 58, 93, 150, 324; Wright's Letters relating to the Suppression of Monasteries, 49.] T. C.

CURWEN, JOHN (1816–1880), writer on music, the eldest son of the Rev. Spedding Curwen, an independent minister of an old Cumberland family, was born at Hurst House, Heckmondwike, Yorkshire, on 14 Nov. 1816. His mother was Mary, daughter of John Jubb of Leeds. Curwen's boyhood was principally spent at Hackney and (after 1828) at Frome. His earliest schools were at Ham, Surrey, and at Frome, but at the age of sixteen he entered Wymondley College to prepare for the independent ministry. A few months after his entry the college was moved to London, where the students attended University College. In 1838 Curwen was appointed assistant minister at Basingstoke, where he also kept a small school; in 1841 he held a similar post at Stowmarket, and, after living at Reading with his father for a year, in May 1844 he was ordained to the charge of the independent chapel at Plaistow, where he remained until 1864. At an early stage in his ministerial career he showed great interest in teaching: it was this which drew his attention to the educational value of music, and, though he was himself an amateur, led him to the elaboration of the system with which his name is chiefly connected. About 1840 he met at Norwich a Miss Glover, the daughter of a clergyman, who had employed in a school where she taught a very successful system of musical instruction. In the autumn of 1841, at a conference of Sunday-school teachers at Hull, the subject of school and congregational singing was discussed, and Curwen was requested

to recommend the best and simplest way of teaching music. This led to an examination and partial adoption of Miss Glover's system, which was embodied in a series of articles on 'Singing' in the 'Independent Magazine' for 1842, in which the tonic sol-fa system was first advocated by Curwen. In the same year he became engaged to Miss Mary Thompson of Manchester, to whom he was married in May 1845. In June 1843 the first edition of Curwen's 'Grammar of Vocal Music' appeared, and from this time the adoption of the system spread with astonishing rapidity. About 1849–50 Curwen was engaged in compiling the 'People's Service of Song,' the tunes of which were harmonised by Mr. G. Hogarth, and at the same time he advocated the tonic sol-fa system in a series of papers which appeared in Cassell's 'Popular Educator.' In 1853 he delivered a course of lectures at Crosby Hall, which first called public attention to the system. At this time it was estimated that two thousand persons were engaged in learning the tonic sol-fa method; ten years later the number had increased to 186,000, while at the present day there are a million and a half of children learning to sing by this system in the elementary schools alone. In 1853 Curwen started the 'Tonic Sol-fa Reporter,' and in 1855 visited Scotland, lecturing on the new system. In April 1856 he was compelled by ill-health to leave England for seven months, which he spent at Langen Schwalbach, at Ziegelhausen on the Neckar, and in Switzerland. His letters from these places were afterwards published as 'Sketches in Nassau, Baden, and Switzerland,' 1857. On his return he devoted himself to the study of harmony, and in 1861 he issued a small work on the subject, which was followed by the establishment of 'correspondence classes' for teaching isolated students. In 1862 he visited Ireland, and in the same year read a paper on the tonic sol-fa system at the Social Science Congress in London. On the outbreak of the American war he sided ardently with the North, publishing various tracts on the subject, and organising the first Freed Slaves' Aid Society in England. About 1863 he recognised what was really the great danger of his system, viz. that it led to imperfect musical culture, and he henceforth devoted all his energy to raising the general standard of musical education among both teachers and students of the tonic sol-fa method. He also set to work on a series of manuals of instrumental music, and, in order to facilitate their printing, established a press at Plaistow, where most of his future publications appeared. In 1864 Curwen resigned his ministry and devoted himself entirely to music. He continued to lecture throughout the kingdom, and in the winter of 1866–7 was appointed Euing lecturer at Anderson's College, Glasgow. In 1870 he was elected a member of the school board of West Ham, on which he served for three years. In the autumn of 1873 he acted as one of the judges at the Welsh National Eisteddfod at Mold; in the following year he became engaged in a controversy with the education department, owing to the appointment as inspector of music in training colleges of Mr. Hullah [q. v.], who was notoriously hostile to the tonic sol-fa system. The opposition he met with here led eventually to the foundation of the Tonic Sol-fa College (incorporated in 1875), an examining body founded on a popular basis, which, by a system of certificates, chiefly granted by local examiners appointed by the college, insures that a certain standard of efficiency shall be attained by the teachers of the system. The first wing of the building was opened in 1879. On 17 Jan. 1880 Curwen sustained a great blow in the loss of his wife. In May he went to Manchester to visit a sick brother-in-law. He stayed at Heaton House, Heaton Mersey, Lancashire, and here he was suddenly taken ill, and after a few days' illness died on Wednesday, 26 May. He was buried at Ilford cemetery on 3 June. A portrait of him, presented as a testimonial in 1874, is now at the Tonic Sol-fa College. In addition to those already mentioned, the following are some of Curwen's chief works: 1. 'Nelly Vanner,' 1840. 2. 'Child's own Hymn Book,' 1841. 3. 'Look and Say Method of Teaching to Read,' 1842. 4. 'People's Service of Song,' 1850. 5. 'Sabbath Hymn and Tune Book,' 1859. 6. 'How to observe Harmony,' 1861. 7. 'Songs and Tunes for Education,' 1861. 8. 'Commonplaces of Music,' 1866, &c. 9. 'New Standard Course on the Tonic Sol-fa Method,' 1872. 10. 'Present Crisis of Music in Schools,' 1873. 11. 'Musical Statics,' 1874. 12. 'Teachers' Manual,' 1875. 13. 'Musical Theory,' 1879.

[Memorials of John Curwen, 1882; information from Mr. J. S. Curwen; newspapers for May and June 1880.] W. B. S.

CURWEN, THOMAS (*fl.* 1665), quaker, was a useful and influential minister in the Society of Friends. In 1659 he is known to have been imprisoned, and suffered the distraint of his goods for non-payment of tithes, and also to have been imprisoned at Lancaster both in 1660 and 1663, probably for refusing to take the oath of allegiance. In 1665 he was again imprisoned at Lancaster for having created a disturbance in a church. In 1676 he

and his wife Alice, also a well-known minister, visited America, and endeavoured to propagate quakerism in the New England States, when they were imprisoned and exposed at the whipping-post at Boston two years later. In 1679 his wife died, and he wrote a testimony to her memory (see *A Relation of the Labours, Travails, and Sufferings of Alice Curwen*, 1680). In 1683 he was committed to the house of correction in Whitechapel, charged, with several other Friends, with creating a riot and disturbance in the streets—that is, with attempting to preach. On trial he was fined five shillings and sent to Newgate, presumably in default of payment, which, as his name does not appear in Besse's list of those 'who died under sufferings,' he appears to have survived. When he died is unknown. He wrote 'This is an answer to John Wiggan's Book spread up and down in Lancashire, Cheshire, and Wales, who is a Baptist and a Monarchy man,' &c., London, 1665, a curious work of about 160 pages.

[Smith's Catalogue of Friends' Books, vol. i.; Besse's Sufferings of the People called Quakers, i. 303, &c., ii. 259, Curwen; A Relation of the Labours, Travails, &c., 1680.] A. C. B.

CURZON, ROBERT, fourteenth Baron Zouche (or de la Zouche) of Harringworth (1810–1873), elder son of Harriet Anne Bisshopp, in her own right Baroness Zouche, by the Hon. Robert Curzon, son of Assheton, first viscount Curzon, was born at London on 16 March 1810. He was educated at the Charterhouse, and entered Christ Church, Oxford, as a gentleman commoner in 1829, but left without taking his degree in 1831, when he was returned by Clitheroe to the House of Commons. The borough was disfranchised in 1832, and Curzon never sat for another. In 1833 he began those travels which have made his name renowned. He visited Egypt and the Holy Land in 1833–4, on a tour of research among the monastery libraries, whence he succeeded in rescuing many valuable manuscripts and showed the way to other explorers, such as Dr. Tattam. Continuing his investigations in the Meliora convents of Albania, he finally in 1837 visited Mount Athos and its colony of monks. His varied experiences are recorded in his 'Visit to the Monasteries in the Levant' (1849), one of the most charming books of travel ever written and a worthy companion even to 'Eothen.' It immediately took hold of the popular fancy; three editions were issued in 1849, a fourth in 1851, a fifth in 1865, and a sixth (the latest) in 1881. From a scientific point of view, also, these revelations of monastic treasures were of great importance, and it was Curzon's experience that set others on the track which led to the acquisition of the magnificent collection of Nitrian manuscripts by the British Museum.

In October 1841 he was appointed attaché at the embassy at Constantinople and private secretary to Sir Stratford Canning (afterwards Viscount Stratford de Redcliffe). Here his antiquarian tastes found a congenial soil, and it is recorded that, without shirking work that was required of him, he greatly preferred a ramble in the bazaars or among the ruined vestiges of Old Stamboul to the copying of even the most exciting of his chief's famous despatches. In January 1843 he was appointed a commissioner, conjointly with Lieutenant-colonel (afterwards Sir W. Fenwick) Williams, for defining the boundaries between Turkey and Persia, and he remained, at Erzeroum for the most part, engaged in this task until January 1844, when he returned to England. In recognition of his services the shah and sultan bestowed upon him respectively the decorations of the Lion and Sun of Persia and the Nishan (or 'Pour le mérite') of Turkey. His impressions of the country, derived from a year's residence, are published in his 'Armenia,' of which three editions appeared in 1854. In the meanwhile he had married in 1850 Emily, daughter of Sir R. Wilmot-Horton, by whom he left issue the fifteenth Baron Zouche (*b.* 1851) and a daughter. His later travels in Italy were devoted partly to the same object which had inspired his early explorations of the Levantine and Egyptian monasteries—the discovery of manuscripts; and the Philobiblon Society published in 1854 his 'Account of the most celebrated Libraries of Italy.' His interest in manuscripts, however, was at least as much excited by the actual writing as by the contents. He was a student of the history of handwriting, and his valuable collection of manuscripts had been gathered with a view to an exhaustive treatise on the subject, which he never completed. In 1849, indeed, he printed fifty copies of his 'Catalogue of Materials for Writing, Early Writings on Tablets and Stones, Rolled and other MSS. . . . and Books in the Library at Parham,' which comprised examples in Syriac, Arabic, Turkish, Uigur, Persian, Armenian, Greek, and Coptic, and upon which he intended to found a larger work. These manuscripts have lately been temporarily deposited by his son in the charge of the department of manuscripts at the British Museum. The only other work he published, and that in an edition of thirty copies, was the 'Lay of the Purple Falcon,' 1847, a poem in archaic style,

professing to be a translation of a manuscript at Parham. The earlier part of the 'Lay' was really written by Bishop Heber, and Curzon completed it. In 1870 he succeeded his mother in the barony. The title was originally created by writ in 1308 in the person of William le Zouche, son of Eudo, a younger brother of Alan, baron Zouche of Ashby. It fell into abeyance in 1625, and was not revived till Sir Cecil Bisshopp made good his claim in 1815. On his death the barony again fell into abeyance between his two daughters, but this was terminated by the crown in favour of the elder. Lord Zouche was deputy lieutenant of Sussex and Staffordshire, where his estates of Parham and Ravenhill are situated. He died at Parham on 2 Aug. 1873, at the age of sixty-three.

[Times, 7 Aug. 1873; Curzon's publications; information from Lord Zouche, the Foreign Office, and Mr. John Murray; Foster's Peerage.]

S. L.-P.

CUSACK or **CUSAKE**, Sir THOMAS (1490–1571), lord chancellor of Ireland, was a gentleman of an ancient family in Meath, who held many high offices. He was sheriff of Meath in 1541, and took an active part in the boasted pacification of Ireland by Henry VIII, the principle of which was to grant lands and honours to the chieftains out of the spoil of religion and the church. He became lord chancellor in 1551; and for his exertions in the English cause he was presented by the council of Edward VI with the grant of the site of Clonard Abbey, and with several parsonages, and was allowed augmentations of his fees. In 1552 he sent to the Duke of Northumberland a long epistle or 'book' on the state of Ireland, of which there are three manuscript copies, one in the Record Office, another in the Lambeth Library, and a third in the library of Trinity College, Dublin (Hamilton, *Cal. of Irish State Papers*, p. 126; Leland, *Hist. of Irel.* ii. 202). He urged the settlement of the island by extending English law to every part, and putting an end to the ancient Brehon jurisdictions. In the same year he was chosen one of the two lords justices, along with Aylmer, in which office he was continued under Mary; and, in the absence of the lord deputy, at the head of the Dublin militia, he defeated the great northern rebel, O'Neal, at Dundalk on 8 Sept. 1553 (Cox, *Hibern. Anglicana*, pp. 293, 298). In Elizabeth's time he was active in reconciling the wild Irish, and engaged in extensive journeys with that design. In 1563 he seems to have visited England, bearing a recommendation from the lord deputy Sussex (Hamilton, *Cal.* 214). In the same year he was much concerned in the reduction of Shane O'Neal by Lord Sussex, and drew up the conditions on which that chieftain was pardoned and received into favour (*ib.* 219–24). He was made lord chancellor again at the time of these negotiations, October 1563; whereupon he applied for a grant of lands belonging to the dissolved religious house of Thomas Court (*ib.* p. 229). He was occupied with business as a commissioner in the west of Ireland and elsewhere almost to the time of his death in 1571, and declared to Cecil of himself that his services in Munster would not be forgotten for a hundred years.

[Most of the particulars above given are from Hamilton's Calendar of State Papers, Ireland; see also Ware's Works concerning Ireland, transl. by Harris.]

R. W. D.

CUST, Sir EDWARD (1794–1878), general and military historian, sixth son of Brownlow Cust, first lord Brownlow, and brother of John Cust, first earl Brownlow, was born at 30 Hill Street, Berkeley Square, London, on 17 March 1794. He was educated at Eton, gazetted a cornet in the 16th light dragoons on 15 March 1810, and was present at the battle of Fuentes de Onoro. He was promoted lieutenant into the 14th light dragoons on 27 Dec. 1810, and served with that regiment at the sieges of Ciudad Rodrigo and Badajoz, and in the battles of Salamanca, Vittoria, the Pyrenees, the Nivelle, and the Nive, and only left the army in the field on promotion to the rank of captain in his old regiment, the 16th light dragoons, in December 1813. He was decorated with the war medal and seven clasps. He was placed on half-pay in 1814, recalled to service in 1815, and did not see active service again. He became major in 1821, was raised to the rank of lieutenant-colonel in 1826, to that of colonel in 1841, major-general in 1851, lieutenant-general in 1859, colonel of his old regiment, the 16th light dragoons, in the same year, and general in 1866. In 1816 Prince Leopold of Saxe-Coburg (afterwards king of the Belgians), who was then honorary colonel of the 16th light dragoons, appointed Cust as his equerry. This position he held for many years, and became master of the household to the king, retaining a position of confidence up to the king's death. From him he received the grand cross of the order of Leopold of Belgium, and in 1831, when Prince Leopold was made king of the Belgians, he was made knight commander of the Guelphic order of Hanover. In 1818 he was elected M.P. for Grantham, for which place he sat till 1826, when he was elected for Lostwithiel, which

place he represented until the suppression of that borough by the Reform Bill of 1832. During this period he took an active part in criticising the public architectural works of the time, and succeeded in securing a system for the competition of public buildings, under which he was named a commissioner for rebuilding the Houses of Parliament, and for selecting the design of the Wellington monument. In 1845 he was appointed assistant-master of the ceremonies to her majesty, and in 1847 master of the ceremonies. He enjoyed the personal friendship of her majesty for many years, and only resigned his post from ill-health in February 1876, when he was created a baronet in reward for his services. Cust dabbled in literature, and wrote military histories, which were at one time considered of standard value, viz. 'Annals of the Wars of the Eighteenth Century,' and 'Lives of the Warriors of the Thirty Years' War.' For these works he received in 1869 the gold medal of the Austrian empire from the emperor of Austria. He also wrote 'Noctes Dominicæ, or Sunday Night Readings,' published in 1848, and 'Family Readings—the New Testament harmonised and explained,' published in 1850. For these works the honorary degree of D.C.L. was conferred upon him in 1853 by the university of Oxford. He was senior magistrate for the hundred of Wirral, and rendered long service in that capacity. He died in Jermyn Street on 14 Jan. 1878, in his eighty-fourth year, being one of the last surviving officers who had served in the Peninsular war, and was buried at Belton, near Grantham. He married on 11 Jan. 1821, at Marylebone Church, Mary Anne, only child of Lewis William Boode, of Amsterdam and Peover Hall, Cheshire, and heiress of her mother, Margaret Dannett, of Leasowe Castle, Birkenhead, daughter of the Rev. Thomas Dannett, rector of Liverpool. This lady was bedchamber-woman to H.R.H. the Duchess of Kent, the mother of Queen Victoria. She wrote a book on 'Cats,' being a great fancier of these animals, and died on 10 July 1882, aged 82. By her Cust left one son, Leopold, who succeeded him, and to whom the king of the Belgians was godfather, and four daughters.

[Burke's Peerage and Baronetage; Hart's Army List; Men of the Time; obituaries in daily papers, January 1878; private information.]

CUST, Sir JOHN (1718–1770), baronet, speaker of the House of Commons, was the eldest son of Sir Richard Cust, bart., by his wife Anne, daughter of Sir William Brownlow, bart., and sole heiress of her brother, Sir John Brownlow, bart., who in 1718 was created Baron Charleville and Viscount Tyrconnel in the kingdom of Ireland. He was born on 29 Aug. 1718 and was baptised at the church of St. Martin's-in-the-Fields, Westminster, on the 25th of the following month. He was educated at Eton and Benets (afterwards Corpus) College, Cambridge, where he received the degree of M.A. in 1739. He succeeded to the title as third baronet upon the death of his father on 25 July 1734, and was called to the bar at the Middle Temple on 26 Nov. 1742.

In April 1743 he was elected member for Grantham without a contest, in the place of Sir Michael Newton, bart., and thenceforth continued to represent that borough during the remainder of his life. On 18 Dec. 1743 Cust married Etheldred, daughter and coheiress of Thomas Payne of Hough-on-the-Hill, Lincolnshire, by whom he had two sons and two daughters. In 1747 he was appointed one of the clerks of the household to Frederick, prince of Wales, and upon that prince's death in 1751, he received a similar appointment in the household of the Princess Dowager of Wales. Onslow having resigned the office of speaker, which he had held for more than thirty-three years, Cust was unanimously chosen in his place on 3 Nov. 1761. He was admitted to the privy council on 24 Jan. 1762, and was again elected speaker on the opening of George's second parliament on 10 May 1768. Worn out by the fatigue of his office the speaker became so ill that on 17 Jan. 1770, being unable to attend, he entreated the house, through the mouth of the clerk, 'to excuse him at present from any further attendance on their service' (*Parl. Hist.* xvi. 733). He resigned the speakership on 19 Jan., and Sir Fletcher Norton was elected in his place on 22 Jan. Cust died two days afterwards, on 24 Jan. 1770, in the fifty-second year of his age. This date is confirmed by letters still in the possession of the family as well as by the inscription on his monument. Upon the election of Sir Fletcher Norton to the chair, Lord North paid an eloquent tribute to the late speaker's unwearied diligence, his uniform impartiality, and his minute knowledge of the proceedings of the house (*ib.* pp. 734–5). He was buried on 8 Feb. at Belton, near Grantham, where there is a monument erected to his memory. His widow survived him, and died on 27 Jan. 1775. Cust is represented in Hogarth's print of 'The Times' (plate ii.) Horace Walpole, in a letter to George Montagu, dated 7 Nov. 1761, writes: 'Sir John Cust is speaker, and, bating his nose, the chair seems well filled' (Walpole, *Letters*, 1857, iii. 458). In Wrax-

all's opinion, which, however, has little authority, 'the chair of the House of Commons during the whole course of the eighteenth century was never filled with less dignity or energy than by Sir John Cust' (*Historical and Posthumous Memoirs*, 1884, i. 260). Wilkes was very severe on him; his merciless attack upon Cust's speech to the ten Oxford gentlemen who were reprimanded for bribery appeared in the appendix to the 'North Briton' (1769). A corrected edition of it is given in Almon's 'Correspondence of the late John Wilkes' (1805), iii. 245–62. Lord Brownlow possesses a fine full-length portrait of Cust, by Sir Joshua Reynolds, dated 2 Dec. 1761 (*Catalogue of the 3rd Exhibition of National Portraits*, 1868, No. 885). It was engraved by James Watson in 1769. There are portraits at Corpus College, Cambridge, and in the speaker's residence. Sir Brownlow Cust, the speaker's only surviving son, was in consequence of his father's services created Baron Brownlow of Belton on 20 May 1776. He was succeeded in turn by his eldest son, who was advanced to the earldom of Brownlow on 27 Nov. 1815. The earl's eldest grandson ultimately became entitled to the great Bridgewater estates, after one of the most remarkable lawsuits of the century (Egerton *v.* Earl Brownlow, *House of Lords' Cases*, iv. 1–256). The present earl is a great-grandson of the first Baron Brownlow.

[Manning's Speakers of the House of Commons (1851), pp. 440–5; Collins's Peerage (1812), vii. 478–81; Edmondson's Baronagium Genealogicum (1784), vi. 69; Parl. Hist. vols. xv. xvi.; Burke's Extinct Peerage (1883), pp. 80, 188; Allen's Hist. of Lincolnshire (1834), ii. 309–10; Turnor's Hist. of Grantham (1806), pp. 92–3, 101, 104; Official Return of Lists of Members of Parliament, pt. ii. pp. 89, 101, 113, 128, 140; Graduati Cantab. (1823); Gent. Mag. (1770), xl. 47; Notes and Queries, 7th ser. i. 228, 274, ii. 72, 113; private information.] G. F. R. B.

CUTCLIFFE, ROCHETAILLADE, or DE RUPESCISSA, JOHN (*fl.* 1345), Franciscan, is described by Fuller (*Worthies of England*, 1662, p. 263) as a native of Gammage (or, as it should be, Dammage) in the parish of Ilfracombe in Devonshire. The manor of Dammage is mentioned as having been long the seat of the family of Cutcliffe (Lysons, *Magna Britannia*, 1822, vi. 290). But beyond the presumption afforded by the name, there is nothing, so far as is known, to show that John de Rupescissa was a Devon man, or even that he was an Englishman at all. The identification and localisation of the friar seem to make their first appearance in Fuller (*l. c.*), who quotes the name 'Johannes Rupe-Scissanus or de Rupescissa [Cutclif]' from a manuscript of Sir John Northcote; and though it is not clear whether the translation of the Latin name (in brackets) is due to Fuller or his original, the entry in Northcote's collections is evidence that the latter claimed him for his own county. On the other hand, neither in Trithemius nor in any of the ecclesiastical biographers, nor even in Foxe's 'Acts and Monuments' (where actually de Rupescissa and Rochetaillade are distinguished as two persons), is there the slightest trace that John de Rupescissa was in any way connected with England. Bale speaks of him in his 'Acta Romanorum Pontificum,' p. 331 (Frankfurt, 1567), but does not include him in his 'Scriptorum Britanniæ Catalogus.' The only writers after Fuller who make the identification seem to be Prince (*Worthies of Devon*, 1701, p. 141) and Tanner (*Bibl. Brit.* 1748, p. 646). As, moreover, Rochetaillade is recognised as the name of a noble Gascon family in the fourteenth century (Kervyn de Lettenhove, notes to Froissart, xi. 452), it will be best to speak of the friar by his French name, and leave the English identification, at least provisionally, on one side.

Rochetaillade was born in the early years of the fourteenth century. Of his education he tells us himself (*De consid. quint. essent.*, p. 11, ed. 1561) that he studied worldly philosophy for above five years at Toulouse, and then entered the Franciscan order. His profession was made in the province of Aquitaine, and at a later time he is found holding official posts in the convents of his order at Rodez and Aurillac (see the title of his 'Prophetia' in Edward Browne's *Fasciculus Rerum expetendarum et fugiendarum*, ii. 494, London, 1690; and compare Baluze, *Vit. Pap. Aven.*, 1693, i. 942, and the Paris MS. Bibl. Nat. 3598, cited by Kervyn de Lettenhove, notes to Froissart, vi. 494). For five years after his profession he continued his secular education, but then turned exclusively to spiritual things (*De Consid. l. c.*) He immersed himself in the study of alchemy, on which he has left several treatises, and of prophecy; in his published writings he looks back to St. Hildegard, and the title of one manuscript shows that he was a commentator upon, perhaps an avowed follower of, the famous Abbot Joachim of Flore. He soon became himself known as a prophet; and because in that capacity he made no scruple of speaking evil of dignities, and criticising with unsparing freedom the abuses of the church, he was in 1345 condemned to imprisonment at Figeac by William Farmena, the minister of his province (Baluze, *l. c.*) Four years later he was summoned to Avignon by Clement VI,

and lodged there in prison ('qui carcer vocatur Carcer Soldan,' Browne, ii. 494). A prophecy, written in his captivity and ostensibly addressed to the pope (November 1349), is printed by Browne (*l. c.*) After some years he was removed to another of the Avignon prisons, that of Baignolles (Jean le Bel, ii. 235; Froissart, vi. 262), where he was still confined in 1356, as he states in his 'Vade Mecum,' which was written just after the battle of Poitiers (Browne, ii. 496, 497). The cardinals of Auxerre and Ostia were sent to persuade him to leave off his denunciations, but his reply (according to the story which Froissart, xi. 253 et seqq., says he heard when he was in Avignon in the time of Innocent VI) was only a new prophecy, given in the familiar fable of the bird which came into the world without feathers and was kindly clothed by the other birds, whereupon it became puffed up, and was despoiled. This story, together with its application to the endowments of the church, was already a commonplace in religious controversy; it reappears ten years later in Wycliffe 'De civili Dominio,' ii. 1 (cited by Shirley, *Fasciculi Zizaniorum*, introd. p. xxi). Froissart (xi. 257) adds that the cardinals would gladly have condemned him to death, but could find no cause, and so left him in prison so long as he lived. The ordinary account, however, as given by Bale and Foxe, is that he was burnt at Avignon by order of Innocent VI; and this is referred to the notice of the Saint Albans chronicle (as given in the *Chron. Angl.* p. 31, ed. E. M. Thompson, 1874; in Walsingham's *Hist. Angl.*, i. 278, ed. H. T. Riley, 1863; and in the Continuation of Adam of Murimuth, p. 184, ed. T. Hog, 1846) that two Franciscan friars were so burned for erroneous opinions in 1354 (cf. Raynald, *Annal. Eccl.*, vi. 610 et seq., Lucca, 1750), whereas we have Rochetaillade's own word (see above) that he was alive in 1356.

His works are numerous. First, Trithemius mentions a commentary on the four books of the 'Sentences,' which is not known to exist. Secondly, on alchemy Rochetaillade wrote at least three treatises, all of which have been published: (1) 'De confectione veri lapidis philosophorum . . . quem libellum composuit ad hoc divina præmonitus revelatione,' printed in the 'Theatrum Chemicum,' iii. 191–200, Altorf, 1602; (2) 'Liber Lucis,' in the same collection, p. 297; (3) 'De consideratione quintæ essentiæ rerum omnium,' edited by G. Grataroli, Basle, 1561, reprinted *ibid.* 1597, the second book of which is entitled 'De generalibus remediis.' In the Digby manuscript (Bodleian Library) No. 43, f. 101, this last named work bears the title 'Liber de famulatu philosophie ewangelio domini nostri Jesu Christi et pauperibus ewangelicis viris: Primus liber de consideracione,' &c., which explains how the author has been credited with a work 'De famulatu' as though distinct from the 'De consideratione.' Rochetaillade's prophetical writings are cited generally by Trithemius as his 'Revelationes,' a title which is enlarged by Wadding (*Script. O. M.* p. 154 *a*) into 'Revelationes Antichristi de adventu [? 'de adventu Antichristi'] et ecclesiasticorum correptione et reformatione,' who speaks of a manuscript of the work in the Vatican. Wadding also notices an 'Epistola ad quendam cardinalem [no doubt William Curt, bishop of Tusculum, see Baluze, *l. c.*] in vinculis scripta de suis vaticiniis et tribulationibus,' which is probably the same with the latter part (beginning 'Reverendissime pater') of the 'Copia prophetiæ' printed by Browne, ii. 494 et seqq., the former part being apparently an hysterical address to the pope, and prefixed by an error. Another work, 'Commentarius super prophetiam Cyrilli eremitæ . . . simul cum commento Joachim,' is stated by Oudin to exist in manuscript at Paris. Lastly, there is the 'Vade mecum in tribulatione,' written in 1356, and already referred to, full of prophecies of future reformation, and of the overthrow of existing evils (in Browne, ii. 496–508). In this work Rochetaillade mentions three other prophetic books of his, 'De speculis temporum,' 'De reserationibus arcanorum scripturæ sacræ,' and 'Ostensor quod adesse festinant tempora,' of which nothing further is known.

The prophecies of Rochetaillade were not confined to the future of the church. Helped, he said, by the study of the prophetical writings, he claimed to have correctly foretold various events in the history of France, Castile, &c.; and chroniclers like Jean le Bel and Froissart are manifestly persuaded that he was often right. Nor will it be denied that his prophecies, pervaded as they are by a spirit of exaggeration and an attempt at an impossible precision, show an exceedingly shrewd insight into the affairs of the writer's time.

Rochetaillade has sometimes been confounded with another John de Rupescissa, who was archbishop of Rouen in the second quarter of the fifteenth century.

[Jean le Bel's Vrayes Chroniques, ch. ciii., vol. ii. 235 (ed. M. L. Polain, Brussels, 1863); Froissart's Chroniques, vi. 262–5, xi. 253–7 (ed. Kervyn de Lettenhove, Brussels, 1868–70); Trithemius, De Scriptoribus Ecclesiasticis, p. 249 (ed. Cologne, 1546); Simler's Biblioth. p. 411 (Zürich, 1574); M. Flacius Illyricus, Catal. Tes-

tium Veritatis, xviii. 1785 et seq. (ed. Basle, 1608); Bzovius, Ann. Eccl. xiv. 1252 (Cologne, 1618); Foxe, Acts and Monuments, i. 510 *b*, 512 *a* (8th edit. 1641); Casimir Oudin, Comm. de Script. Eccl. iii. 1011–15 (Leipzig, 1722); Wadding's Ann. Minorum, viii. 132 (ed. J. M. Fonseca, Rome, 1733), and his Scriptores Ord. Min. p. 154 *a* (ed. Rome, 1806). These all speak only of J. de Rupescissa or Rochetaillade. For some references the writer is indebted to the kindness of Miss Ida E. Cutcliffe.] R. L. P.

CUTHBERT, Saint (*d.* 687), bishop of Lindisfarne, though said by Irish historians to have been the son of an Irish king named Muriadach (*Libellus de Ortu*), a statement adopted by Wessington, prior of Durham in the fifteenth century (*Rites of Durham*, 64, 65), was probably born of parents of humble condition dwelling in the Lothians. When he was in his eighth year, and naturally fond of childish play, he was amusing himself, so he afterwards told Bishop Trumwine, who repeated the story to Bæda, with other children, by contorting his limbs and making faces, when a little boy about three years old prayed him to desist, telling him that he would hereafter be both priest and bishop (Bædæ *Vita S. Cuthberti*, 4). As a boy he suffered from a disease in the knee, and he had a vision which led him to believe that his cure was miraculous. His home was probably on the banks of the Scottish Tine, near the monastery of Tiningham; for he was believed to have wrought a miracle there by his prayers while he was still a youth. He next appears as keeping sheep upon the hills near the Lauder, a tributary of the Tweed, in 651. While thus engaged he saw in a vision the soul of Bishop Aidan [q. v.] carried up to heaven by angels, and a few days later heard of his death (*Vita*, anon. 8). This vision made him determine to enter the monastic life. He went to the monastery of Melrose, which stood about a day's journey from where he was keeping sheep, on a site still called Old Melrose, on the same bank of the Tweed as the famous house of later days. At the time of his arrival the abbot Eata [see art. on Colman, *d.* 676] chanced to be away, and he was received by the prior Boisil, who, Bæda tells us on the authority of an eye-witness, when he saw him, said to those who stood by, 'Behold a servant of God,' and greeted him with the words addressed to Nathanael (Bæda, 10). A few days afterwards, when Eata returned, Cuthbert received the tonsure, and soon surpassed the other monks in prayer, in labour, in reading, and in discipline. When the Northumbrian king, Alchfrith [q. v.], built the monastery of Ripon and gave it to Eata, Cuthbert was one of the party the abbot took with him to his new house, and he there held the office of hostillar, or receiver of guests. Alchfrith, however, adopted the Roman usages, and in 661 Cuthbert and the rest of the Melrose monks who adhered to the customs of the Celtic church were expelled from Ripon, and returned to their old house. Soon after their return the plague broke out in their monastery. Cuthbert was attacked by it, and his life was despaired of. He recovered, but the disease left him with an internal tumour, from which he suffered during the rest of his life. He was somewhat tall of stature, and before this attack had been stout and strong. As soon as he had recovered, his friend and teacher, Boisil, fell sick, and called him to him, and told him that he had not more than a week to live, and bade him learn something from him while he was yet able to teach him. So in the course of the next seven days they read through the Gospel of St. John together, and then Boisil died. Cuthbert succeeded to his office as prior of Melrose, and gave himself with great earnestness to going about from place to place instructing the people, being absent from the monastery sometimes for a week, sometimes for as long as a month at a time, preaching to the ignorant inhabitants of the upland villages. Wherever he went, his loving and persuasive manner and the sweetness of his face brought men to confession and repentance. Visits that he made to Coldingham and to the land of the Picts, probably to Nithsdale ('quæ Niduari vocatur'), are specially recorded. It is evident that he adopted the Roman usages after the synod of Whitby (664), and Eata, the abbot of Lindisfarne, appointed him prior of his house in order that he might introduce the observance of the Roman rule in the convent, a work which he did not accomplish without considerable difficulty. In spite of the departure of Colman and his company, a strong party in favour of the usages of the Celtic church appears to have been left at Lindisfarne, and Cuthbert often met with rudeness in the discussions held in the chapter-house. Gradually, however, his loving nature and patient temper overcame his enemies, and won them over to his views. Gentle with others, he was severe with himself, and was unsparing in his acts of mortification and devotion. He wore no robe different from that worn by all the brethren, which was of undyed wool.

In 676, after Cuthbert had been twelve years at Lindisfarne, he determined to adopt a solitary life, and retired to a lonely spot, where he gave himself up to religious meditation. Tradition has identified the place of his first retirement with a cave called St.

Cuthbert's Cave, in the southern slope of the hills near Howburn (RAINE, *Life*, 21). After a while he resolved to enter on a life of severer seclusion, and fixed on Farne Island, about two miles distant from Bamborough Castle. This island, the nearest to the coast of the group of islands and rocks known by the common name of Farne Islands, is now generally called House Island; it consists of a few acres of ground partially covered with coarse grass, and hemmed round with an abrupt border of basaltic rocks, which on the side towards the mainland rise to the height of eighty feet, while on the other side they slope down to the water. On this slope Cuthbert made his cell. With the help of his brethren he built an enclosure wall of stones and turf so high that he could not see over it, and within this he made his abode, the walls being of unhewn stones, and the roof of timber thatched with grass. Outside it was about the height of a man, while inside it was much higher; for it was dug out so that the occupant could see nothing but the sky from its single window. The cell was divided into two chambers, one to be used as an oratory, the other as a dwelling. A larger hut was built at the landing-place for the accommodation of the brethren who came to visit the anchorite. Here Cuthbert gave himself up to austerities. At first he would come out of his cell and receive his brethren when they came to visit him, and would wash their feet. After a while, however, he kept within his cell, and would only talk to them through the window, and then at last he kept that closed, and never opened it except to give his blessing, or when he needed something (BÆDÆ *Vita*, 18). Cuthbert passed nine years in this seclusion. Once in 684, at the earnest request of Æltfæd, abbess of Whitby, he met her on Croquet Island. She prayed him to tell her how long her brother Ecgfrith had yet to reign, and he foretold the king's death, which took place the next year, and the succession of Aldfrith [q. v.] When, in the same year, Tunberct was deposed from the see of Hexham, Cuthbert was unanimously elected to succeed him by a council held at Twyford, on the Alne, in Northumberland, in the presence of Ecgfrith, and under the presidency of Archbishop Theodore. Many letters and messengers were sent to him to beg him to accept the bishopric; and as he continued to refuse to do so, the king and Bishop Trumwine, accompanied by a large number of churchmen and powerful laymen, went to his island, and after some difficulty persuaded him to agree to their request. His old abbot, Eata, then bishop of Lindisfarne, was transferred to Hexham, and Cuthbert was given the diocese where his home was. He was consecrated at York, in the presence of Ecgfrith, by Theodore and seven bishops at the Easter festival, on 26 March 685 (BÆDÆ *H. E.* iv. 28; *Councils and Eccl. Docs.* iii. 166). Although the charter which declares that Ecgfrith gave Cuthbert Crake and a considerable district, together with Carlisle, is certainly a forgery, it is possible that such a grant was made. It is mentioned by Symeon of Durham (*Historia Dunelm. Eccl.* i. c. 9), and Bæda connects Cuthbert with Carlisle (BÆDÆ *Vita*, pp. 27, 28). As bishop, Cuthbert was diligent in preaching, he delivered the poor from him that oppressed him, he spent little on himself, for he still lived a strictly monastic life, and he gave food and raiment to the needy.

Two years after his election, feeling that his death was near, he gave up his bishopric and returned to his cell on Farne Island. As he was leaving the mainland, a monk of Lindisfarne asked him when he would return. 'When you bring my body hither,' he answered, as simply as though he were stating an ordinary fact. This was just after Christmas 686 (BÆDÆ *Vita*, p. 37). Two months later, on 27 Feb. 687, he suddenly fell sick. Bæda describes his last days from information he received from Henfrith, abbot of Lindisfarne, who was with him when the sickness came on him. His complaint arose from the tumour from which he had suffered ever since he recovered from the plague. Cuthbert told the abbot of the preparations he had made for his burial: in the north side of the oratory, hidden by the turf, Henfrith would find a stone coffin that had been given him long before by the abbot Cudda; in this his body was to be laid after it had been wrapped in a shroud that Verca, the abbess of Tiningham, had sent him, and he desired that he might be buried on the south side of his dwelling-place, with his face to the east, looking towards a cross he had set up in his cell. He would not allow the abbot to leave any one with him, but desired that he would return before long. For five days Henfrith was unable to go back to him on account of the stormy weather. When at last he came to the island again, he found him sitting in the hut built at the landing-place; he had been there during the whole time waiting for some one to come and minister to him, for he seems to have been too weak to move, nor had he eaten anything save that he had moistened his mouth with part of an onion. Then the abbot washed one of his feet that was ulcerated by his disease and gave him some warm wine, and when he returned to the monastery left certain brethren to take

care of him. When Henfrith told his monks that Cuthbert desired to be buried in his cell, they sent some of their number back with the abbot to beg him to allow them to lay his body in their church. Cuthbert granted their request, and told them that the reason why he had ordered otherwise was because he feared that if he were buried at Lindisfarne, it would be made the resort of evil men who would come thither for the purpose of claiming sanctuary. When he found that his death was drawing near, Cuthbert caused the monks to carry him back to his cell, and in the afternoon of the same day he sent for Henfrith. The abbot found him lying in a corner of his oratory over against the altar. Although scarcely able to speak, he sent the monks a farewell charge; he prayed them above all things to live a life of humility and peace, to hold catholic unity, especially in the matter of keeping Easter, and to observe the catholic commands of the fathers, and the institutes of monastic life which they had received from him, and he bade them remember that his wish was that if ever they were compelled to leave their monastery they should take his body from the tomb and carry it with them whithersoever they went. At midnight the abbot gave him the last sacraments, and when he had received the holy elements he died on 20 March 687. Cuthbert had been a monk for thirty-seven years (Symeon of Durham, *Hist. Dunelm. Eccl.*), and as he entered the monastic life at an early age, he probably was not sixty at the time of his death. As soon as Cuthbert had breathed his last, one of the monks who were in attendance on him took a torch in each hand and went up to the highest point in the island looking towards the mainland, and so gave the signal of his death to the brethren who were spending the night in watchfulness and prayer in their church. The monks dressed Cuthbert's body in his priest's robes, put his sandals on the feet, and placed the sacramental elements on the breast; they then conveyed the body to Lindisfarne and laid it on the south side of the altar. In spite of Bale's assertion to the contrary, there seems no reason for believing that Cuthbert was the author of any works. His life was one of asceticism rather than of labour. By far the larger part of it was devoted to the care of his own soul, and he was not remarkable either as a reformer of ecclesiastical order or as a preacher of the gospel. Yet the church held him in extraordinary veneration. It has not been thought necessary to give any account here of the numerous miracles that were attributed to him. Those recorded by Bæda were believed to be genuine by the saint's contemporaries; many of them were told to the historian by men of the greatest sanctity of life who were eye-witnesses of the facts they related, and who believed them to be evidences of Cuthbert's miraculous power. They are proofs of the high place that he held in the church even during his life. It is easy to see why this was. Although Northumbria could already boast of many men of eminent holiness, a large number of them differed from the Roman church, and held to the peculiar Celtic usages. Cuthbert was a convert to the Roman ritual, a fruit probably of the synod of Whitby; he supplied the loss that the church would otherwise have sustained when Colman turned his back on an ungrateful land, and he brought Colman's famous house into the catholic unity. Men saw in him then an embodiment of the triumph of the ecclesiastical order established in 664, and every proof of saintship that was attributed to him must have been looked on as a fresh seal to the victory of the church over her former Celtic teachers.

Eleven years after Cuthbert's death, in 698, the monks of Lindisfarne, wishing to do him honour, translated his body, and placed it above the floor of their church. On opening the coffin they found the body of the saint in a state of incorruption, and the robes undecayed. They took off the chasuble, which became a miracle-working relic, and put another in its place (Bæda; Reginald). When Lindisfarne was laid waste by the Danes in 793, the body of the saint was left undisturbed. In 875 the see was again ravaged by another pagan invasion, and Bishop Eardulf determined to flee for safety. Mindful of the saint's charge to Henfrith, he and the monks took Cuthbert's body with them in their flight, carrying it in a wooden coffin. They went into Cumberland, and intending to migrate to Ireland put the body on board a ship at the mouth of the Derwent; the ship, however, was driven back, and the bishop and his monks journeyed to the coast of Witherne in Galloway, and then again to Northumbria. Wherever the body of the saint rested during these seven years of wandering, it is said that a church or chapel was built and dedicated to him. At length in 883 Guthred, the christian king of the Danes, believing that he had been helped by the saint, gave Eardulf Chester-le-Street, a few miles to the north of Durham, for the place of his see, and there Cuthbert's body was laid in the church. The body remained at Chester for about a hundred years, until Bishop Ealdhun, fearing another Danish invasion, carried it to Ripon. After a few months the bishop left Ripon, intending to return to Chester. He and his

monks did not take the direct road, and finally, in obedience, as it was supposed, to the saint's directions, settled at Dunholme or Durham. There Cuthbert's body was deposited first in a little chapel made of the branches of trees, then in a wooden church, and on 4 Sept. 998 was removed into Ealdhun's church, which was built of stone. When William the Conqueror ravaged the north in 1069 the monks of Durham fled for shelter to Lindisfarne, taking the body of their patron with them, but returned again the next year. In 1104 the body was transferred to the new church built by Bishop William, and the monks on opening the coffin found it still in a state of incorruption, and with it the head of King Oswald, slain in 642 (St. Cuthbert is usually represented as holding the king's head in his hand) and various other relics. In 1542 the magnificent shrine of the saint was defaced, and the body was buried below the floor of the church immediately beneath the spot where it had formally lain. Finally, on 17 May 1826 the tomb was opened, apparently for no other reason than to gratify the curiosity of certain of the cathedral clergy. The bones of the saint were found, and the head of Oswald was with them. Pieces of Cuthbert's robes were taken out of the tomb, and it was further rifled of several relics, which are now exhibited by the dean and chapter in their library. A fuller account of these translations will be found in the Rev. J. Raine's article on St. Cuthbert in the 'Dictionary of Christian Biography.' That article, to which the present writer acknowledges his obligations, also contains an admirable bibliographical and critical account of the various works written on the saint's life and miracles.

[Bædæ Vita S. Cuthberti Metrica, and the later but more valuable prose Liber De Vita et Miraculis; Hist. Eccl. iv. c. 26–32; Vita S. Cuthberti, auct. anon., the foundation of Bæda's prose Life, written by a monk of Lindisfarne; Historia Translationis S. Cuthberti, extending from 875 to 1080, all these are edited by Stevenson in 2 vols. (Eng. Hist Soc.); the prose Life by Bæda, the work of the anonymous author, and the Historia Translationis are in the Bollandists' Acta SS. 20 Mar. 93 et seq. with valuable notes; see also under Bæda for bibliography of his works on St. Cuthbert; Symeon of Durham, Hist. Dunelm. Eccl. and other tracts under Symeon's name in Twysden's Decem Scriptores, and the edition of Symeon now in course of publication in the Rolls Series; Reginaldus mon. Dunelm. Liber de B. Cuthberti virtutibus (Surtees Soc.); Liber de Ortu S. Cuthberti, containing the Irish account of him, and Vita apud Miscell. Biog. (Surtees Soc.); J. Raine's (the elder) Saint Cuthbert, a work to which little if anything can be added; Raine's North Durham; Registrum Palatinum Dunelm. i. preface (Rolls Series), edited by J. Raine (the younger), and by the same the article on Cuthbert in Dict. Christian Biog.; Bale's Scriptt. cent. i. 84.] W. H.

CUTHBERT (*d.* 758), archbishop of Canterbury, said to have been of noble parentage, first appears as abbot of Liminge in Kent (*Codex Dipl.* lxxxvi; Dugdale, *Monasticon*, i. 453). He was consecrated by Archbishop Nothelm to the see of Hereford, in succession to Wahlstod in 736 (Sym. Dunelm. 659), and was thence translated to Canterbury in 740 (*ib.* 661; according to Florence of Worcester in 741, and Osbern in 742). He attests a grant made by Æthelberht, king of Kent, to Liminge in 741. He went to Rome for the pall, and is said to have received it from Gregory III, and therefore before 29 Nov. 741; but the statement is probably a mere matter of calculation (*Councils and Eccl. Docs.* iii. 340). In 742 Cuthbert sat with Æthelbald, king of Mercia, who at that time had supremacy over Kent, at a council held at Clovesho, in which the king confirmed the privilege granted by Wihtred, king of Kent about 700, to the churches and monasteries of his kingdom. Cuthbert was friendly with Boniface, archbishop of Mentz, and it was probably on account of information received from him that Boniface and the five German bishops wrote their letter to Æthelbald, exhorting him to reform his evil life (*Epp. Bonif.* ed. Migne, lxxxix. 757; *Councils and Eccl. Docs.* iii. 350; Will. Malm., *Gesta Regum*, i. c. 80). In September 747 Cuthbert, acting on the wishes of Pope Zachary, held a provincial synod at Clovesho, which was attended by eleven bishops and other clergy. The archbishop opened the synod by reading the pope's letters, and then the assembly made various canons concerning the monastic life and the duties of bishops and priests. Every priest was to learn and to explain to the people the Creed, the Lord's Prayer, and the offices of the Mass and Baptism in their own tongue; the festivals and fasts, the canonical hours, and litanies of the Roman church were to be observed in England, and the feasts of St. Gregory the Great and St. Augustine were instituted. The effect of Cuthbert's synod was to bring the English church to a closer following of Rome (the acts of the synod are given at length in 'Councils and Eccl. Docs.' iii. 362–76, and in an abbreviated form in 'Gesta Pontiff.' i. c. 5). Cuthbert sent the proceedings by his deacon, Cyneberht, to Archbishop Boniface, and received a letter of thanks from him. In this letter Boniface gives a report of a council he had held, in which it was ordained that the German

church should be in union with and in subjection to the church of Rome. This letter has long been held to have been the cause of the synod of Clovesho (Will. Malm., *Gesta Regum*, i. c. 83; Inett, *Origines*, i. 243; Hook, *Lives*, i. 224). The authors of 'Councils and Ecclesiastical Documents' (iii. 383), however, have clearly proved that Boniface, so far from dictating in this letter the course to be taken by the English church, must have written it to show Cuthbert that he had followed his example; and apart from other arguments, the opening words of the letter, in which he thanks the English archbishop for the communications received through the deacon Cyneberht, afford a strong presumption that this was the case. When Cuthbert heard of the martyrdom of Boniface, who was slain on 5 June 755, he wrote to Lullus, his successor in the see of Mentz, informing him that it had been determined at a general synod of the English church to celebrate the martyr's anniversary. Up to this time Christ Church, Canterbury, although the cathedral church of the province, had scarcely been looked on as equal in dignity to the church of St. Peter and St. Paul (St. Augustine's), which, as the burial-place of the archbishops, received many rich offerings. It is said that Cuthbert, anxious for the honour and welfare of his cathedral, obtained leave from the pope, when he went to fetch the pall, that he and his successors might be buried there. Having persuaded King Eadberht to confirm this license, he built at the east end of the cathedral a chapel of basilican shape, and dedicated it to St. John the Baptist. This new building served both for the baptistery of the church and for the court of the archbishop, and he intended that he and his successors should be buried in it. As he knew that if the monks of St. Augustine's heard of his intention, which their chronicler describes as 'foul, snake-like, and matricidal,' they would endeavour to thwart it, he kept the matter secret, and when he felt his death was near, instructed his clerks not to toll for him or allow any one to know that he was dead until they had buried him some days. He died on 26 Oct. 758, and was buried according to his desire. It was not until the third day that his death was made known, and the bells of the church were tolled for him. Then Ealdhun, abbot of St. Augustine's, came with his monks to take the body to their church, and found that they were too late. The contest was revived on the death of Bregwin [q. v.], Cuthbert's successor; but from this time every archbishop up to the time of the Conquest, to go no further, was, with one exception, buried in Christ Church. Besides the letter to Lullus, two short poems written by Cuthbert are preserved by William of Malmesbury—one on a splendid cross he presented to the church of Hereford, and the other on a tomb he erected there for some of his predecessors in that see (*Gesta Pontiff.* 299). Leland says that he saw a volume of his epigrams in the library of Malmesbury Abbey, but no trace of this work now exists.

[Haddan and Stubbs's Councils and Eccl. Docs. iii. 340–96; Gervase's Actus Pontiff. Cantuar. (Twysden), 1640; Thorn's Chron. (Twysden), 1772; Anglo-Saxon Chron. sub ann. 741, 742, 758; Florence of Worcester (Eng. Hist. Soc.), i. 54, 57; Symeon of Durham (Mon. Hist. Brit.), 659, 661; William of Malmesbury's Gesta Regum (Eng. Hist. Soc.), i. 115, 116; William of Malmesbury's Gesta Pontiff. 8, 9, 15, 299; Osbern's Vita St. Bregwini; Metrical Life of Cuthbert (both these are in Anglia Sacra, vol. ii.); Hook's Lives of the Archbishops, i. 217–34; Inett's Origines Anglic. Eccl. (Griffiths), 224, 243; Migne's Patrol. lxxxix. 763, 757; Wright's Biog. Lit. i. 305–8.] W. H.

CUTHBURH or **CUTHBURGA**, Saint (*fl.* 700), abbess, sister of Ine, king of the West Saxons, married Aldfrith [q. v.], king of the Northumbrians, and probably bore him Osred, his son and successor. With her husband's consent Cuthburh adopted the monastic life. After spending some time in the nunnery of Barking in Essex, then under the government of the abbess Hildelitha, she founded, probably with the co-operation of her sister Cwenburh, the nunnery of Wimborne in Dorsetshire. As Bishop Aldhelm [q. v.], in a letter written in 705, speaks of her as abbess of that house, her foundation must bear an earlier date. She remained abbess of Wimborne until her death. A manuscript in the British Museum (*Lansdowne MS.* 436, f. 38) contains what purports to be a dialogue between her and her husband Aldfrith, and her farewell charge to her nuns. Her day is 31 Aug.

[Anglo-Saxon Chron. an. 718; Aldhelmi Opera, ed. Giles, pp. 1, 351; William of Malmesbury, Gesta Regum, i. 49 (Eng. Hist. Soc.); Acta SS. Aug. vi. 696–700; Hardy's Descriptive Cat. of MSS. i. 384, gives an account of Lansdowne MS. 436, f. 38, mentioned above; Smith's Dict. of Christian Biog. i. 730; Dugdale's Monasticon, ii. 88, 89.] W. H.

CUTHRED (*d.* 754), king of the West-Saxons, succeeded his kinsman Æthelheard in 740, when the Mercian Æthelbald was at the height of his power, and appears to have been over-lord of the West-Saxon kingdom. Cuthred struggled against both the Mercians and the Welsh, though he managed never to

have both foes arrayed against him at the same time. In 750 he had to meet with an enemy among his own subjects, and fought with Æthelhun, 'the proud ealdorman,' and defeated him. Determined to shake off the supremacy of the Mercian king, he made war on Æthelbald in 752 and put him to flight at Burford in Oxfordshire, a victory largely due to the valour of the former rebel Æthelhun, who bore in the battle the royal standard, the golden dragon of Wessex. The rout of Æthelbald at Burford freed the West-Saxons from the dominion of Mercia, and forms an important epoch in their history. The next year Cuthred defeated the Welsh with great slaughter. He died in 754, according to the chronology of the 'Anglo-Saxon Chronicle,' and was succeeded by Sigeberht.

[Anglo-Saxon Chron. sub ann.; Flor. Wig. i. 54-6 (Eng. Hist. Soc.); Henry of Huntingdon, p. 728 (Mon. Hist. Brit.); Freeman's Old English History, p. 75; Green's Making of England, p. 396.] W. H.

CUTLER, Sir JOHN (1608?–1693), a wealthy merchant of London, whose avarice, handed down by tradition and anecdote to Pope, has become immortal, was the son of Thomas Cutler, a member of the Grocers' Company, and was born in or about 1608. Though little scrupulous in his business dealings, he appears to have been 'one of those contradictory but by no means rare characters who with habits of petty personal parsimony combine large benevolence and public spirit.' In 1657, when Lord Strafford was obliged to part with his estate and manor of Harewood and Gawthorpe in Yorkshire, Cutler, along with Sir John Lewys, bart., became a joint purchaser, and soon afterwards the sole possessor. He chose to reside for a while at Gawthorpe Hall, where, tradition says, he lived in miserly seclusion. He would seem, however, to have had his difficulties, for on the few occasions of his venturing abroad he was laid in wait for, and once nearly seized by the well-known freebooter John Nevison. His narrow escape, and the fact of his enormous wealth having attracted Nevison to the neighbourhood, induced him to quit the hall and take a cottage in the village, where, attended by his servant, a man of similar habits to his own, he lived secure from the dread of attack. At the approach of the Restoration Cutler took an active part in promoting the subscriptions raised by the city of London for the use of Charles II. His services were duly appreciated by the king, who created him a knight on 17 June 1660, and a baronet on the following 9 Nov. His election to the treasurership of St. Paul's in April 1663 proved very unpopular, for, as his acquaintance and admirer Pepys tells us, 'it seems he did give 1,500*l.* upon condition that he might be treasurer for the work, which, they say, will be worth three times as much money, and talk as if his being chosen to the office will make people backward to give.' In June 1664, having founded a lectureship on mechanics at Gresham College with a salary of 50*l.* a year, he settled it upon Dr. Robert Hooke for life, the president, council, and fellows of the Royal Society being entrusted to appoint both the subject and the number of lectures. The society thereupon elected him an honorary fellow on 9 Nov. An influential member of the Grocers' Company for many years, Cutler on 6 Feb. 1668 intimated to the court through Mr. Warden Edwards his intention of rebuilding at his own expense the parlour and dining-room, which had been destroyed in the great fire. As the company was at this time suffering the greatest inconvenience, arising from its inability to discharge the debts contracted under its seal for the service of the government and the city in 1640, 1641, and 1643, he suggested at the same time, as a measure of precaution, that the ground should be conveyed to him under a peppercorn rent for securing it when built on against extent or seizure. This proposal met with the company's approbation, and an indenture of sale and demise of the grounds and buildings about the hall was made to Cutler and sixteen other members who had contributed and subscribed 20*l.* and upwards, according to the direction of the committee, for five hundred years at a peppercorn rent. Upon the completion of the work a cordial vote of thanks to Cutler was passed in January 1669, when it was resolved that his statue and picture should be placed in the upper and lower rooms of his buildings, 'to remain as a lasting monument of his unexampled kindness.' The restoration of the hall, towards which Cutler again contributed liberally, was not finished until Michaelmas 1681. Seven years later an inscription recounting Cutler's benefactions was placed in the hall, wherein it is stated that having been fined for sheriff and alderman some forty years previously, he was chosen master warden of the company in 1652–3, and again in 1685–6; was assistant and locum tenens to the master warden (Sir Thomas Chicheley) in 1686–7; and in 1688, at a period when all the members shrank from the charge, as one involving risk and responsibility besides a great loss of time, he consented to be elected master warden for the fourth time. To the College of Physicians he also proved a liberal friend. On 13 May 1674 it was announced at a col-

lege meeting by Dr. Whistler that Cutler had it in contemplation to erect an anatomical theatre in the college at his own sole charge. In compliance with his wish this noble addition, which was opened on 21 Jan. 1678–9, was placed on the east and abutting on Warwick Lane. The whole of this, the eastern side of the college, was erected at Cutler's expense, and the theatre itself was named after him the Cutlerian Theatre, and bore on its front towards Warwick Lane, in bold letters, its title 'Theatrum Cutlerianum.' In a niche on the outside of the building, and looking west into the courtyard, was a full-length statue of Cutler, placed there in obedience to a vote of the college on 8 Oct. 1680 (Munk, *Coll. of Phys.* 1878, iii. p. 328). Pennant, however, asserts, on the authority of Dr. Richard Warren, that in 1699 Cutler's executors made a demand on the college of 7,000*l.*, which sum was supposed to include the money actually lent, the money pretended to be given but set down as a debt in Cutler's books, and the interest on both. The executors were prevailed on to accept 2,000*l.* from the college, and remitted the other five. The college afterwards obliterated the inscription which in the warmth of its gratitude it had placed beneath the figure, 'Omnis Cutleri cedat labor Amphitheatro' (Pennant, *Some Account of London*, 3rd edit. pp. 372–3). One of his last acts was to rebuild in 1682 the north gallery in the church of St. Margaret, Westminster, his own parish, for the benefit of the poor. He also gave an annual sum of 37*l.* to the parish for their relief. After a long illness Cutler died on 15 April 1693, aged 85, worth 300,000*l.* according to Luttrell. He was buried at St. Margaret's, Westminster, and although he himself desired 'to be buryed without any sort of pompe,' the almost incredible sum of 7,666*l.* is said to have been expended on his funeral. His will is not wanting in philanthropy. By his first wife, Elicia, daughter of Sir Thomas Tipping, knt., of Wheatfield, Oxfordshire (marriage license dated 26 July 1669), he had an only daughter Elizabeth, who married Charles Bodville Robartes, earl of Radnor, and died issueless on 13 Jan. 1696. She had married without her father's consent, but two days before his death he sent for her and her husband and 'told them he freely forgave them and had settled his estate to their satisfaction.' He married secondly Elizabeth, daughter and coheiress of Sir Thomas Foote, lord mayor of London in 1650, and one of Cromwell's knights. The only child of this marriage, a daughter named also Elizabeth, became the wife of Sir William Portman, bart., K.B., of Orchard, Somersetshire, and brought him a fortune of 30,000*l.* She died before her father, leaving no children. The portrait of Cutler at Grocers' Hall is that of a good-looking man in a black wig. Arbuthnot's anecdote of his stockings is well known: 'Sir John Cutler had a pair of black worsted stockings which his maid darned so often with silk that they became at last a pair of silk stockings.' Wycherley, his contemporary and possibly his debtor, has addressed a copy of verses to him, called 'The Praise of Avarice.'

[Heath's Some Account of the Company of Grocers, 2nd edit. pp. 24–5, 29, 134, 298–307; Le Neve's Pedigrees of Knights, Harl. Soc. viii. 75; Burke's Extinct Baronetage, p. 147; Pope's Works (Elwin and Courthope), iii. 154; Munk's Coll. of Phys. (1878), i. 250–1, iii. 328; Pennant's Some Account of London, 3rd edit. pp. 372–3, 441–2; Brayley's Londiniana, iv. 138; Ward's Lives of the Professors of Gresham College, i. 174; Birch's Hist. of the Royal Society, i. 484–5; Boyle's Works, v. 322; Jones's Hist. of Harewood, pp. 61, 66, 149, 150, 200, 270–79; Notes and Queries, 3rd ser. ii. 16; Lysons's Magna Britannia, Cambridgeshire, vol. ii. pt. i. pp. 286–7; Stow's Survey (Strype), vol. i. bk. i. p. 289; Brayley and Britton's Beauties of England and Wales, vol. x. pt. iii. p. 416; Pepys's Diary (Bright), ii. 132, 162, 349, 388; Evelyn's Diary (1850–2), i. 331, ii. 69, 73; Thoresby's Diary, i. 233, 300; Luttrell's Relation of State Affairs (1857), ii. 608, iii. 23, 76, 78, 81, 87, 94, 125, 126; Will reg. in P. C. C. 42, Coker; Cal. State Papers (Dom. 1660–1), p. 429, (Dom. 1663–4), p. 115; Lysons's Environs, iii. 454, iv. 257, 371, 388; Wycherley's Posthumous Works (1728), pt. ii. pp. 200–6; Chester's London Marriage Licenses, ed. Foster, 369; Household Words, xii. 427–9.] G. G.

CUTLER, WILLIAM HENRY (*b.* 1792), musician, born in London in 1792, was taught music by his father at a very early age. Before he was five years old he could play a violin concerto, but showing more talent for the spinet he had some lessons on that instrument from J. H. Little, and subsequently on the pianoforte from G. E. Griffin. About 1799 he learnt singing and thorough bass from Dr. Arnold, and in 1800 he made his first appearance at a concert at the Haymarket Theatre, when he played a pianoforte concerto by Viotti. In 1801 he studied at Cambridge for a short time under Busby, but in 1803 he was placed in the choir of St. Paul's Cathedral, on leaving which he studied the theory of music under W. Russell. In 1812 Cutler took the degree of Mus.Bac. at Oxford; his exercise, an anthem, 'O praise the Lord,' was performed there on 1 Dec. and subsequently published by subscription. In 1818 he was appointed organist of St. Helen's, Bishopsgate, and shortly afterwards

adopted the Logierian system of teaching music. He opened an academy for this purpose, but the venture was unsuccessful, and came to an end in a few years' time. In 1821 Cutler sang at the Drury Lane oratorios, but failed, owing, it was said, to nervousness. In 1823 he resigned his post at St. Helen's, and became organist—or, as he styled it, 'Maestro di Capella'—of Quebec Street Chapel. About this time he seems to have taught in Yarmouth and Norwich as well as in London; he is last heard of in the latter place on 5 June 1824, when he gave a grand concert at the Opera House, which a contemporary describes as 'the most extraordinary performance of the season.' Braham and Pasta both sang, but in spite of this the affair was a disastrous failure. Cutler afterwards published a manifesto, explaining that he hoped to have gained both fame and money by this venture, but the critics declared that 'his exposé is even more curious than his oratorio, and he has condescended to prove that however bad his music may be, his logic and his English are even worse.' After this Cutler disappears without leaving any trace, even the date of his death being unknown. He published some miscellaneous music (a list of which is given in the anonymous 'Dictionary of Musicians,' ed. 1827), but none of it is at all remarkable.

[Dict. of Musicians, ed. 1827, p. 195; Harmonicon, July 1824; London Magazine, July 1824.] W. B. S.

CUTPURSE, MOLL. [See FRITH, MARY.]

CUTTANCE, SIR ROGER (*fl.* 1650–1669), captain in the navy, a native of Weymouth, was in June 1651 appointed captain of the Pearl frigate, and served for some months under the command of Sir George Ayscue. On the breaking out of the Dutch war in May 1652, he was transferred to the Sussex of 40 guns, and commanded her till the peace, taking part in the battles of the Kentish Knock, 28 Sept. 1652, of Portland, 18 Feb. 1652–3, and off the Texel, 2–3 June and 31 July 1653. In 1654 he commanded the Langport, with Blake, in the Mediterranean, and assisted in the reduction of Porto Farina, 4 April 1655 [see BLAKE, ROBERT]. In October 1655 he accompanied the general to England, returning with him to the coast of Spain in the following spring, but came home again with Mountagu and Stayner in October 1656. In May 1657 he was appointed to the Naseby, in which ship he continued for the next four years, for the greater part of the time as Mountagu's flag captain, and especially when, in May 1660, the Naseby had her name changed to Royal Charles, and brought the king to England. In 1661 he moved, with Mountagu, then Earl of Sandwich, to the Royal James, and in 1665 to the Prince, in which Sandwich hoisted his flag as admiral of the blue squadron, and by his decisive conduct in the battle of 3 June mainly contributed to the defeat and rout of the Dutch [see MOUNTAGU, EDWARD, EARL OF SANDWICH]. On the return of the fleet Cuttance was knighted by the king, 1 July 1665. The Duke of York resigned the command to Sandwich, with whom Cuttance still continued in the position afterwards known as captain of the fleet. It was Sandwich's last command at sea in that war, owing, it was freely said, to the scandal that was spread abroad about the plundering certain Dutch East Indiamen that were captured. Whatever the blame was, Cuttance shared it, and indeed, according to Pepys, was the really guilty person (PEPYS, *Diary*, 25 Feb. 1667–8, 27 Dec. 1668). In any case it was probably considered unadvisable to employ him again afloat at that time, and of any civil employment he may have had we have no information. In the next war, 1672, when Sandwich again hoisted his flag, Cuttance was no longer with him; but whether by reason of death, sickness, or his holding some office on shore, does not appear.

In 1658 his son, after serving as a lieutenant at Porto Farina and Santa Cruz, when in command of a ship of war and in charge of a convoy for Bordeaux, was taken prisoner, and carried into San Sebastian. 'There,' wrote his father (27 Dec. 1658), 'he is closely confined through the means of Captain Beach's wife, until her husband, who is a prisoner in England, is set at liberty.' Two months later he was exchanged for Beach, who after the Restoration returned to England, and served for many years both afloat and at the admiralty (CHARNOCK, i. 51), but of young Cuttance nothing more is known.

[Calendars of State Papers, Domestic, 1651–1667; Pepys's Diary, passim (see Index); Penn's Memorials of Sir William Penn. The memoir in Charnock's Biog. Nav. i. 12 is valueless.] J. K. L.

CUTTINGE, FRANCIS (16th cent.), lutenist and musical composer, was one of the most distinguished composers of lute music towards the close of the reign of Elizabeth and the beginning of that of James. Nothing is known of his parentage, but families of the same name were living about this period in Cornwall and Devonshire, and one William Cuttinge, a native of East

Dereham, Norfolk, was living in London, where he died 4 March 1599. In 1596 Cuttinge contributed several pieces to William Barley's 'New Booke of Tabliture;' other manuscript compositions by him are preserved in the British Museum (Eg. 2046, Add. MS. 31392) and the Oxford Music School Collection. On 9 March 1607 Anne of Denmark wrote to Arabella Stuart that 'the king off denmarks gentleman haith insisted with us, for the licensing your seruant Thomas Cottings to depart from you but not without your permission to our brothers seruice,' and the request was repeated in a letter from Prince Henry: 'The queenes ma. hath commaunded me to signifie to your la. that shee would haue Cutting your la. seruant to send to the king of Denmark because he desyred the queen that shee would send him one that could play vpon the lute.' It seems possible that this Thomas Cuttinge was the same as Francis, and that the queen mistook his christian as well as his surname. Arabella Stuart yielded, and it is to be presumed that Cuttinge went to Denmark, though if he did he must, like Dowland [q. v.], have returned before long, as the list of Prince Henry's household in 1610 contains the name of 'Mr. Cuttynge' as one of the musicians. After this there is no further trace of him.

[Harl. MSS. 252, 642, 6986; Add. MS. 32490, T. T. 49; Blomefield's Hist. of Norfolk, x. 219; Somerset House Gazette, ii. 27; Preface to Dowland's First Book of Airs (Mus. Ant. Society); Visitations of Cornwall and Devon (Harl. Soc.); information from Mr. W. R. Sims.] W. B. S.

CUTTS, JOHN, Baron Cutts of Gowran, Ireland (1661–1707), lieutenant-general, was second son of Richard Cutte or Cuttes of Woodhall, Arkesden, an Essex squire of an old family owning property at Arkesden and Matching in that county, by his wife Joan, daughter of Sir Richard Everard, baronet, of Much Waltham, Essex. Richard Cuttes about 1670 became devised of the Cambridgeshire estates of his collateral relative, Sir John Cutts, baronet, of Childerley, Cambridgeshire. His second son, John, was probably born in 1661, at Arkesden, not at Matching as often stated (for particulars and pedigree see *Trans. Essex Archæol. Soc.* iv. 31–42). He entered Catharine Hall, Cambridge, as a fellow-commoner in February 1676 (St. Cath. Coll. MSS. in *Hist. MSS. Comm.* 4th Rep. 424), but his name does not appear among the graduates until the date of his honorary degree in 1690. After the deaths of his father and elder brother Richard, who died unmarried, he succeeded to the paternal estates, which he states were then worth 2,000*l.* a year (*Trans. Essex Archæol. Soc.* ut supra), and appears to have been in the suite of the Duke of Monmouth at the Hague at the period described by Macaulay in 'History of England,' i. 531. Cutts states (*ib.*) that 'in the year Charles II died' (1685) he broke off an engagement with Mrs. Villiers, at the express desire of William, prince of Orange, conveyed through the Duke of Monmouth, with solemn assurance of high reward in the event of the prince ever coming to England. Which of the ladies whose names scandal associated with William of Orange (Strickland, *Queens of England*, vii. 49 et seq.) is here meant is not apparent from Cutts's hasty memoranda. Later in the same year Cutts, who had scholarly tastes and wrote flowing and not ungraceful verses, made his first appearance in print, in England, 10 Nov. 1685, in 'La Muse de Cavalier; or an Apology for such Gentlemen as make Poetry their Diversion not their Business, in a letter by a scholar of Mars to one of Apollo.' The letter, which is in rhyme, alludes to some anonymous critic, who had objected to soldiers wielding the pen, and accused Cutts of 'railing against the stage and court,' and to whom there is an indecent rejoinder appended. Next year Cutts was among the English volunteers serving under Charles, duke of Lorraine, against the Turks in Hungary. He greatly distinguished himself by his heroism at the siege and capture of Buda in July 1686, for which he received the appointment of 'adjutant-general' to the Duke of Lorraine, stated to have been the first military commission he ever held (*Compleat Hist. of Europe*, 1707, p. 455). A passage in Addison's 'Musæ Anglicanæ' is said to refer to Cutts having been the first to plant the imperialist flag on the walls of Buda. In March 1687 he published in London his 'Poetical Exercises, written on several occasions,' with a dedication to Mary, princess of Orange. Some extracts from this little book are given by Horace Walpole in 'Royal and Noble Authors,' v. 220–2. It also contains a piece dedicated to the Duchess of Monmouth, who had asked Cutts's opinion of Boileau's poems, and a few songs 'set by His Majesty's Servants, Mr. Abel and Mr. King.' In March 1688, Narcissus Luttrell records that 'Mr. Cutts is gone to Holland, and made lieutenant-colonel of a regiment there' (*Relation of State Affairs* (1857), i. 435). A small portrait of Cutts, taken by the court painter Wissing, somewhere about this time, is now in the National Portrait Gallery, and was engraved among Richardson's portraits. It represents a handsome young fellow, with dark hazel eyes, and features less aquiline

than in later likenesses, in silvered corslet, lace neckcloth, and dark wig. General Hugh Mackay of the Dutch service, who knew Cutts well, described him a year or two later as 'pretty tall, lusty and well shaped, an agreeable companion, with abundance of wit, affable and familiar, but too much seized with vanity and self-conceit,' which was, no doubt, a truthful epitome of his character. Cutts was one of 'the gentlemen of most orthodox principles in church and state' who returned to England with William of Orange at the revolution, his rank being that of lieutenant-colonel in a regiment of English foot, formed in Holland by Colonel Sidney, afterwards Earl of Romney, and colonel 1st foot guards. Of this regiment—which was not one of the six so-called 'Holland' regiments, and was disbanded later—Cutts soon became colonel, but his name has not been found in the War Office (Home Office) military entry books of the period. In January 1690 he was ordered to complete his regiment to a hundred men per company, and in March proceeded with it to Ireland. Before leaving, 'the king made him a grant of lands belonging to the jesuits in certain counties' (*Relation of State Affairs* (1857), ii. 24). He served through the campaign of that year, signalised himself at the battle of the Boyne, and was wounded during the siege of Limerick. Macaulay states that at the Boyne Cutts was at the head of his regiment, since famous as the 5th fusiliers (*Hist. of Engl.* iii. 625). There is no proof that Cutts was ever in that regiment, and the regiment known then and after as 'Cutts's' foot, as stated above, was one of those afterwards disbanded. On 6 Dec. 1690, King William 'was pleased to confer a mark of favour on Colonel John Cutts,' by creating him Baron Cutts of Gowran in the kingdom of Ireland. About the same time the university of Cambridge conferred on him the honorary degree of LL.D. On 18 Dec. 1690, Cutts married his first wife, a widow with a large jointure. She was Elizabeth, daughter of George Clark, merchant, of London, and had been twice married before, first to John Morley of Glynde, Sussex, and secondly to John Trevor, secretary of state to Charles II. The special license is extant, and describes Cutts as a bachelor, aged twenty-nine, and the lady a widow, aged thirty. Cutts returned to the army in Ireland in July 1691, and succeeded to the command of the Prince of Hesse-Darmstadt's brigade when the prince was disabled by wounds at Aughrim. He commanded the troops that took possession of Limerick on its surrender. He afterwards went as brigadier-general to Flanders, and fought at the battle of Steinkirk, where his regiment was one of those cut to pieces in Mackay's division, and himself was grievously wounded in the foot. He returned to England on crutches, and soon after his recovery lost his wife, who died 19 Feb. 1693, her jointure of 2,500*l.* a year passing away to the next heir. In July the same year he was reported to be engaged to one of the queen's maids of honour, a sister of the notorious Lord Mohun (Luttrell, iii. 143), but the match never took place. The same year he was appointed governor of the Isle of Wight. Extracts from a series of thirty-two letters, addressed by Cutts to his lieutenant-governor, Colonel John Dudley, afterwards governor of Massachusetts, have lately been printed by the Massachusetts Historical Society from the originals in possession of the Winthrop family. They extend over a period of ten years, and afford some insight into Cutts's ways. Dissimilar as they were in many respects—for Dudley had been bred to the ministry and had much of the puritan about him—the men were both eager place-hunters, and conscious that they were necessary to each other. Cutts is constantly stimulating Dudley's zeal by promises of preferment, and exacting in return all manner of services, not only in managing the municipal and electoral constituencies of the island, but in paying his bills, pacifying his creditors, who appear to have never been wanting, and even bottling his wine. Now and then Dudley is taken to task with some vivacity, but the coolness never endured long. Unfortunately the lieutenant-governor's replies are not forthcoming (*Proc. Mass. Hist. Soc.* 1886). Cutts was one of the brigadiers in the disastrous Brest expedition of 1694. He accompanied Carmarthen in his daring reconnaissance, in a small galley, of the French position in Camarets Bay (Peregrine Osborne, Marquis of Carmarthen, *Narrative Brest Exp.* p. 14), and was wounded at the third landing at Brest. When General Talmash died of his wounds, Cutts succeeded him as colonel of the Coldstream guards on 3 Oct. 1694. On the death of Queen Mary in December of the same year, Cutts, who appears to have indulged his poetic tastes amidst all the distractions of court and camp, wrote a monody, a rather stilted effusion, which appears in 'State Poems,' p. 199. In the spring of 1695 Cutts was sent to Flanders as one of the commissioners for settling the bank of Antwerp, and in the summer he was engaged at the siege of Namur, where his splendid courage throughout the siege, and particularly at the final assault, gained him the honourable nickname of 'the Salamander' (Macaulay,

Hist. iv. 590–7). Returning to England, the popular hero of the siege, he was in constant attendance on the king's person when not employed on military duty. Besides the Earl of Portland, he was the only witness of William's interview with the conspirator Prendergrass (*ib.* 666), and his devotion to the king in defeating Barkley's plot was recompensed by the gift of the forfeited manor of Dumford, said to be worth 2,000*l.* a year, which had belonged to Caryll [q. v.], the late queen's secretary, and which Cutts afterwards sold to Caryll's brother for 8,000*l.* In 1696, Cutts was appointed captain of the body guard, and in January 1697 he married his second wife, Elizabeth, only daughter of Sir Henry Pickering, baronet, of Whaddon, Cambridgeshire. She is described as possessing 1,400*l.* a year (Luttrell, iv. 174). In the summer of 1697 he was engaged in the negotiations which led to the treaty of Ryswick, during which he was despatched on a mission to Vienna. He brought home the welcome tidings of peace, and a few weeks later had the misfortune to lose his young wife, who died on 23 Nov. 1697, after giving birth to a dead child. She was only eighteen, and is described by Bishop Atterbury, who preached her funeral sermon, as a young person of great piety (Atterbury, *Sermons and Discourses*, i. sermon vi.) Nahum Tate addressed to Cutts 'a consolatory poem . . . on the death of his most accomplished lady,' and John Hopkins published an elegy at the same time (1698). An allegorical print designed by Thomas Wall, and engraved in mezzotint by B. Lens, suggested by Tate's poem, is described in Noble's continuation of Granger's 'Biog. Hist.' i. 369–70. On 4 Jan. 1698 the palace at Whitehall was burned down, on which occasion Cutts, combating the flames with the wretched appliances then available, at the head of his Coldstreamers, was as conspicuous as he had been in the breach at Namur. In 1699 he addressed to the king a curious letter on the subject of his debts, which some years ago was printed in the 'Transactions of the Essex Society,' from an original then in possession of Mr. W. W. Cutts of Clapham. In this letter Cutts estimates his debts at 17,500*l.* He reminds the king of many promises, and begs that his confidence may be respected, as he has never betrayed his majesty's secrets. In 1700 Cutts was engaged in a dispute with the burgesses of Newport, Isle of Wight, in respect of their having returned a certain mayor after another person had been appointed to the office by Cutts. The case was tried at nisi prius before Lord-chief-justice Holt, on 7 May 1700, when the jury found a special verdict. A little later, Richard Steele, who was Cutts's private secretary, and was indebted to him for his company in Lord Lucas's fusiliers, dedicated to Cutts his 'Christian Hero.' Steele subsequently published in the fifth volume of the 'Tatler' some of Cutts's verses, as the productions of 'Honest Cynthio.' As brigadier-general, Cutts accompanied Marlborough to Holland in 1701. In March 1702 he became a major-general on the English establishment, and lieutenant-general the year after (*Home Office Military Entry Books*, vol. v.) After a brief visit to England in the spring of 1702, he returned to Holland bearing the tidings of the combined declaration of hostilities, which formally opened the war of the Spanish succession. He bore an active part in the ensuing operations, and won fresh fame by the capture of Fort St. Michael, a detached outwork of the important fortress of Venloo in Guelderland, by a sudden assault on 18 Sept. 1702. The achievement was variously regarded. Cutts's enemies, and they were many, viewed it as a vain-glorious act of one who, in the words of Swift, was 'brave and brainless as the sword he wears.' Nor was this idea altogether scouted in the army, where Cutts's romantic courage rendered him popular. Captain Parker of the royal Irish, who was one of the storming party, after describing the onrush of the assailants 'like madmen without fear or wit,' winds up by saying: 'Thus were the unaccountable orders of my Lord Cutts as unaccountably executed, to the great astonishment of the whole army and of ourselves when we came to reflect upon what we had done; however, had not several unforeseen accidents concurred, not a man of us could have escaped' (*Captain Parker's Memoirs*). Probably Cutts, the hero of many assaults, had measured the chances more truly than his critics. In any case, the enterprise succeeded. It was, as Cutts suggests in a modest and soldierlike letter to Lord Nottingham, the first real blow struck at the enemy. Cutts's persistent detractor, Swift, who wrote of him as 'about fifty, and the vainest old fool alive,' seized the occasion for a scurrilous lampoon, entitled 'Ode to a Salamander,' which gave deep offence to Cutts's friends. Cutts had sat for the county of Cambridge in five successive parliaments, from 1689 to 1701, and on one occasion, in 1693, had been nearly unseated on petition (see *Commons' Journals*, xi. 27, 46, 84, 90–3). In the first parliament summoned after the accession of Queen Anne he was returned for the borough of Newport, Isle of Wight, for which he sat up to the time of his death. Cutts remained in com-

mand of the English troops when Marlborough went home in the winter of 1702–3, and subsequently made the campaign of 1703. When the troops again went into winter quarters he returned home, and appears not to have rejoined the army until after its arrival in Bavaria. Queen Anne is stated to have made him a present of 1,000*l.* out of her privy purse before starting. He was third in command at the battle of Blenheim, where his division was hotly engaged throughout the day. An English brigade of his division, Row's, supported by a brigade of Hessians, commenced the action by an attack on the village of Blenheim. In the distribution-list of the queen's bounty after the victory Cutts's name appears as senior of the four lieutenant-generals with the army who received 240*l.* each as such (*Treasury Papers*, xciii. 79, in Public Record Office). Blenheim was Cutts's last fight. Early in the following year he was appointed commander-in-chief in Ireland under the Duke of Ormonde, a post considered to be worth 6,000*l.* a year (*Hist. MSS. Comm.* 7th Rep. 246). He was cordially received by Ormonde, and was sworn in one of the lords justices; but his health was much broken, and he appears to have been aggrieved at removal from more active scenes. According to some accounts (*Monthly Misc.* i.) he contracted a third marriage, but of this there are no particulars. He died in Dublin, rather suddenly, on 26 Jan. 1707, and, his detractors said, left not enough money to bury him (*Hist. MSS. Comm.* 7th Rep. ut supra). He was interred in Christ Church Cathedral, but no trace can be found of any monument having ever been erected to him (*Notes and Queries*, 5th ser. x. 498). George Montague, the friend of Horace Walpole and a grandson of the first Lady Cutts by a former husband (*Hist. MSS. Comm.* 8th Rep. (2), 112–13), appears to have intended to erect a monument to Lord Cutts somewhere, for which Walpole wrote an epitaph, but there is no proof that the design was ever carried further. Cutts at the time of his death was one of the lords justices of the kingdom of Ireland, commander-in-chief of the king's forces there, a lieutenant-general on the English and Irish establishments, colonel of the Coldstream guards and of a regiment of royal dragoons in Ireland (afterwards disbanded), captain of the king's body guard of gentlemen-at-arms, and governor of the Isle of Wight. He left no issue by either of his wives. Besides his elder brother, who, as stated before, predeceased him, Cutts had three sisters: Anne, who married John Withers of the Middle Temple, and died young; Margaret, who married John Acton of Basingstoke; and Joanna, who was unmarried. Joanna Cutts appears to have remonstrated with Swift on account of his persistent abuse of her brother (Swift, *Works*, ii. 395), and her name appears in the 'Calendar of Treasury Papers,' 1708–14, as her late brother's representative in respect of certain outstanding claims for sums expended on Carisbrook Castle during his governorship of the Isle of Wight.

[Biographical notices of Lord Cutts are comparatively few and brief, and mostly exhibit some confusion of persons and dates. Materials will be found in Essex Archæol. Soc. Transactions, vol. iv.; London Gazettes, 1688–1706; Burnet's Hist. of his own Time; Narcissus Luttrell, Relation of State Affairs (1857); D'Auvergne's Histories of the Flanders Campaigns; Macaulay's Hist. of England, vols. iii. iv. v. and the works therein referred to; in the published lives of King William and Marlborough, and in Marlborough Despatches, where the notices are few. The letters to Colonel Dudley published in the Massachusetts Hist. Soc. Transactions may also be mentioned. These have been issued as a separate reprint. In the Foreign Office Records in the Public Record Office incidental particulars will be found in Treaty Papers 80, 81, 82, and under Flanders, 128–9. The military records offered very little information respecting him. Autograph letters in Cutts's peculiarly tall, bold handwriting are to be found in Brit. Mus. Add. MSS. 28880, 28900, 28901, 28911, 28913–14, 28926 (letters to J. Ellis, 1696–1703), 29588–9 (letters to Lord Nottingham 1702–3), and 15896 (letter to Lord Rochester 1702). A large number of Cutts's letters appear to be among the Marquis of Ormonde's papers at Kilkenny Castle, of which an explanation is given in Hist. MSS. Comm. 3rd Rep. 426, and which are noted, but no extracts given, in 8th Rep.]

H. M. C.

CUTWODE, THOMAS (*fl.* 1599), poet, published in 1599 a very curious poem entitled 'Caltha Poetarum: or The Bumble Bee,' 8vo, consisting of 187 seven-line stanzas. Prefixed is a prose address 'To the Conceited Poets of our Age,' which is followed by some verses headed 'G. S. in commendation of the author.' The poem shows some skill of versification and archness of fancy; but as the veiled personal allusions are now unintelligible, it is tedious to read through the 187 stanzas. Occasionally Cutwode is somewhat licentious. His lapses from the path of modesty are not so serious as Warton represents (*Hist. of Engl. Poetry*, ed. Hazlitt, iv. 370); but the Archbishop of Canterbury disapproved of the poem, and in June 1599 ordered it to be committed to the flames, with Marston's 'Pygmalion' and Marlowe's translation of Ovid's 'Epistles.' In 1815 a reprint of 'Cal-

tha Poetarum' was presented to the Roxburghe Club by Richard Heber.

[Ritson's Bibl. Poet.; Arber's Transcript, iii. 677; Collier's Bibl. Cat. i. 432.] A. H. B.

CWICHELM (*d.* 636), king of the West Saxons, eldest son of Cynegils [q. v.], was associated with his father in the kingship in 614, and with him inflicted a severe defeat on the Britons at Beandûn, probably Bampton in Oxfordshire, slaying two thousand and sixty-five of the enemy (*A.-S. Chron.* sub an. 614). Fearful of the rapidly growing power of Eadwine, king of Northumbria, and conscious probably that he was about to attack the West-Saxon kingdom [see CYNEGILS], Cwichelm in 626 sent an assassin named Eumer to slay him. Eumer found Eadwine holding his Easter-court near the Derwent, and obtained an audience by feigning to bring a message from his master; he attacked the king with a poisoned dagger, and would have slain him had not the faithful thegn Lilla sacrificed his own life for the king (BÆDA, *H. E.* ii. 9). Cwichelm shared the defeat inflicted on his father by Eadwine. He assisted him in his victorious war against the East Saxons, and in the fierce and undecided battle with the Mercian king Penda at Cirencester. In 636, the year after his father had received christianity, he too was baptised by Birinus at Dorchester in Oxfordshire. He died before the end of the year, leaving a son Cuthred [see CENWEALH]. Cwichelm's memory is preserved by Cwichelmshloewe (Scutchamfly), a mound covered with a clump of trees in the midst of the Berkshire hills, about midway between Wallingford and Ashbury.

[Bæda's Hist. Eccl. (Eng. Hist. Soc.); Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Eng. Hist. Soc.); Henry of Huntingdon (Mon. Hist. Brit.); Parker's Early History of Oxford (Oxford Hist. Soc.)] W. H.

CYBI, CUBI, or **KEBI** (*fl.* 560?), saint, was one of the more famous of the great host of Welsh saints who flourished during the sixth century. His existence may be regarded as proved by the foundations always connected with his name, but the details of his life, as told by the hagiographers, are not trustworthy. He is said to have sprung from a noble Cornish stock, and to have been, through his mother Gwen, a cousin of St. David. The different genealogies of the saint do not, however, entirely agree, and as there were other districts besides the modern county which were known as Cornwall, and with which the saint is equally likely to be connected, his Cornish origin also has sometimes been disputed. It is said that he spent much of his early life in Gaul, and went on a pilgrimage to Jerusalem; but the latter is almost as unlikely as the story that he was consecrated bishop by Hilary of Poitiers, who flourished two centuries earlier than he. He is then said to have returned to his native land, and, after various adventures in Gwent, to have betaken himself to Ireland. Thence he was expelled by a wicked chief, Crubthir Fintam, and compelled to put to sea with his disciples in an open boat. He was miraculously saved from a tempest, and landed in Anglesea, then under the power of the 'island dragon,' Maelgwn, king of Gwynedd, whom we know, from Gildas, his contemporary, to have flourished about the middle of the sixth century. At first Maelgwn was hostile, but ultimately proved a good friend to him. On the island on which the town of Holyhead is now built, and which Maelgwn himself perhaps granted to the saint, Cybi found a remote and congenial site for the great Celtic monastery over which he became abbot and bishop, and with which he is chiefly connected. The island still retains in Welsh the name of Ynys Gybi, and Holyhead itself of Caergybi. There Cybi lived for the rest of his life, and there he was buried. The parish church of the modern town still retains its dedication to him. The names of his followers, such as Caffo, appear among the saints giving name to neighbouring parishes in Anglesea. Three Llangybis, in widely different parts of Wales (Carnarvonshire, Cardiganshire, and Monmouthshire), are named after the saint. The day of St. Cybi is 8 Nov.

[Vita Sancti Kebi in Rev. W. J. Rees's Lives of the Cambro-British Saints, pp. 183–7, from MS. Cott. Vespasian A. xiv.; Professor R. Rees's Essay on the Welsh Saints, p. 266.] T. F. T.

CYFEIAWG. [See CIMELLIAUC.]

CYMBELINE. [See CUNOBELINUS.]

CYNEGILS or **KINEGILS** (*d.* 643), king of the West Saxons, the son of Ceol [q. v.], succeeded his uncle Ceolwulf in 611 (*A.-S. Chron.* sub an.) His accession was followed by an inroad of Britons into the West-Saxon kingdom. In 614 the invaders, probably striking over the Cotswolds by Cirencester, and perhaps, as in early years, in alliance with the Hwiccan, advanced as far as Beandûn, which has been identified with Bampton, about two miles north of the Isis. It may be taken for granted that this inroad was connected with the fact that in this

year Cwichelm [q. v.], the son of Cynegils, was associated with his father in the kingship. The two kings met the Britons at Bampton, and defeated them with great slaughter. The rapid growth of the power of Eadwine, the Northumbrian king, endangered the independence of the West-Saxon monarchy. Already master of the Trent valley, Eadwine, by his marriage with the sister of Eadbald, king of Kent, while threatening the dominion of Cynegils from the north, cut him off from the chance of an alliance in the south. How fully conscious the West-Saxon kings were of their danger is proved by the attempt of Cwichelm to procure the assassination of Eadwine. The attempt failed, and in 626 Eadwine made war on Cynegils, defeated him, and compelled him to acknowledge his supremacy (Bæda, *H. E.* ii. 9). About this time Cynegils overthrew the two kings of the East Saxons who had succeeded their father Sæberht; the two kings were slain in the battle, and it is said that almost their whole army, which was far inferior in strength to the enemy, was destroyed (Hen. Hunt. p. 716). A fresh danger threatened the West-Saxon kingdom when Penda of Mercia had established his power in the central portion of the island. In 628 the Mercian king invaded the dominions of Cynegils, and a fierce battle was fought at Cirencester. After a day's fighting, in which neither side gained any decisive advantage, the kings the next morning made a treaty. The terms of this treaty are not known. The site of the battle shows that the immediate purpose of Penda's invasion was to gain the land of the Hwiccan, and it is probable that this treaty handed it over to Mercia, for it certainly formed part of the dominions of Penda's son Wulfhere. During the reign of Cynegils, Birinus preached the gospel to the West Saxons, and in 635 the king became his convert. Cynegils was baptised at Dorchester in Oxfordshire, Oswald, the Northumbrian king, who was about to marry his daughter, standing his sponsor. After his baptism he founded the West-Saxon see at Dorchester, acknowledging Birinus as the bishop. Oswald took part in the grant of Dorchester to the bishop, and this fact illustrates the continuance of the Northumbrian supremacy. The work of Birinus prospered during the rest of the reign of Cynegils, several churches were built, and many converts were made. Cynegils died in 643, and was succeeded by his son Cenwalh [q. v.]

[Bæda's Hist. Eccl. ii. 9, iii. 7; Anglo-Saxon Chron. sub ann.; Florence of Worcester, i. 12, 16, 17 (Eng. Hist. Soc.); Henry of Huntingdon, pp. 715, 716, 719 (Mon. Hist. Brit.); Green's Conquest of England, pp. 238, 239, 259, 267.] W. H.

CYNEWULF (*d.* 785), king of the West Saxons, of the royal race, took the leading part in the expulsion of his kinsman Sigeberht from the throne by the Witan in 755, and was chosen to succeed him, Sigeberht being allowed to reign for a while as underking in Hampshire. He fought many battles with the Welsh. During his reign the Mercian power, which had been greatly lessened by the consequences of Æthelbald's defeat at Burford [see Cuthred], began to revive under Offa, who in 777 attacked the portion of the West-Saxon territory that lay to the north of the Thames. Cynewulf was defeated at Bensington (Benson in Oxfordshire), and the battle gave the conqueror not only the district north of the river, but, according to one account, the land that lay between it and the Berkshire hills (*Chron. Abingdon*, i. 14; Parker). After he had reigned about thirty-one years Cynewulf ordered the ætheling Cyneheard, the brother of Sigeberht, to go into banishment. Cyneheard, however, gathered a band of men, and hearing that the king had gone to Merton in Surrey to visit his mistress, and had taken only a few men with him, he went thither, beset the house by night, and surrounded the room where the king was before his men were aware of it. The king came to the door, defended himself desperately, and when he saw the ætheling rushed forth, fell upon him, and wounded him sorely, but was himself slain by Cyneheard's men. Then Cyneheard seized Merton and made the gates fast. In the morning Osric the ealdorman and Wiferth the late king's thegn and others of his men came against the ætheling. He tried to persuade them to make him king, promising them gold and lands, and pointing out that many of their kinsfolk had sworn to stand by him. They answered him that 'no kinsman was dearer to them than their lord, and that they would never follow his murderer;' and so they fought with him and slew him and all his company save one who was the ealdorman's godson, and he was wounded. Then Cynewulf was buried at Winchester, and Beorhtric [q. v.] was chosen to reign in his stead. Cyneheard the ætheling was buried at Axminster.

[Anglo-Saxon Chron. sub an. 755, where the story of the death of Cynewulf is told at unusual length; Æthelweard's Chronicle, cap. xviii. (Mon. Hist. Brit.); Flor. Wig. i. 60 (Eng. Hist. Soc.); Chron. Mon. Abingdon, i. 14 (Rolls Series); Parker's Early History of Oxford, p. 109 (Oxford Hist. Soc.); Freeman's Old English History, p. 89; Green's History of England, p. 419.] W. H.

CYPLES, WILLIAM (1831–1882), philosophical writer, was born on 31 Aug. 1831 at Longton in the Staffordshire potteries. His parents were engaged in the local industry. He educated himself with the help of his mother, a woman of unusual strength of character, took to journalism, edited several provincial newspapers, and contributed to many of the best periodicals of the day. He published two volumes of verse, 'Pottery Poems' and 'Satan Restored,' 1859, besides some anonymous novels. He had for many years devoted his chief thought to philosophy, and had been encouraged by J. S. Mill and G. H. Lewes. In 1877 he left Nottingham, where he had long resided, for London. Here he became known to many eminent thinkers, and in 1880 published his 'Inquiry into the Process of Human Experience; attempting to set forth its lower laws with some hints as to the higher phenomena of Consciousness.' The book shows thorough familiarity with the psychological researches of Professor Bain, G. H. Lewes, Mr. Herbert Spencer, and others, and contains many original and acute remarks upon the topics discussed. Its main purpose, however, is to indicate the defects of these writers in regard to higher philosophy, and to show the necessity of finding fuller satisfaction for the moral and religious aspirations. Unfortunately, it is defaced by the adoption of an elaborate system of new technical phrases, which was a stumbling-block to readers, and perhaps covered some real looseness of thought. It certainly impeded the success of the book, and led to some sharp criticisms, to which Cyples replied forcibly and with good temper in 'Mind' (v. 390). He was disappointed at the want of recognition of his prolonged labours. Soon afterwards he fell into ill-health, and died of heart disease at Hammersmith on 24 Aug. 1882. He was a man of great refinement and nobility of character. A novel by him called 'Hearts of Gold' was published posthumously in 1883.

[Mind, v. 273, 390, viii. 150.] L. S.

D

DABORNE, ROBERT (*d.* 1628), dramatist and divine, states in the preface to 'A Christian turn'd Turke,' 1612, that his descent was 'not obscure but generous,' and it is probable that he belonged to the family of Daborne of Guildford, Surrey. A warrant was granted to 'Daborne and others the queen's servants, 4 Jan. 7 Jacobi, to bring up and practise children in plays by the name of The Children of the Queen's Revels' (Collier, *New Facts*). Among the Dulwich MSS. are preserved many letters, chiefly written in 1613, from Daborne to Henslowe. It appears from this correspondence that he wrote in 1613 four unpublished plays: (1) 'Machiavell and the Devil;' (2) 'The Arraignment of London,' one act of which was by Cyril Tourneur; (3) 'The Bellman of London;' (4) 'The Owl.' In the spring of 1614 he was engaged upon a play called 'The She Saint.' He was constantly petitioning Henslowe for loans and advances, his necessities being partly due to some lawsuits in which he was involved. On more than one occasion he collaborated with Field and Massinger. There is extant an undated letter (*circa* 1613) in which the three friends implore Henslowe to help them in their 'vnfortunate extremitie' by the loan of five pounds, 'wʰowt wᶜʰ wee cannot be bayled.' On 4 July 1615 Daborne and Massinger signed a bond to pay Henslowe 'the full and intier somm of three powndes of lawfull mony of England, at or upon the first day of August next.' Daborne seems to have had much influence with Henslowe and to have sometimes received for his plays a higher price than the penurious old manager was accustomed to give. It is not known at what date Daborne took orders, but he published in 1618, 8vo, 'A Sermon on Zach. ii. 7,' which he preached at Waterford. From one of his letters to Henslowe it appears that he enjoyed the patronage of Lord Willoughby, and to that nobleman he may have owed his clerical preferment. He became chancellor of Waterford in 1619, prebendary of Lismore in 1620, dean of Lismore in 1621, and died on 23 March 1627–8.

Only two of Daborne's plays are extant, and these have little interest: 1. 'A Christian turn'd Turke: or the Tragicall Liues and Deaths of the two famous Pyrates, Ward and Danseker,' 1612, 4to, founded on Andrew Barker's prose narrative of the pirates' adventures. 2. 'The Poor-man's Comfort. A Tragi-comedy. As it was divers times Acted at the Cock-pit in Drury Lane with great applause. Written by Robert Dauborne, Master of Arts,' 1655, 4to, of which there is a manuscript copy in Egerton MS. 1994. Some commendatory verses by Daborne are

prefixed to C[hristopher] B[rook]'s 'Ghost of King Richard the Third,' 1615. In 'The Time Poets' he is thus mentioned:

> Dawborne I had forgot, and let it be:
> He died amphibious by the ministry.

[Alleyn Papers, pp. 48, 56–83; Collier's Memoirs of Edward Alleyn, pp. 120–1; Hunter's Chorus Vatum, Addit. MS. 24489, ff. 262–4; Warner's Catalogue of the Dulwich Manuscripts, pp. 37–49, 51, 141, 339; Collier's New Facts regarding the Life of Shakespeare, p. 40; Cotton's Fasti Eccles. Hibern. i. (1851) 146, 167, 190.] A. H. B.

DACRE, ANNE, Lady. [See Fienes, Anne, *d.* 1595.]

DACRE, BARBARINA, Lady (1768–1854). [See Brand, Barbarina.]

DACRE, Lords. [See Fienes, Gregory, *d.* 1594; Fienes, Thomas, 1517–1541.]

DACRE, LEONARD (*d.* 1573), one of the promoters of the northern rebellion in the reign of Queen Elizabeth, was the second son of William, lord Dacre of Gilsland, and brother of Thomas, lord Dacre. He became deeply implicated in the project for the liberation of Mary Queen of Scots, to whom he wrote friendly letters in 1566, and who distinguished him as 'Dacres with the croked bake' (Haynes, *State Papers*, p. 446). On 17 May 1569 his nephew, George, lord Dacre, was accidentally killed, in his minority, by the fall of a wooden vaulting-horse at Thetford, Norfolk. The nephew was then in ward to Thomas, duke of Norfolk, and his three sisters, coheiresses to his vast estates, were married to the three sons of their guardian, the Duke of Norfolk. Leonard Dacre 'was very angry that so large a patrimony should by law descend unto his nieces' (Camden, *Annales*, ed. 1625–9, i. 222).

On the breaking out of the rebellion of 1569 Dacre repaired to court, and Queen Elizabeth, although she had heard that he had been secretly associated with the earls, admitted him to her presence at Windsor. He professed himself to be a faithful subject, and returned to the north avowedly as an adherent of Elizabeth, but really with the intention of joining the rebel earls. Their disorderly flight from Hexham convinced him that their cause was desperate. He thereupon seized the castle of Greystock and other houses belonging to the Dacre family, fortified the castle of Naworth as his own inheritance, and, under pretence of protecting his own and resisting the rebels, 'gathered together three thousand of the rank-riders of the borders, and some others which were most devoted to the name of the Dacres, which, in that tract, was a name of great reputation.' Among his neighbours he obtained praise for his distinguished loyalty, and on 24 Dec. 1569 he was actually commended by the Earl of Sussex, lieutenant-general of the army of the north, for his honourable service against the rebels (Sharp, *Memorials of the Rebellion of* 1569, p. 117). The council of the north was better acquainted with his real character, and Lord Scrope on 20 Jan. 1569–70 wrote to Cecil that he had received the lord-lieutenant's orders 'for the getting of Leo. Dacres into safe custodie,' which he declared 'would be very hard to come to, lying continually at Naward.' Accordingly, Scrope endeavoured to induce him to go to Carlisle, on the plea of holding a consultation on the state of the country. Dacre was too wary to leave his stronghold on such a pretence, and replied that he was confined to his bed by an 'otragyus agewe,' but added that if Scrope and his colleagues would take dinner at Naworth they should have his company and the best advice that his simple head could devise. On 15 Feb. Lord Hunsdon, who was at Berwick, received the queen's orders to apprehend Dacre. The battle which decided Dacre's fortune took place on the 20th. At dawn Lord Hunsdon and Sir John Forster came before Naworth Castle, but found it so strongly defended that they determined to march to Carlisle, in order to join the force under Lord Scrope. Dacre followed them for four miles, to the banks of the Chelt, where 'hys footmen,' says Lord Hunsdon, 'gave the prowdest charge upon my shott that ever I saw.' Thereupon Hunsdon charged Dacre's infantry with his cavalry, slew between three and four hundred of the rebels, and took between two and three hundred prisoners. In a graphic account of the engagement, written the same night, Lord Hunsdon says: 'Leonard Dacres, beyng with hys horsmen, was the first man that flew, like a tall gentleman; and, as I thinke, never looked behind him tyll he was yn Lyddesdale; and yet one of my company had hym by the arm, and yf he had nott been reskewed by serten Skots (wherof he has many) he had been taken.' The rebel force was computed at above three thousand men, including one thousand cavalry, while Hunsdon's force consisted of fewer than fifteen hundred men 'of all sorts.'

Dacre fled to Scotland, and is said to have sat in a convention at Leith with the Scottish nobles in April 1570. Soon afterwards he retired to Flanders; and in a letter from Francis Norton, 18 Sept. 1571, he is stated to have applied to the Duke of Alva for arms.

In June 1572 he was at Mechlin. In the same year he wrote to Jane Dormer, duchess of Feria, to urge King Philip to take more energetic means relative to England, as the refugees were without hope. He was then receiving a pension from King Philip of one hundred florins per month.

A Latin epitaph upon a monumental stone formerly visible in the church of St. Nicholas at Brussels records that he died in that city on 12 Aug. 1573. In this epitaph he is styled Baron Dacre of Gilsland (*Le Grand Théâtre sacré de Brabant*, ed. 1734, i. 240; *Records of the English Catholics*, i. 298).

[Sharp's Memorials, pp. 166, 179, 214, 263; Lodge's Illustr. of British History (1838), i. 441; Sadler's State Papers, ii. 31, 101, 114, 140; Burke's Extinct Peerages, 3rd edit. p. 154; Thomas's Hist. Notes, p. 410; Talbot Papers, C 226, D 36, 234, 236, 240, P 145; Lingard's Hist. of England (1849), vi. 218–20; Gillow's Bibl. Dict.] T. C.

DACRES, ARTHUR, M.D. (1624–1678), physician, was sixth son of Sir Thomas Dacres, knight, of Cheshunt, and was born in that parish, where he was baptised on 18 April 1624. He entered at Magdalene College, Cambridge, in December 1642, and graduated B.A. in 1645. He was elected a fellow of his college on 22 July 1646, and took the degree of M.D. on 28 July 1654. He settled in London and was elected a fellow of the College of Physicians on 26 June 1665, and assistant-physician to Sir John Micklethwaite at St. Bartholomew's Hospital on the resignation of Dr. Terne, 13 May 1653. On 20 May 1664 he was appointed professor of geometry at Gresham College, but only held office for ten months. He was censor at the College of Physicians in 1672, and died in September 1678, being still assistant-physician at St. Bartholomew's.

[Munk's Coll. of Phys. 1878, i. 354; MS. Minute Book of St. Bartholomew's Hospital.] N. M.

DACRES, Sir RICHARD JAMES (1799–1886), field-marshal, elder son of Vice-admiral Sir Richard Dacres, G.C.H., was born in 1799. He received a nomination to the Royal Military Academy at Woolwich in 1815, and, after passing through the course of instruction there, was gazetted a second lieutenant in the royal artillery on 15 Dec. 1817. He was promoted first-lieutenant on 29 Aug. 1825, and captain on 18 Dec. 1837, and was in 1843 transferred to the royal horse artillery, of which he commanded the 2nd, or Black Troop, for many years in different parts of the world, but without seeing any service. He was promoted major by brevet on 11 Nov. 1851, and lieutenant-colonel on 23 Feb. 1852, and in 1854 was appointed to command the force of royal horse artillery, consisting of three troops, designed to accompany the army sent to Turkey. This force was attached to the cavalry division under Lieutenant-general the Earl of Lucan, and Dacres commanded it in the descent on the Crimea and at the battle of the Alma. It headed the advance on Sebastopol, and was engaged at Bulganak and Mackenzie's farm, and the battle of Balaclava, and in the repulse of the Russian sortie of 24 Oct. Dacres commanded all the artillery engaged. At the battle of Inkerman Dacres was present with the head-quarters staff, and had his horse killed under him, and on the death of Brigadier-general Fox-Strangways in that battle he took command of all the artillery in the Crimea, a post which he filled until the end of the war. As officer commanding the artillery Dacres superintended the various bombardments of Sebastopol, though always under the direction of General Sir John Burgoyne, the commanding royal engineer, and he was promoted colonel by brevet on 23 Feb. 1855, and major-general on 29 June 1855, and was made a K.C.B. in that month for his distinguished services. At the conclusion of the war he received a medal and four clasps, as well as the Turkish medal, and was made a commander of the Legion of Honour, a commander of the 1st class of the order of Savoy, and a knight of the 2nd class of the Medjidie. After his return to England he commanded the Woolwich district from 1859 to 1865, and was made colonel-commandant of the royal horse artillery on 28 July 1864, and promoted lieutenant-general on 18 Dec. 1864. He was further promoted full general on 2 Feb. 1867, and made a G.C.B. in 1869, and was placed on the retired list. He was appointed constable of the Tower of London, in succession to Field-marshal Sir Charles Yorke, on 27 July 1881, and became master gunner of England, as senior officer of the royal artillery, in the following year. In July 1886 he was made a field-marshal, but he did not long survive this last promotion, and died at Brighton, aged 87, on 6 Dec. 1886.

[Hart's Army List; Duncan's History of the Royal Regiment of Artillery; Times, 8 Dec. 1886.] H. M. S.

DACRES, Sir SIDNEY COLPOYS (1805–1884), admiral, son of Vice-admiral Sir Richard (*d.* 1837), and brother of General Sir Richard James Dacres, constable of the Tower [q. v.], entered the navy in 1817, and received his commission as lieutenant in 1827. In 1828, while lieutenant of the Blonde frigate, he was landed in command of a party of seamen to assist in the reduction of Kastro

Morea (30 Oct.), a service for which he received the crosses of the Legion of Honour and of the Redeemer of Greece. In 1834 he was promoted to be commander, and from 1836–9 commanded the steamer Salamander, being employed during part of the time in the operations on the north coast of Spain. On 1 Aug. 1840 he was advanced to post rank, and, after several years on half-pay, commanded the St. Vincent from 1847–9, as flag-captain to Sir Charles Napier in the Channel. From 1849 to 1852 he commanded the Leander frigate, also in the Channel, and on 3 June 1852 he was appointed to the Sans Pareil, in which he went out to the Mediterranean and took part in the operations before Sebastopol, including the bombardment of 17 Oct. 1854 (Kinglake, *Invasion of the Crimea*, iii. 415, and plan). For this he received the C.B., and in July 1855 he was appointed captain-superintendent of Haslar Hospital and the Royal Clarence (Gosport) Victualling Yard, an office which he held till he attained his flag on 25 June 1858. In August 1859 he was appointed captain of the fleet in the Mediterranean, on board the Marlborough with Vice-admiral Fanshawe, and afterwards with Sir William Martin. In December 1861 he moved to the Edgar, as second in command in the Mediterranean; and in April 1863, still in the Edgar, was appointed commander-in-chief in the Channel. He held this command till his promotion to the rank of vice-admiral 17 Nov. 1865, having been made K.C.B. on 28 March 1865. In the following July he accepted a seat at the admiralty under Sir John Pakington. When Mr. Childers formed a new board in December 1868, Dacres became first sea lord, and continued in that position until November 1872. He had been nominated a G.C.B. on 20 May 1871; and on his retirement was appointed visitor and governor of Greenwich Hospital, and so continued till his death, which took place at Brighton on 8 March 1884.

He married in October 1840, Emma, daughter of Mr. D. Lambert, by whom he had several children; among others Seymour Henry Pelham Dacres, a captain in the navy, who died in Japan on 28 May 1887, aged 40.

[O'Byrne's Nav. Biog. Dict.; Navy Lists; Times, 10 March 1884.] J. K. L.

DADE, WILLIAM (1740?–1790), antiquary, born at Burton Agnes in the East Riding of Yorkshire about 1740, was son of the Rev. Thomas Dade, vicar of that parish, by his wife, Mary Norton, and grandson of the Rev. John Dade, vicar of Stillington, near York, whose wife was descended from the Wrights of Ploughland in Holderness, famous for having furnished two of the conspirators engaged in the gunpowder plot. He was educated under Mr. Cotes of Shipton, Mr. Bowness in Holderness, and Mr. Newcome at Hackney, and then, it is stated, he went to St. John's College, Cambridge, but left the university without taking a degree. In 1763 he received holy orders from Archbishop Drummond, and he became successively rector of St. Mary's, Castlegate, York; curate of the perpetual curacy of St. Olave's, Moregate, without Bootham Bar in that city; and rector of Barmston, near Bridlington. He was elected a fellow of the Society of Antiquaries in 1783. He published in that year 'Proposals for the History and Antiquities of Holderness,' in one volume folio, with a number of copper-plates, at a subscription of two guineas, to go to press as soon as he had obtained 240 subscribers. Portions of the work were printed at York in 1784, with engravings, and the proof-sheets of these fragments, with the author's manuscript notes and corrections, are preserved in the British Museum (cf. Lowndes, *Bibl. Man.* ed. Bohn, p. 579). Ill-health and other perplexities prevented the completion of the undertaking, and long after Dade's death, which took place at Barmston on 2 Aug. 1790, his manuscripts were placed in the hands of George Poulson, the historian of Beverley, who rearranged the matter, added considerably to the details, and published 'The History and Antiquities of the Seignory of Holderness, in the East Riding of the County of York, including the Abbies of Meaux and Swine, with the Priories of Nunkeeling and Burstall; compiled from authentic charters, records, and the unpublished manuscripts of the Rev. William Dade, remaining in the library of Burton Constable,' 2 vols. Hull, 1840–1, 4to. There was also published 'A Series of seventeen Views of Churches, Monuments, and other Antiquities, originally engraved for Dade's "History of Holderness,"' Hull, 1835, fol. These plates were originally published in 'Poulson's Holderness' when issued in parts, but were afterwards cancelled, new plates being engraved for the complete work; the old ones were sold separately with the above title (Boyne, *Yorkshire Library*, pp. 152–6). Dade also compiled an 'Alphabetical Register of Marriages, Births, and Burials of considerable Persons in the county of York,' a manuscript in several volumes.

[Gent. Mag. lx. (ii.) 767, 1196; Nichols's Lit. Anecd. iii. 687, 688, viii. 474; Nichols's Illustr. of Lit. vi. 377, 387; Cooper's Memorials of Cambridge, ii. 128; Preface to Poulson's Holderness; Ross's Celebrities of the Yorkshire Wolds, p. 53.] T. C.

DAFFORNE, JAMES (*d.* 1880), writer on art, was for thirty-five years a diligent contributor to the 'Art Journal.' He joined the staff of that paper in 1845, and contributed to its pages till his death. His works are numerous, and chiefly in the nature of compilations which having first done duty in the journal were afterwards published as books. In this manner appeared the 'Pictures of Daniel Maclise, R.A.,' with descriptive biography and twelve plates; also the 'Pictures of William Mulready,' of 'Leslie and Maclise,' of 'Clarkson Stansfield, R.A.,' 'Sir Edwin Landseer,' and some more. He further compiled the 'Pictorial Table-book.' In 1878 he published a book upon the Albert Memorial. In 1879 his last book appeared, 'The Life and Works of Edward Matthew Ward, R.A.' He translated the 'Arts of the Middle Ages,' by De la Croix. He died on 5 June 1880 at the house of his son-in-law, the Rev. C. E. Casher, Upper Tooting.

[Art Journal, 1880, p. 248; Athenæum, 19 June 1880; The Artist, July 1880.] E. R.

DAFFY, THOMAS (*d.* 1680), inventor of Daffy's 'elixir salutis,' was a clergyman, who in 1647 was presented by the Earl of Rutland to the living of Harby in Leicestershire. His conduct as rector appears to have given offence to the Countess of Rutland, a lady of puritanical views, and in 1666 he was removed at her instigation to the inferior living of Redmile in the same county. There he remained to his death, which occurred in 1760. In what year the medicine by which Daffy's name has been handed down was invented is not now known, but the following passage from Adam Martindale's 'Autiobiography' (*Chetham Society's Publications*, iv. 209) seems to show that in 1673 (the year in which Adam's daughter Elizabeth Martindale died of a severe cold and cough) it had already achieved considerable reputation: 'That which seemed to doe her most good was elixir salutis, for it gave her much ease (my Lord Delamere having bestowed upon her severall bottles that came immediately from Mr. Daffie himself), and it also made her cheerful; but going forth and getting new cold she went fast away. I am really persuaded that if she had taken it a little sooner in due quantities, and been carefull of herself, it might have saved her life.'

In an advertisement inserted by Daffy's daughter Catherine in the 'Post Boy,' 1 Jan. 1707–8, it is stated that during the inventor's lifetime the elixir was sold by his son Daniel, an apothecary at Nottingham, and that the secret of its preparation was also imparted to his kinsman Antony Daffy. The widow of the latter seems to have disputed Catherine's right to call herself proprietress of the popular soothing syrup. Thomas Daffy's eldest son, who bore the same name, and in 'Gent. Mag.' vol. lxxxv. pt. ii. 493 is confused with his father, graduated M.A. at St. John's College, Cambridge, in 1673, and became headmaster of Melton Mowbray school.

[Nichols's Leicestershire, vol. ii. pt. i. pp. 302, 422; Notes and Queries, 3rd ser. iv. 77.] A. V.

D'AGAR, JACQUES (1640–1716), painter, was born in 1640 in Paris, where he learned his art, but spent the greater part of his life in Copenhagen, where he was appointed court painter during the reigns of Christian V and Ferdinand IV. About 1700 he obtained permission to visit London, where he remained for some years, and obtained considerable employment from the noblemen and gentry of Queen Anne. He returned to Denmark, and died in Copenhagen in 1716. A portrait of him dated 1673 is in the picture gallery of Florence. A portrait-painter of this name much employed in portraiture during the reign of George I, a contemporary though much inferior in merit to Dahl, died in 1723, at the age of 54, and is supposed to be D'Agar's son.

[Cooper's Biogr. Dict.; Redgrave's Dict. of Artists; Walpole's Anecd. (Wornum).] G. W. B.

DAGLEY, RICHARD (*d.* 1841), subject painter and engraver, was an orphan, and was educated at Christ's Hospital. Having a decided taste for the fine arts, and being a delicate child, he was apprenticed to Cousins, jeweller and watchmaker, which business then included painting of ornaments and miniatures. His taste and industry rendered him a valuable servant, and he married one of his master's daughters. Dagley was very intimate with Henry Bone [q. v.], with whom he worked for some considerable time, enamelling views on the backs of watches and other compositions on bracelets, rings, and brooches. In the course of time he took to water-colour drawing, made several medals, and published a work entitled 'Gems selected from the Antique,' with illustrations, 4to, London, 1804, with plates designed and engraved by him. This brought his name before the public, and led to his illustrations to 'Flim-flams,' a work of the elder D'Israeli. As all these pursuits did not yield him a living, he accepted an engagement as drawing master in a lady's school at Doncaster. He, however, returned to London, and lived in Earl's Court Terrace in 1815, and was much occupied in reviewing books on art and illus-

trating publications. In 1822 he produced another volume on gems, with some poetry by Dr. G. Croly; 'Takings,' the illustrations of a humorous poem; and 'Death's Doings,' being a series of designs suggested by Holbein's 'Dance of Death.' He also wrote a catalogue raisonné of the Vernon Gallery, &c., and died in 1841. Dagley exhibited altogether sixty pictures at the Royal Academy between 1785 and 1833. His first work was entitled 'The Student;' at that period he resided at 12 Bateman's Buildings, Soho Square. He also exhibited several times at the British Institution and Suffolk Street.

[Gent. Mag. 1841, pt. i. 662–3; Mrs. Hofland in Art Union for May 1841; Redgrave's Dict. of English Artists.] L. F.

D'AGUILAR, Sir GEORGE CHARLES (1784–1855), lieutenant-general, second son of Joseph D'Aguilar, formerly captain 2nd dragoon guards (queen's bays), and later of Liverpool, was born at Winchester in January 1784. He entered the army as an ensign in the 86th regiment on 24 Sept. 1799, and joined his regiment in India, where he remained for eight years. He was promoted lieutenant on 1 Dec. 1802, and acted as adjutant to his regiment from 1803 to 1806, and as brigade-major from 1806 to 1808. During these years he saw plenty of service, principally against the Maráthás, and was present at the reduction of Broach in 1803, of Powendar in 1804, and Oojein in 1805. In 1806 he served in the siege of Bhurtpore by Lord Lake, and was severely wounded in the last unsuccessful assault; and in 1808 he was promoted captain into the 81st regiment, which he joined in England in May 1809. In the following month he accompanied Brigadier-general the Hon. Stephen Mahon, afterwards Lord Hartland, in command of the 2nd cavalry brigade, in the Walcheren expedition as aide-de-camp, and on his return he was sent as assistant adjutant-general to Sicily. There he attracted the favourable notice of Lord William Bentinck, the general commanding in the Mediterranean, and was sent by him on a special military mission to Ali Pacha, the famous pacha of Yanina, and to Constantinople. He was then selected by Major-general William Clinton to accompany him to the east coast of Spain as military secretary, and acted in the same capacity to Sir John Murray when he superseded Clinton. He carried home the despatches announcing the victory of Castalla over Marshal Suchet on 13 April 1813, and as he had luckily been promoted major on 1 April 1813, he received the additional step to the rank of lieutenant-colonel for his news on 20 May 1813. He was also made a substantive major in the Greek light infantry raised by Richard Church, and remained with that corps until its reduction in 1815. He then joined the Duke of Wellington in Flanders, just too late for the battle of Waterloo, and was gazetted major in the rifle brigade on 6 March 1817. In 1821 he went on the staff again as assistant adjutant-general at the Horse Guards, and was afterwards made deputy adjutant-general at Dublin, a post which he held for eleven years. While there he published his well-known 'Practice and Forms of District and Regimental Courts-martial,' which passed through numerous editions, and remained the official authority on the subject until 1878. He also published in 1831 a little book called 'The Officers' Manual,' being a translation of the 'Military Maxims of Napoleon,' which has passed through three editions. He was made a C.B. in 1834, and major-general on 23 Nov. 1841, when he left Dublin, and was appointed to the command of the northern district in Ireland at Belfast, which he held till 1843, when he was selected for the command of the troops in China, and proceeded to Hongkong to take command of the division left in that island on its annexation at the close of the first Chinese war, and also of the troops at Chusan and Amoy. The situation of the English in China was at that time very critical owing to the ill-feeling raised by the war, and on 1 April 1847 he was informed by Sir John Davis, the English commissioner, that in consequence of the ill-treatment of the English residents by the Chinese of Canton, an expedition must be sent out to punish that city. D'Aguilar accordingly started the next day with the 18th regiment and the 42nd Madras native infantry, accompanied by the commissioner in person. He proceeded to the Bocca Tigris, and in two days his force captured all the forts and batteries on the Canton river, spiking no less than 879 guns. He then made preparations to attack Canton itself, but the assault was prevented by the prompt submission of the Chinese authorities. Lord Palmerston expressed the greatest satisfaction at the vigour of these operations, and he returned to England in 1848. He was appointed colonel of the 58th regiment in 1849, and transferred to the 23rd regiment in 1851, in which year he became a lieutenant-colonel, and was made a K.C.B. He held the command of the southern district at Portsmouth 1851–2, and died in Lower Brook Street, London, on 21 May 1855. Sir George married Eliza, daughter of Peter Drinkwater of Irwell House, Manchester, by whom he had issue, including General Sir Charles Lawrence

D'Aguilar, K.C.B., a distinguished officer in the Crimean war.

[Royal Military Calendar; Gent. Mag. for July 1855; for the Chinese expedition his despatch in Colburn's United Service Magazine for August 1847; information contributed by General Sir C. L. D'Aguilar.] H. M. S.

DAHL, MICHAEL (1656–1743), portrait-painter, born in 1656 at Stockholm, was pupil of the Danish painter Klocker. In 1678 he came to England, and after a short residence there, travelled and studied in France and afterwards in Italy. In 1688 he settled as a portrait-painter in London, and gradually attained repute and large employment in his art. He was patronised by Princess (afterwards queen) Anne and Prince George, and by many of the nobility, in whose family galleries most of his works still extant are to be found. The portrait of Charles XI of Sweden at Windsor, the series of portraits of admirals at Hampton Court, and the portrait of Lord-justice-general Mackenzie, known as Earl of Cromarty, as one of Queen Anne's secretaries of state, painted in 1708, and now in the Parliament House in Edinburgh, are from his brush. Two of his portraits of Prince George have been engraved. His own portrait is engraved in Walpole's 'Anecdotes,' and another and earlier portrait by himself, and a very good example of his style of work, is in the collection of Mr. Tregellas of Morlah Lodge, Brompton. His work is characterised by care in execution and faithfulness of portraiture. His colouring is good, and the accessories are rendered honestly, though in the conventional and rather tasteless style of the time. It must be confessed, however, that his work is not distinguished by either originality or genius. He was content to represent his patrons as he found them in accordance with the rules of portrait-painting as then understood, and though in regard of the number and position of his clients he has been styled the rival of Kneller, to whose practice he in fact succeeded, his want of refinement and matter-of-fact, if not commonplace style, cannot entitle him to a place in competition with the best works of that master. To imagination, the rarest gift of the portrait-painter, by virtue of which he renders on his canvas not the bodily presence merely, but even the character of his subject, Dahl can certainly lay no claim. He died in London on 20 Oct. 1743, and was buried in St. James's Church, Piccadilly. His son, also a portrait-painter, though even less gifted than his father, died three years before him.

[Walpole's Anecdotes of Painting (Wornum); Evans's Cat. of Engraved Portraits.] G. W. B.

DAINTREE, RICHARD (1831–1878), geologist, was born at Hemingford Abbotts, Huntingdonshire, in December 1831. He was educated at the Bedford grammar school and at Christ's College, Cambridge. Suffering from delicate health in his younger days, he was recommended to try the effects of a voyage to Australia. He sailed for Melbourne, and landed there towards the end of 1852. Having a taste for scientific pursuits, he was brought into contact with Mr. A. R. C. Selwyn, the government geologist of Victoria. This acquaintance led to his being chosen by Mr. Selwyn as his assistant in 1854.

In 1856 Daintree returned to England and entered as a student in Dr. Percy's laboratory in the Royal School of Mines, in which he worked from November 1856 to May 1857. He was a zealous student, became an efficient assayer and a fairly good practical chemist, and at the same time learned photography, which he found of great use to him in his future geological surveys. In August 1857 Daintree returned to Melbourne, and in 1858 he was appointed field geologist on the geological survey of Victoria, which had been established on a firm basis by the energy of the director, Mr. A. R. C. Selwyn, and he actively worked on that survey for seven years. He commenced his work in the Western port district, especially directing his attention to the Cape Paterson coal formation. He explored the Bass river, and underwent severe privation in penetrating the dense scrubs of that district.

In 1864 Daintree resigned his position on the Victorian survey, and entered into pastoral pursuits on the river Clarke, Burdekin river, North Queensland. About this period he made an examination of the New South Wales coalfield, and studied the order of the modes of occurrence of gold in the rocks. After which he communicated to the Geological Society of London his views on the origin of these auriferous deposits. In 1869 Daintree was appointed government geologist for North Queensland. During the three years between 1869 and 1871 he examined large areas in North Queensland, including the Gilbert and Etheridge rivers and the Ravenswood district, which has since proved to be highly auriferous. In 1872 the Queensland government appointed Daintree special commissioner to the London exhibition, and in consequence he left the colony. He was appointed agent-general to the colony of Queensland in March 1872. He held that post until 1878, when he was compelled to resign it by failing health. On his retirement he was made C.M.G. A constant re-

currence of intermittent fever, contracted while working out the geology of the gold-fields of Queensland, led him to spend the winters of 1876 and 1877 at Mentone. He died in England on 20 June 1878.

Daintree's explorations in Australia added considerably to our knowledge of the coal-fields of New South Wales, and of the auriferous deposits of the extensive colony of Queensland. Daintree's work on the geology of that colony was so complete, and was regarded by the government as so useful, that they contributed largely to the cost of its production and publication.

[Quarterly Journal of Geological Society, xiv. 1858, xxxv. 1872, &c.; Daintree's Notes on the Geology of the Colony of Queensland; Lectures on Gold, delivered at the Museum of Practical Geology, 1853; Etheridge's Description of the Palæozoic and Mesozoic Fossils of Queensland, 1872.] R. H–T.

DAIRCELL or **TAIRCELL**, otherwise MOLLING (*d.* 696) (*Annals of Four Masters*), saint and bishop, was the son of Faelan, a descendant of Cathaeir Mor, who was king of Leinster and monarch of Ireland A.D. 358. In the Latin life published by the Bollandists few particulars are given, but the Irish life in the royal library of Brussels has the following account of his parentage. Faelan was a brugaidh, or farmer, at Luachair, now Slieve Lougher, a wild upland district near Castle Island in Kerry. Having accumulated considerable wealth, he returned to his native territory, Hy Degha, situated on the river Barrow. His wife, Eamnat of Ciarraighe (Kerry), had a beautiful sister with whom Faelan fell in love. After some time, finding she was about to become a mother, she fled by night from her sister's house to her native place. Here, on the bleak upland of Lougher, she encountered a snowstorm, and worn out and exhausted gave birth to a child. She was tempted to strangle the babe, when a dove sent from heaven flapped its wings in the mother's face, and prevented her from accomplishing her purpose. Meanwhile St. Brendan of Clonfert, whose church was not far off, hearing of the occurrence, sent and had the mother and child brought to him. He placed the child in charge of one of his clergy, who baptised him, and gave him the name of Taircell (gathering), in allusion to the manner in which the dove 'gathered' him to her with her wings.

After some years he asked and received permission to go forth and collect alms for the maintenance of the students, and also for the carrying on of divine service. One day when returning from visiting Lougher for this purpose he was stopped by a strange robber band, described in the story as 'people in the guise of spectres.' They threatened to rob and kill him. He asked to be allowed to try and escape by his swiftness. 'Let his request be granted,' said the hag, 'for swift as the wild deer are we, and swift as the wind is our dog.' Taircell then made three springs, in which he passed over the whole of Lougher, landing in the third on the enclosure of the church. Henceforth, said his tutor to him, you shall be called Molling of Lougher from the leaps (*linge*) you have made.

He now learnt something of his parentage from his mother, after which his tutor 'cut his hair and put the tonsure of a monk on him,' and desired him to go to St. Maedoc of Ferns. At this time Molling is described as a well-favoured youth: 'whiter than snow was his body, ruddier than the flame the sheen of his cheek.' He first visited St. Modimoc at Cluain Cain (Clonkeen, co. Tipperary); here he entered into a covenant with the community; passing on to Cashel the king promised him a site for a *recles*, or abbey church, but in the night an angel reproached him for having asked for it when a place was already his at that point on the Barrow where St. Brendan thirty years before had made a hearth, and the fire was still kept burning; from this he proceeded to Sruthair Guaire (Shrule in the Queen's County), and thence southward till he beheld a watch of angels over the point of Ross Broc, above the river Barrow. Reaching the place he found St. Brendan's hearth, and there he founded his house and church, and it was thenceforward known as Tech Molling, or St. Mullens. It was his permanent dwelling. It is indeed stated in one of his lives that he spent part of his time at Glendalough, but this appears to be an error arising from the fact that there was another Daircell, a contemporary, who was bishop of Glendalough.

Some time after, the great yew tree of Lethglen, known as the Eo Rossa, fell, and St. Molaise divided it among the saints of Ireland, and St. Molling having claimed his share sent for the famous artist Goban to construct an oratory for him of the wood. When it was finished the price demanded was as much rye as the oratory would contain. 'Turn it up,' said Molling, 'and put its mouth upwards. So Gobán laid hold of it by both post and ridge so that he turned the oratory upside down, and not a plank of it started from its place, nor did a joint of any of the boards move from the other.' Molling then sent messengers throughout his territory telling them of the demand, but the reply was that all their country could

not supply so much, and he had to perform a miracle to pay the debt.

Molling was held in the highest honour throughout Leinster. There was at this time a dispute between the Leinster people and the joint kings of Ireland, Diarmuid and Blathmac, with respect to the boundary of their territories, and St. Molling's assistance being invited, it was finally arranged that he and the kings should start from their respective homes at the same time, and that their place of meeting should be the boundary. But the kings treacherously posted parties in ambush all the way from Slieve Bloom to Ath Cliath (Dublin) to intercept the saint on his journey northward. Aware of their intention, he and his attendant assumed disguises and passed them safely, with the result that the boundary line was drawn in favour of Leinster. Some years after (674) Finnachta the Hospitable succeeded to the kingdom of Ireland. He had exacted the tax called the boruma twice from the Leinstermen, but was resisted on a third occasion. He therefore prepared to levy it by force, when Bran, son of Conall, king of Leinster (*d.* 687), summoned the laity and clergy of Meath, and it was decided to send for St. Molling. He assembled a synod of his elders, and after a solemn invocation of the Trinity set out for the court of the king. When he arrived he advised peace, and was then urged to undertake the negotiations, the king addressing him in highly flattering language as 'the victorious star of Broc,' 'the Daniel of the Gael,' &c., and promising him a 'silken hood,' with more substantial rewards. He undertook the perilous adventure, and addressing himself to King Finnachta, asked for a respite in the collection of the boruma. 'For how long?' he was asked. 'A year,' he replied. 'We cannot grant it,' said the Ulstermen. 'Half a year, then.' 'No,' they replied. 'Well, then, till *Luan*' (Monday). 'It shall be given,' said the king. St. Molling then took securities for the agreement, 'binding on him the Trinity and the four gospels of the Lord.' But the word *Luan* was ambiguous and meant not only Monday but the day of judgment, and Molling accordingly informed the king that the engagement he had made signified a permanent remission of the boruma, and he admitted the interpretation, adding, 'I will not break my promise.' It should be mentioned that another account attributes the remission to Molling's terrifying the collectors by threats of vengeance. In consequence of the remission of the boruma, Finnachta is reckoned a saint in the 'Martyrology of Donegal' (14 Nov.), where the hospitable or festive king looks rather out of place.

In the time of Giraldus Cambrensis Molling was reckoned one of the four prophets of the Irish race, and the prophecy or rhapsody called the 'Baile Molling' is attributed to him, but, according to O'Curry, it was not written until about 1137. It would appear, however, that the ground for this title was rather his knowledge of character, 'such was the grace of prophecy in him that if asked he could tell people's characters, how they should live, the manner of their death, and their future deserts.' He was also known as a poet, and more poems are attributed to him than to any other Irish saint except St. Columba. A very curious one has been published by Mr. Whitley Stokes from the 'Book of Leinster,' and as it is quoted in a manuscript of the ninth century, little more than a century after his death, it is probably authentic. It is a dialogue between the saint and the devil, and treats of the happiness of the christian and the misery of the wicked.

The statement that Molling was made 'archbishop of Leinster' by King Bran in 632 and placed in the chair of St. Maedoc of Ferns gives Colgan and Lanigan much trouble, but the story is evidently a late invention, as the king died in 601, and the 'Life of St. Brigid,' by Cogitosus, on which Colgan founds an argument, belongs not to the seventh century, as he supposed, but to the ninth.

A book named 'The Yellow Book of Molling' is lost, but a Latin manuscript of the four gospels, attributed to him, is preserved in Trinity College, Dublin.

The high christian character and gentleness of the saint are ascribed by his biographers to his having been born on 'the day on which the Holy Ghost descended on the apostles.' How considerate he was is shown by the story of the leper. One day when he was preparing for the holy communion, a man, hideously deformed by leprosy, approached and asked to be allowed to partake of the chalice. Hesitating for a moment, he immediately called to mind the passage, 'I will have mercy and not sacrifice,' and permitted him to partake of it; the story adds that the Lord supplied the saint with another chalice. Molling died on 17 June, in the eighty-second year of his age. The Dublin copy of the 'Annals of Tigernach' states that he died in Britain. The year seems certainly to be 696.

[Betha Mollincc, Irish manuscript in the Royal Library of Brussels; Bollandists' Act. Sanct., Junii 17, iii. 406, &c.; Martyrology of Donegal; Lanigan's Eccles. Hist. iii. 132; Annals of the Four Masters, A.D. 106, note; Stokes's Gridelica, 2nd ed. pp. 179–82.] T. O.

DAKINS, WILLIAM (*d.* 1607), divine, is conjectured to have been the son of William Dakins, M.A., vicar of Ashwell, Hertfordshire. He was educated at Westminster School, whence he was elected in 1586 to a scholarship at Trinity College, Cambridge, where he proceeded B.A. in 1590–1 (WELCH, *Alumni Westmon.* ed. Phillimore, p. 59). He became a minor fellow of Trinity on 3 Oct. 1593, and a major fellow on 16 March 1593–4. In 1594 he commenced M.A., and in 1601 proceeded B.D. (COOPER, *Athenæ Cantab.* ii. 444). He became Greek lecturer of his college—an annual office—on 2 Oct. 1602, and vicar of Trumpington, Cambridgeshire, in 1603. Upon the resignation of Dr. Hugo Gray he was chosen to succeed him as professor of divinity in Gresham College, London, on 14 July 1604. He was recommended on that occasion, not only by the vice-chancellor and several heads of colleges in Cambridge, but also by some of the nobility and even by King James himself, who in his letter calls him an ancient divine, although he was probably not thirty-five years old. He was one of the learned men employed in the 'authorised' translation of the Bible, being a member of the class which met at Westminster, and to which the epistles of St. Paul and the canonical epistles were assigned (LEWIS, *Hist. of the English Translations of the Bible*, 2nd edit. p. 312). In 1605 he resigned the vicarage of Trumpington, and on 2 Oct. 1606 became junior dean of Trinity College. He died in February 1606–7.

[Authorities cited above; also Ward's Gresham Professors. p. 45; Cal. of State Papers, Dom., 1603–10, p. 129; Addit. MS. 5867, f. 57.]

T. C.

DALBIAC, SIR JAMES CHARLES (1776–1848), lieutenant-general, eldest son of Charles Dalbiac of Hungerford Park, Berkshire, was born in 1776. He entered the army as a cornet in the 4th light dragoons on 4 July 1793, and passed the whole of his military life in that regiment. He was promoted lieutenant on 24 Feb. 1794, captain on 11 Oct. 1798, major on 15 Oct. 1801, and lieutenant-colonel on 25 April 1808, but saw no service until his regiment was ordered to Portugal in April 1809. He landed as second lieutenant-colonel to Lord Edward Somerset, and in July 1809 led the left wing of his regiment in the famous charge at Talavera. He served throughout the Peninsular campaigns of 1810, 1811, and 1812, and commanded the 4th light dragoons, in the absence of Lord Edward Somerset, in the cavalry affairs of Campo Mayor on 25 March, and of Los Santos on 16 April 1811, and also in Cotton's spirited attack on Soult's rearguard at Llerena on 11 April 1812. At the battle of Salamanca on 22 July 1812 the 4th light dragoons was brigaded with the 5th dragoon guards and 3rd light dragoons under the command of Major-general Le Marchant, and took its part in the famous charge in which the general was killed. Napier has commemorated not only this charge, but the conduct of Mrs. Dalbiac at the same battle: 'The wife of Colonel Dalbiac,' he writes, 'an English lady of a gentle disposition, and possessing a very delicate frame, had braved the dangers and endured the privations of two campaigns with the patient fortitude which belongs only to her sex. In this battle, forgetful of everything but the strong affection which had so long supported her, she rode deep amidst the enemy's fire, trembling, yet irresistibly impelled forwards by feelings more imperious than terror, more piercing than the fear of death' (*Peninsular War*, book xviii. chap. iii.) After the battle of Salamanca Dalbiac returned to England, and never again went on active service. He was promoted colonel on 4 June 1814, was brigadier-general commanding the Goojerat district of the Bombay army from 1822 to 1824, and was promoted major-general on 27 May 1825. He was president of the court-martial for the trial of the British rioters in 1831, and for his services in this delicate task he was made a K.C.H. by William IV. He sat in the House of Commons as M.P. for Ripon from 1835 to 1837, and showed his tory opinions in a pamphlet published in 1841, entitled 'A Few Words on the Corn Laws.' He was promoted lieutenant-general on 28 Jan. 1838, and made colonel of the 3rd dragoon guards in January 1839, from which he was transferred to the colonelcy of his old regiment, the 4th light dragoons, on 24 Sept. 1842. He died at his chambers in the Albany on 8 Dec. 1848. In 1805 Dalbiac married Susanna Isabella, eldest daughter of Lieutenant-colonel John Dalton, of Sleningford Hall, Ripon, Yorkshire, the lady whose courage is so highly praised by Napier, and had an only daughter, Susanna Stephania, who married in 1836 James Henry Robert, sixth duke of Roxburghe, K.T.

[Royal Military Calendar; Gent. Mag. for March 1848.]

H. M. S.

DALBY, ISAAC (1744–1824), mathematician, was born in Gloucestershire in 1744. He received a very imperfect education. His friends wished him to be a clothworker, but he, ambitious of a more intellectual career, secured the post of usher in a country school. In 1772 he arrived in London, and obtained an appointment as teacher of arithmetic in

Archbishop Tenison's grammar school, near Charing Cross. Afterwards he was employed by Topham Beauclerk in making astronomical observations in a building which the latter had erected for the purpose. This establishment was broken up by the death of Beauclerk in 1780, and in the year following Dalby was appointed mathematical master in the naval school at Chelsea. About this time he was recommended by Ramsden, the philosophical instrument maker, to General Roy, whom he assisted from 1787 to 1790 in making a trigonometrical survey for the purpose of connecting the meridians of Greenwich and Paris. He was engaged at a later period with Colonel Williams and Captain Mudge to carry on the trigonometrical survey of England and Wales. In 1799 he was appointed professor of mathematics in the Royal Military College, High Wycombe, which was subsequently removed to Farnham in Surrey, and is better known as Sandhurst College. This post he held for twenty-one years, resigning it in 1820, when old age and infirmity had overtaken him. He published: 1. 'Account of the late Reuben Burrow's Measurement of a Degree of Longitude and another of Latitude in Bengal,' London, 1796, 4to. 2. 'Account of the Operations for accomplishing a Trigonometrical Survey of England and Wales, from the commencement in 1784 to the end in 1796,' 3 vols. London, 1799, 4to. 3. 'A Course of Mathematics designed for the use of the Officers and Cadets of the Royal Military College,' 2 vols. London, 1805, 8vo. 4. 'The Longitude of Dunkirk and Paris from Greenwich, deduced from the Triangular Measurement in 1787–1788, supposing the Earth to be an Ellipsis,' Phil. Trans. abr. xvii. 67, 1791. He was besides a contributor to the 'Ladies' Diary.' Dalby died at Farnham in Surrey, on 3 Feb. 1824, in the eightieth year of his age. He was an original member of the Linnean Society (Nichols, *Illustr.* vi. 834.)

[Imperial Dict. of Universal Biog. ed. Waller, ii. 4; Watt's Bibl. Brit. i. 280 f.] R. H.

DALBY, ROBERT (*d.* 1589), catholic divine, a native of the bishopric of Durham, studied at Douay College during its temporary stay at Rheims, was ordained priest there, and sent back on the mission in 1588. Soon afterwards he and John Amias, another priest, were apprehended and condemned to death as traitors on account of their sacerdotal character. They suffered together at York on 16 March 1588–9.

[Challoner's Missionary Priests (1741), i. 237; Dodd's Church Hist. ii. 94; Morris's Troubles of our Catholic Forefathers, iii. 40, 51; Gillow's Bibl. Dict.] T. C.

DALDERBY, JOHN de (*d.* 1320), bishop of Lincoln, took his name from, and perhaps was born in, a small village near Horncastle, Lincolnshire, now united with Scrivelsby. The first mention of him occurs as canon of St. David's. He became archdeacon of Carmarthen in 1283 (Wharton, *Anglia Sacra*). He was appointed chancellor of Lincoln Cathedral and head of the theological school there, which had obtained high reputation at this period. On 15 Jan. 1300 he was elected bishop of the see in succession to Oliver Sutton. His election was confirmed 17 March, and on 12 June he was consecrated at Canterbury by Archbishop Winchelsey. The year after this Edward I was the bishop's guest at the manor of Nettleham, near Lincoln, from January to March, during which time an important parliament was being held in Lincoln. John de Schalby, the bishop's secretary, speaks in the highest terms of the bishop's great learning, eloquence, and liberality. He gave to the cathedral church the tithes of three parochial churches, made some considerable additions to the property of the corporation of priest-vicars, and made other benefactions to the church. In the parliament, at which he assisted, the prelates refused to join with the barons in granting a subsidy to the king without the consent of the pope. The king endeavoured to enforce his claim, but this was resisted by Dalderby. In his 'Memorandum Register' there is a letter addressed to his archdeacons and officials bidding them excommunicate the king's officers if they should attempt to collect from ecclesiastics the tax voted by the parliament (Banbury, December 1301). At this period the religious orders were in a very demoralised state. There are several records in Dalderby's register of proceedings against disorderly nuns who had escaped from their convents; and in 1308 the bishop was called upon to take part in a commission appointed by the pope to try the knights templars on the charges brought against them. Great cruelties had been previously inflicted on this order in France. In England they fared somewhat better, and there is clear evidence in Dalderby's register that he disliked the office put upon him, and endeavoured to evade acting in it. There are entries of several letters addressed to the pope excusing himself from taking part in the trials on the ground of ill-health and the great amount of business to which he had to attend. The templars in England were ultimately condemned (July 1311) by the convocation of Canterbury to imprisonment in monasteries. The bishop's register contains the list of the names of the knights to be imprisoned in

Lincoln diocese, and the monasteries to which they were to be assigned. It also contains the very curious specification of the various grades of penance and diet for each knight. Some of the monasteries resisted the burden cast upon them, and there is a letter from the bishop to St. Andrew's, Northampton, enforcing the order. This house refused to yield, and the prior, sub-prior, precentor, cellarer, and sacristan were excommunicated. Dalderby did not take a prominent part in politics during the reign of Edward II. He was present at the appointment of the 'ordainers' in 1310, but was not held to be sufficiently a 'man of business' to be appointed among the seven bishops (*Parliamentary Writs*, ii. 43). He was unable to attend the parliament held at Lincoln in 1316. His 'Register' contains a letter of excuse for non-attendance on account of ill-health, and the appointment of four proctors to represent him. Previously to this (16 Feb. 1315) the bishop, writing from his manor of Stow, had appointed Henry de Benningworth, sub-dean of the cathedral, to be his commissary, and to do all acts which were not strictly episcopal. The bishop died at Stow 5 Jan. 1320, and was buried in Lincoln Cathedral. He was immediately reverenced as a saint. Attestations are still extant in support of alleged miracles at his tomb, 14 Dec. 1322 and 22 Aug. 1324. A petition was addressed to the pope by ten English bishops, praying for his enrolment among the saints. The pope (a French prelate at Avignon) was little inclined to beatify an English bishop. His refusal bears date 1328, and is still preserved. A still more interesting relic of the bishop is the 'office' adapted to the breviary hours, containing special hymns in his praise, prayers, and 'capitulum' grounded on the events of the bishop's life and his alleged miracles. The most remarkable of these was the restoring of human speech to certain people in Rutlandshire who could only bark like dogs. The people, on the refusal of the pope to canonise, took the matter into their own hands, and worshipped at the shrine of St. John de Dalderby, as they did under similar circumstances at that of Robert Grosseteste. The upper part of the grand central tower of Lincoln Cathedral was built during the episcopate of Dalderby.

[Memorandum Regist. Joann. de Dalderby, MS. Lincoln; Narratio Joannis de Schalby in Giraldus Cambrensis, vol. vii.; Archæologia, xi. 215; Wharton's Anglia Sacra; Parliamentary Writs, vol. ii.] G. G. P.

DALE, DAVID (1739–1806), industrialist and philanthropist, was born 6 Jan. 1739 at Stewarton in Ayrshire, where his father was a grocer. He was employed at an early age in herding cattle, and then was apprenticed to a Paisley weaver. He afterwards perambulated the country to purchase from farmers' wives their homespun linen yarns, which he sold in Glasgow (*Glasgow Past and Present*, iii. 371). At or about the age of twenty-four he settled in Glasgow as clerk to a silk-mercer. Procuring a sleeping partner with some capital he started in business as an importer from France and Holland of their fine yarns to be woven into lawns and cambrics. Becoming fairly prosperous, he dissolved the partnership, and the enterprise brought him large profits. He is said to have acquired, not long after its erection, the first cotton mill built in Scotland, in 1778, by an English company at Rothesay (Bremner, p. 279). Dale arranged to engage in cotton-spinning in conjunction with Arkwright during the latter's visit to Scotland, when he was entertained at a public dinner in Glasgow at which Dale was present. They went together to the falls of the Clyde, near Lanark, which Arkwright pronounced likely to become the Manchester of Scotland, and they fixed on the site of what became New Lanark. Dale began the building of the first mill there in April 1785, a month or two after the trial in the common pleas which reinstated Arkwright in his patent rights, but when he was again deprived of these in the following June Dale became so far independent of Arkwright and dissolved the connection. By 1795 Dale had four mills at work, driven by the Clyde, and giving employment to 1,334 persons, to house whom he had built the village of New Lanark. The employment they offered not being popular in the district, pauper children were procured from the poor-houses of Edinburgh and Glasgow, and excellent arrangements were made by Dale for their education and maintenance. In 1791 an emigrant vessel from Skye to North America was driven ashore at Greenock, where some two hundred of the passengers were landed, most of whom Dale induced to settle at New Lanark and work for him. He was also a partner in large cotton mills at Catrine on the banks of the Ayr, and at Spinningdale on the firth of Dornock in Sutherlandshire among others. In this last his co-partner was Mr. Macintosh (father of the inventor of the indiarubber macintoshes), in conjunction with whom and a French expert he established in 1785 the first Turkey-red dyeing works in Scotland, the colour produced being known as Dale's red (Stewart, p. 76). He was also largely engaged in the manufacture of cotton cloth in Glasgow. In 1783 he had become

agent for the Royal Bank of Scotland, a position of emolument and influence.

In 1799 Dale completed the sale of the New Lanark mills to a Manchester company. They appointed as their manager the well-known Robert Owen, who made New Lanark one of the industrial show-places of the world, and who, marrying Dale's daughter, speaks of him most affectionately, though they differed widely on the subject of religion. According to Owen, it was through his persuasion that Dale parted with his interest in other cotton mills. In 1800 Dale purchased for a residence Rosebank, near Glasgow, and, having acquired a handsome fortune, withdrew as far as was possible for him from active business. Some thirty years before he had seceded from the established church of Scotland and founded a new communion on congregational principles, but with an unpaid ministry, which was known as the 'Old Independents,' and of which he was during the rest of his life the chief pastor. At one time he was a regular visitor to Bridewell, preaching to the convicts, and he travelled great distances to visit the churches in communion with his own. He learned in later life to read the Old and New Testament in the original, and he was a liberal supporter of the Baptist Missionary Society's scheme for the translation of the Bible into the various languages of Hindostan. To Glasgow, its institutions, and its poor he was a munificent benefactor. On several occasions he mitigated the local effects of dearth by importing at his own risk cargoes of food from abroad, which was sold to the poor at prime cost. In the dearth of 1799–1800 one of these cargoes consisted of Indian corn, then almost unknown in Scotland. In person Dale was short and stout, in temperament lively and cheerful. He had a taste for music and sang old Scotch songs with considerable effect. He died at Glasgow 17 March 1806.

[Memoir (by the late Andrew Liddell of Glasgow) in R. Chambers's Biog. Dict. of Eminent Scotsmen; Cleland's Annals of Glasgow, 1816; Senex's Glasgow Past and Present, 1884; Strang's Glasgow and its Clubs, 2nd edit. 1857; Stewart's Curiosities of Glasgow Citizenship, 1881; The Life of Robert Owen, written by himself, vol. i. 1857; Sinclair's Statistical Account of Scotland, xv. 34, &c.; Bremner's Industries of Scotland, 1869; 'Richard Arkwright' in F. Espinasse's Lancashire Worthies, 2nd ser. 1877.] F. E.

DALE, SAMUEL (1659?–1739), physician, son of North. Dale, of St. Mary, Whitechapel, silk-thrower, was born between 1658 and 1660. Apprenticed for eight years to an apothecary in 1674, we find him practising as a physician and apothecary at Braintree, Essex, in 1686 (Ray, *Hist. Plant.* vol. i. preface); but there is no evidence that he was born at that place, that he took a doctor's degree, or that he became a member of the Society of Apothecaries or a licentiate of Royal College of Physicians. Both in the 'Historia' and in the two editions of the 'Synopsis Stirpium Britannicarum' Ray acknowledged the valuable assistance he had received from Dale's critical knowledge of plants, and it is from the letters of the latter to Sir Hans Sloane that we learn many particulars of the last hours of the great naturalist, whose friend, neighbour, and executor he was. Dale's own chief work was the 'Pharmacologia,' which first appeared in 12mo in 1693, a supplement being published in 1705, a second edition in 1710, a third, in quarto, in 1737, and others after the author's death. It is the first systematic work of importance on the subject. His nine contributions to the 'Philosophical Transactions,' between 1692 and 1736, deal with a variety of subjects, biological and professional, the most important, perhaps, being an account—the first published—of the fossil shells of Harwich Cliff (*Phil. Trans.* vol. xxi. No. 249, p. 50, and vol. xxiv. No. 291, p. 1568). In 1730 Dale published the second great work of his life, 'The History and Antiquities of Harwich and Dovercourt,' by Silas Taylor, his own appendix to which exceeds in bulk the main work, and is a most complete account of the natural history of the district. This book reached a second edition in 1732. Dale died on 6 June 1739, and was buried in the Dissenters' burial-ground, Bocking, near Braintree. His herbarium, bequeathed to the Apothecaries' Company, is now in the British Museum, and the neat and elaborate tickets to the plants, many of which he obtained from the Chelsea garden, and numerous correspondents, show him to have been a botanist of no mean calibre. An oil-painting of Dale is preserved at Apothecaries' Hall, and an autotype, from the engraving by Vertue in the third edition of the 'Pharmacologia,' is prefixed to the memoir of him in the 'Journal of Botany.' His contributions to the 'Philosophical Transactions' have caused him to be erroneously described as a fellow of the Royal Society. Linnæus commemorated his services to botany in the leguminous genus *Dalea*.

[Journal of Botany, xxi. (1883), 193–7, 225–231.] G. S. B.

DALE, Sir THOMAS (*d.* 1619), naval commander, was already well known as a soldier in the Low Countries, when, in 1609, he was sent out to Virginia as marshal of the colony, the government of which was

then reorganised on a military footing under Lord De la Warr. In 1611 De la Warr's health broke down, and he was compelled to return to England. Dale was, at the time, absent, having been sent home for provisions and reinforcements. He soon, however, returned, and, finding the old anarchy threatening to break out again, assumed the post of governor. With a severity that was considered excessive, but appears to have been necessary, Dale speedily restored order, and under his rule the colony began to prosper. In August 1611 he was relieved by Sir Thomas Gates, whom he again succeeded in 1614, and for two years ruled the colony 'with firmness and ability.' In 1616, being 'well satisfied with the results of his administration,' he was able to return to England, taking with him Thomas Rolfe and his more celebrated wife, the 'Princess' Pocahontas. In 1618 Dale was appointed commander of a squadron of six ships, which the East India Company sent out in April, to maintain their interests against the aggressive policy of the Dutch and for the relief of Courthope [see COURTHOPE, NATHANIEL], reported to be beleaguered in Pularoon. Dale arrived at Bantam in November 1618, and on 23 Dec. engaged the Dutch fleet off Jacatra, the site of the modern Batavia. After a sharp action he put it to flight, and laid siege to the Dutch fort at Jacatra, in the swamps around which he seems to have contracted the sickness of which, in the course of the following summer, he died at Masulipatam.

[Gardiner's Hist. of England, ii. 60–2, iii. 156–80; Calendars of State Papers (East Indies).]

J. K. L.

DALE, THOMAS, M.D. (1729–1816), physician, was the son of Dr. Thomas Dale, of Charlestown, South Carolina, who was a justice of the peace and a member of the upper house of assembly, and who seems to have been nephew to Samuel Dale of Braintree [q. v.] He was born in 1729 at Charlestown, but came to England at an early age and entered St. Paul's School. Proceeding to the university of Edinburgh about 1770, he took the degree of M.D. on 12 June 1775, his dissertation being on erysipelas. He became a licentiate of the Royal College of Physicians in 1786, and subsequently practised in the city of London. A good linguist and classical scholar, he was one of the originators of the Literary Fund, and from 1790 he acted for many years as registrar to the society. He died at his house in Devonshire Square, Bishopsgate, on 21 Feb. 1816, and was buried in Bunhill Fields.

[Munk's Coll. of Phys. ii. 362.] G. S. B.

DALE, THOMAS (1797–1870), dean of Rochester, was born at Pentonville, London, 22 Aug. 1797. His mother died in 1800, when his father, William Dale, after contracting a second marriage, went to the West Indies to conduct a weekly newspaper; there he soon fell a victim to the climate, and left his son wholly unprovided for. The youth was, however, fortunate in possessing friends, who obtained for him in 1805 a nomination to Christ's Hospital. On leaving that institution in 1817 he went to Corpus Christi College, Cambridge, where he proceeded B.A. 1822, M.A. 1826, and D.D. 17 March 1870. His first poetical work, 'The Widow of Nain and other poems,' appeared in 1817, and went through several editions. His next work, 'The Outlaw of Taurus,' came out in the following year, and was succeeded by 'Irad and Adah, a tale of the flood, with specimens of a new translation of the Psalms.' The success of his first publication enabled him to complete his education at the university, and was the means of introducing him to many friends, and through them to numerous pupils. After a few months' residence in Greenwich he removed to Beckenham, where his success in tuition was very considerable. In 1824 he published, in two volumes, 'The Tragedies of Sophocles, translated into English verse,' a work which brought his name into general notice. He was ordained in 1822, and became curate of St. Michael's, Cornhill, where he remained about three years, during which time his congregation increased fourfold. He next, in 1826, became assistant-preacher at St. Bride's, Fleet Street. In 1828 he was elected evening lecturer of St. Sepulchre's, Snow Hill, and in 1830 he accepted the incumbency of St. Matthew's Chapel, Denmark Hill. Five years afterwards, 3 Jan. 1835, Sir Robert Peel gave him the vicarage of St. Bride's, Fleet Street, and in this enlarged sphere of usefulness he was very popular. He was collated to a prebend in St. Paul's Cathedral in 1843, and on 20 Oct. in the same year was nominated by Sir R. Peel a canon residentiary in the cathedral. He was professor of English language and literature at London University, Gower Street, 1828–30, and held a similar appointment at King's College from 1836 to 1839. He was Golden lecturer at St. Margaret's, Lothbury, from 1840 to 1849. In July 1846 he accepted the vicarage of St. Pancras, and on his resignation in March 1861 his large parish was subdivided into twenty incumbencies.

He accepted the less laborious post of rector of Therfield, Hertfordshire, 26 March 1861, which he gave up on his nomination to the deanery of Rochester, 23 Feb. 1870, having

in the previous year declined the deanery of Ely. The deanery house at Rochester being under repair, he went on a visit to his son, the Rev. Thomas Pelham Dale, at No. 2 Amen Court, St. Paul's, London, where he died rather suddenly on 14 May 1870. His will was proved on 27 May under 18,000*l.* He was an old-fashioned high church evangelical. He married in 1819, at St. Michael's, Cornhill, Emily Jane, daughter of J. M. Richardson of 23 Cornhill, London, bookseller and stockbroker. She died at Russell Square, London, 6 April 1849, aged 47.

He published upwards of seventy works, but besides those already noticed it is only necessary to mention: 1. 'An Introductory Lecture to a Course upon the Principles and Practice of English Composition,' 1828. 2. 'The Iris,' ed. by T. Dale, 1830. 3. 'Sermons, Practical and Doctrinal, preached in the church of St. Bride,' 1831. 4. 'Access to God;' five discourses preached before the university of Cambridge, 1832. 5. 'The Young Pastor's Guide to the Practice of the Christian Ministry,' 1835. 6. 'Poetical Works,' 1836. 7. 'Companion for the Altar, with preparatory consideration,' 1836. 8. 'Probation for the Christian Ministry;' four discourses before the university of Cambridge, 1836. 9. 'The Domestic Liturgy and Family Chaplain,' 1846. 10. 'Address to the Parishioners of St. Pancras on the results of the Parochial System,' 1847. 11. 'The Sabbath Companion, being Essays on First Principles of Christian Faith and Practice,' 1844; 3rd ed. 1853. 12. 'Five Years of Church Extension in St. Pancras,' 1852. 13. 'Church Rates in St. Pancras,' 1855. 14. 'New Year Addresses to the members of the Congregation of St. Pancras,' 1857. 15. 'Poems of W. Cowper, with a Biographical and Critical Introduction by T. Dale,' 1859; 2nd ed. 1867.

[Drawing-room Portrait Gallery of Eminent Personages, 4th ser. 1860; Church of England Photographic Portrait Gallery, 1859, portrait 24; Times, 17 May 1870, p. 6; Illustrated London News, 31 Dec. 1859, p. 647, with portrait, 28 May 1870, p. 563, and 18 June, p. 643; Cussans's Hertfordshire, i. pt. iii. pp. 127, 129; Palmer's St. Pancras (1870), pp. 43, 142, 159–61.]

G. C. B.

DALE, VALENTINE, D.C.L. (*d.* 1589), civilian and diplomatist, supplicated the university of Oxford in 1541 for the degree of B.A., but does not appear to have been admitted. He was, however, elected a fellow of All Souls' College in 1542 (Boase, *Reg. of the Univ. of Oxford*, i. 201). In November 1545 he proceeded to the degree of bachelor of the civil law; and in 1550 he wrote from All Souls' College to Sir William Cecil, desiring his interest to procure for him the situation of official of the archdeaconry of York. Subsequently he travelled in France, and at Orleans was created a doctor of civil law. Having more than once supplicated the university of Oxford for that degree, it is supposed that he was incorporated there in November 1552 (Wood, *Fasti Oxon.* ed. Bliss, i. 136). On 14 Jan. 1553–4 he was admitted a member of the College of Advocates at Doctors' Commons (Coote, *English Civilians*, p. 38). It is said that he was a member of the House of Commons in the parliament of 21 Oct. 1555, and it has been surmised that he then represented Taunton, as he certainly did in the parliament which met 20 Jan. 1557–8, and probably also in that of 23 Jan. 1588–9. On 9 July 1562 he was incorporated LL.D. in the university of Cambridge (*Addit. MS.* 5867, f. 18 *b*).

In 1562–3 he was ambassador in Flanders, receiving his final despatch from the regent on 6 Feb. He was again sent to Flanders, in December 1563, to answer the complaints against England for lack of justice and for depredations. In the parliament of 8 May 1572 he sat for the city of Chichester, being at or about that time one of the masters of requests. On 15 Feb. 1572–3 he was presented to the archdeaconry of Surrey. On 19 March 1572–3 he was appointed resident ambassador in France, where he continued till 1576. In the meanwhile (18 Jan. 1574–5) he became dean of Wells. Between 1576 and 1580 he served on several important royal commissions. To the parliament which assembled on 23 Nov. 1584 he was returned both for the city of Chichester and the borough of Hindon, Wiltshire, and it is probable that he elected to serve for Chichester. On 30 Jan. 1584–5 the queen issued a commission to Dale and Dr. Julius Cæsar to exercise admiralty jurisdiction during the vacancy of the office of lord high admiral (*State Papers*, Domestic, Eliz. vol. clxxvi. No. 20). On 20 Feb. 1584–5 Dale was in the special commission of oyer and terminer for Middlesex, under which Dr. Parry was arraigned and convicted of high treason. On 22 March following he was presented to the mastership of Sherburn Hospital, co. Durham. His name occurs in the special commission for Middlesex (5 Sept. 1586), under which Anthony Babington [q. v.] and others were indicted for treason. He assisted at the trial of Mary Queen of Scots, at Fotheringhay, in October the same year; and to the parliament which met on the 15th of that month he was again returned for Chichester. He acted as one of the high commissioners for causes eccle-

siastical at the deprivation of Cawdrey on 30 May 1587.

In February 1587–8 Dale, Henry, earl of Derby, William, lord Cobham, Sir James Crofts, and John Rogers, LL.D., were sent as ambassadors to the Prince of Parma to treat for a league between England and Spain. The negotiations were broken off on account of the fitting out of the Spanish armada for the invasion of England. To the parliament of 4 Feb. 1588–9 Dale was once more returned for Chichester. He was present as a commissioner at the trial, on 18 April 1580, of Philip Howard, earl of Arundel, for high treason. It has been stated that he went on an embassy to Portugal. He died on 17 Nov. 1589, at his house near St. Paul's, London, and was buried at St. Gregory's in that city. It appears that he also had a residence in Hampshire, and that he was a justice of the peace for that county. His daughter Dorothy was the wife of Sir John North, knight, eldest son of Roger, lord North.

On account of his great professional skill and experience, he was consulted by Sir Christopher Hatton, when lord chancellor, in all cases of importance or difficulty. When he was employed as a diplomatist abroad a question arose as to the language in which the discussions should be conducted, and the Spanish ambassador sarcastically suggested that French would be the most proper because Dale's royal mistress entitled herself queen of France. 'Nay, then,' retorted Dale, 'let us treat in Hebrew, for your master calls himself king of Jerusalem' (Howell, *Letters*, ed. 1705, iv. 432, 433).

[Addit. MS. 12504 f. 119; Calendars of State Papers, Dom. (1547–80) pp. 204, 298, 314, 328, 386, 417, 457, 590, 640, 645, 655, 656, (1581–90) pp. 35, 63, 224, 237, 257, 381; Wright's Queen Elizabeth, i. 155, 449–51, 479, 494, 500, 510, 512; Lloyd's State Worthies, pp. 564–7; Cooper's Athenæ Cantab. ii. 62; Lodge's Illustrations (1838), ii. 351; Lists of Members of Parliament (official return), i. 398, 411, 415, 416, 420, 425.]

T. C.

DALGAIRNS, JOHN DOBREE, in religion BERNARD (1818–1876), priest of the Oratory, was born in the island of Guernsey on 21 Oct. 1818, being the son of William Dalgairns, who had done gallant service as an officer of Fusileers in the Peninsular war. Of Scottish descent on the father's side, on the mother's he came from the Dobrees, one of the old Norman families of Guernsey. He went very early to Oxford, became a scholar of Exeter College, and graduated B.A. (second class *in literis humanioribus*) in 1839, and M.A. in 1842 (*Cat. of Oxford Graduates*, ed. 1851, p. 168). While still a youth he was conspicuous among the catholicising party in the Anglican church, and he became a marked man from a letter written by him to the Paris 'Univers' on 'Anglican Church Parties.' The Rev. Thomas Mozley, referring to this period, remarks that 'Dalgairns was a man whose very looks assured success in whatever he undertook, if only the inner heat which seemed to burn through his eyes could be well regulated' (*Reminiscences*, ed. 1882, ii. 13). He was engaged with others in translating the 'Catena Aurea,' a commentary on the gospels, collected out of the works of the fathers by St. Thomas Aquinas, and published with a preface by John Henry Newman (4 vols. Oxford, 1841–5). To the 'Lives of the English Saints,' edited by Newman, while yet an Anglican, Dalgairns contributed biographies of St. Stephen Harding, St. Helier, St. Gilbert, and St. Aelred. The first of these was translated into French (Tours, 1848), and German (Mainz, 1865). Dalgairns joined Newman's band of disciples at Littlemore, and to the austerities of his life there was probably due the failing health of his later years.

On Michaelmas day 1845 he was received into the Roman catholic church by Father Dominic the Passionist, who on the 9th of the following month performed the same office for Dr. Newman (Oliver, *Catholic Religion in Cornwall*, p. 166; Browne, *Annals of the Tractarian Movement*, 3rd edit. p. 101). He then proceeded to France, and resided for some time at Langres in the house of a celebrated eclesiastic, the Abbé Jovain, and there he was admitted to holy orders in 1846. The following year he joined Father Newman in Rome, where he resided at Santa Croce, and learned the Oratorian institute under Padre Rossi. After a brief sojourn at Maryvale and at St. Wilfrid's in Staffordshire, he settled with the London Oratory in King William Street, Strand, in May 1849, and laboured with great zeal as a preacher and confessor. For three years (October 1853 to October 1856) he stayed at Birmingham, by permission of the London Oratory, to assist that branch of the congregation, but he resumed his labours in the metropolis in 1856, became superior of the London Oratory (then removed to Brompton) in 1863, and held that office till 1865 (Gillow, *Bibl. Dict. of the English Catholics*, ii. 3). During this period he published 'The Devotion to the Sacred Heart of Jesus; with an introduction on the History of Jansenism,' Lond. 1853, 8vo, frequently reprinted; 'The German Mystics of the Fourteenth Century,' Lond. 1858, 8vo, reprinted from the 'Dublin Review;' and The Holy

Communion, its Philosophy, Theology, and Practice,' Dublin, 1861, 12mo.

In 1865 his health began to break down, though he still laboured hard in religious and philosophical literature; and from that time till 1875, when his sufferings culminated in paralysis, his life was passed under extreme trials of sickness and sorrow. Latterly his studies chiefly turned on religious metaphysics, and he was a distinguished member of a celebrated society for the discussion of such subjects to which some of the most noted men of the age in England belonged (*Nineteenth Century*, xvii. 178, 181). 'Few in their day have been more beloved or admired; nor was his influence limited to his own land, but was familiar to many in France, Italy, and Germany' (*Tablet*, 15 April 1876, p. 499). He died in the monastery of the Cistercians at Burgess Hill, near Brighton, on 11 Feb. 1876, and was buried at Sydenham, near the body of Father Faber, in the cemetery of the Oratorian Fathers (*Weekly Register*, 15 April 1876, pp. 243, 254).

Besides the works already mentioned, he wrote: 1. A treatise on 'The Spiritual Life of the First Six Centuries,' prefixed to a translation of the Countess Hahn-Hahn's 'Lives of the Fathers of the Desert,' Lond. 1867, 8vo. 2. 'An Essay on the Spiritual Life of Mediæval England,' prefixed to a reprint of Walter Hilton's 'Scale of Perfection,' Lond. 1870, 8vo. 3. An Essay on 'The Personality of God,' in the 'Contemporary Review' (1874), xxiv. 321.

[Authorities cited above.] T. C.

DALGARNO, GEORGE (1626?–1687), writer on pasigraphy, was born, according to Wood, 'at Old Aberdeen, and bred in the university at New Aberdeen; taught a private grammar school with good success for about thirty years together, in the parishes of St. Michael and St. Mary Mag. in Oxford . . . and dying of a fever on 28 Aug. 1687, aged sixty or more, was buried in the north body of the church of St. Mary Magdalen' (*Athenæ Oxon.* (Bliss), iii. 970). Dalgarno was master of Elizabeth School, Guernsey, on 12 March 1661–2; but having some disputes with the royal court about the repairs of the school-house, he returned to Oxford in the summer of 1672, and sent in his resignation on 30 Sept. of that year. He was married and had a family. Among other eminent men he knew Ward, bishop of Sarum, Wilkins, bishop of Chester, and Wallis, Savilian professor. Yet not the slightest notice of him is taken in the works either of Wilkins or of Wallis, both of whom must have derived some very important aids from his speculations. To Dalgarno has been erroneously ascribed the merit of having anticipated some of the most refined conclusions of the present age respecting the education of the deaf and dumb. His work upon this subject is entitled 'Didascalocophus, or the Deaf and Dumb Man's Tutor. To which is added a Discourse of the Nature and Number of Double Consonants,' &c., 8vo, printed at the theater in Oxford, 1680. He states the design of it to be 'to bring the way of teaching a deaf man to read and write, as near as possible, to that of teaching young ones to speak and understand their mother tongue.' 'In prosecution of this general idea,' says Dugald Stewart, who was the first to call attention to Dalgarno, 'he has treated, in one very short chapter, of "A Deaf Man's Dictionary;" and in another of "A Grammar for Deaf Persons;" both of them containing (under the disadvantages of a style uncommonly pedantic and quaint) a variety of precious hints, from which useful, practical lights might be derived by all who have any concern in the tuition of children during the first stage of their education.' Dalgarno may also claim the distinction of having first exhibited, and that in its most perfect form, a finger alphabet. He makes no pretensions, however, to the original conception of such a medium of communication. In Wallis's letter to Thomas Beverley (published in the 'Philosophical Transactions' for October 1698, no mention is made of Dalgarno, whom he and James Bulwer had anticipated. A long controversy had taken place upon this subject between Wallis [see WALLIS, JOHN] and William Holder [q. v.], whose investigations had preceded those of Dalgarno by twenty years. Nearly twenty years before the appearance of his 'Didascalocophus' Dalgarno had published another curious treatise entitled 'Ars Signorum, vulgo Character Universalis et Lingua Philosophica,' &c., 8vo, London, 1661, from which it appears that he was the precursor of Bishop Wilkins in his speculations concerning 'A Real Character and a Philosophical Language' (1668). Dalgarno's treatise exhibits a methodical classification of all possible ideas, and a selection of characters adapted to this arrangement, so as to represent each idea by a specific character, without reference to the words of any language. He admits only seventeen classes of ideas, and uses the letters of the Latin alphabet, with two Greek characters, to denote them. The treatise is dedicated to Charles II in this philosophical character, 'which,' observes Hallam, 'must have been as great a mystery to the sovereign as to his subjects.' Dalgarno here anticipated

the famous discovery of the Dutch philologers, namely, that the parts of speech are all reducible to the noun and verb, or to the noun alone. Leibnitz, in a letter to Thomas Burnet of Kemney, dated in 1697, alludes to the 'Ars Signorum.' Both these works of Dalgarno were reprinted by Lord Cockburn and Mr. Thomas Maitland, and presented to the Maitland Club of Glasgow in 1834. A notice of this reprint by Sir William Hamilton appeared in the 'Edinburgh Review' for July 1835. In MS. Sloane 4377, ff. 139–46, are the following printed tracts by Dalgarno, explaining his system of shorthand: 1. A pamphlet in Latin, commencing 'Omnibus Omnino Hominibus,' signed 'Geo. Dalgarno,' on universal language, 4to, 8 pp., in print. 2. 'News to the Whole World of the Discovery of an Universal Character, and a New Rational Language, &c., by Geo. Dalgarno,' then dwelling at Mr. Samuel Hartlib's house, near Charing Cross, fol., 1 p., in print. 3. 'Character Universalis, per Geo. Dalgarno. . . . A New Discovery of the Universal Character, containing also a more readie and approved way of Shorthand Writing than any heretofore practised in this nation, by Geo. Dalgarno,' in print, Latin and English, 4to, 1 p. 4. 'Tables of the Universal Character, so contrived that the practice of them exceeds all former wayes of Shorthand Writing, and are applicable to all languages.' Tables of particles, radicall verbs and adjectives, and radicall substantives, with their contraries. With a preface to Doctors Wilkins and Ward of Oxford, grammatical observations, &c., large fol., 4 pp., in print. In the same volume are the following manuscript pieces by Dalgarno (ff. 147, &c.): (1) A letter in Latin from Faustus Morsteyn, 'a nobleman of the Greater Poland,' residing at Oxford, 11 April 1657, in praise of Dalgarno's scheme, manuscript. (2) A copy of Mr. Dalgarno's letter written to Mr. Hartlib, Oxford, 20 April 1657, describing the merits of his universal language, and writing surpassing 'all inventions of tachygraphy,' manuscript. (3) Letter of Hartlib, 'Tiguri, 1657, July 18, 28,' stating that the whole Bible can be written in nine or ten sheets with Dalgarno's shorthand. At the top is a specimen, St. John's gospel, xvi. 1–13, v., manuscript. (4) Letter of Dalgarno, 'Zurich, 26 Dec. (old style) 1657,' to Monsieur Pell, in English, descriptive of his universal shorthand character, with specimens, fol., 5 pp., manuscript. (5) Letter of Dalgarno, London, 17 Feb. 1658, to Honorable Mr. William Brereton, afterwards Lord Brereton, on his characters, with specimens, manuscript. (6) Testimonial of Dalgarno's scheme from Richard Love, professor of divinity, Cambridge, with fifty-two signatures of reverend and learned men of Oxford, &c., 1658, print and manuscript. (7 and 8) Other papers in manuscript on the application of the scheme to arithmetical numbers. Three of Dalgarno's letters to Lord Hatton, governor of Guernsey, are in the Additional MSS. 29553, ff. 445, 453, 29554, f. 39.

[Tupper's Hist. of Guernsey, 2nd edit. p. 161; Chambers's Eminent Scotsmen (Thomson), i. 425; Introd. to Dalgarno's Works, reprinted by Maitland Club; Penny Cyclopædia, viii. 290; Stewart's Works (Hamilton), i. 602–3, ii. 197, 486–7, iii. 339, 341, 342; Hallam's Introd. to Literature of Europe (4th edit.), iii. 362, 363; Edinburgh Review, lxi. 407–17; Leibnitz's Opera Omnia (Geneva, 1768), vol. vi. pt. i. p. 262; Dr. J. Westby-Gibson's Bibliography of Shorthand, pp. 50–1; Irving's Scottish Writers, ii. 107–10.]

G. G.

DALGLIESH, WILLIAM, D.D. (1733–1807), theological writer, was educated at the university of Edinburgh; ordained to the ministry of Peebles in 1761, and remained in that charge till his death in 1807. 'He was distinguished,' says Mr. Scott in his 'Fasti,' 'by superior endowments of mind, eminent qualifications for the ministry, fervent piety, persuasive eloquence, sweet temper, and unwearied diligence.' He received the degree of D.D. from the university of Edinburgh in 1786. The following is a list of his writings: 1. 'The True Sonship of Christ investigated,' London, 1776 (published anonymously). [This work was animadverted on by the Rev. Adam Gib in a publication entitled 'An Antidote against a New Heresy concerning the true Sonship of Jesus Christ; as also an Appendix concerning the Wonderful Theory of Animalcular Generation, as lately brought in by a clergyman of the Church of Scotland, for the proper ground of the Fundamental Article of the Christian Religion. By Adam Gib, Minister of the Gospel at Edinburgh.' It was also attacked by Rev. Michael Arthur, Peebles, whose work bore the title 'The Scripture Doctrine of the Eternal Generation of Christ as the Son of God vindicated in answer to a late treatise entitled "The True Sonship," &c.'] In reply Dalgliesh published: 2. 'The Self-existence and Supreme Deity of Christ defended,' Edin. 1777. 3. 'Sermons on the Chief Doctrines and Duties of the Christian Religion,' 4 vols. Edin. 1799–1807. 4. 'Religion, its Importance, &c.' Edin. 1801. 5. 'Addresses and Prayers,' Edin. 1804.

[Scott's Fasti; Sinclair's Stat. Acct. of Scotland.]

W. G. B.

DALHOUSIE, EARLS OF. [See RAMSAY.]

DALISON, SIR WILLIAM (*d.* 1559), judge, younger son of William Dalison of Laughton, Lincolnshire, sheriff and escheator of the county, by a daughter of George Wastneys of Haddon, Nottinghamshire, entered Gray's Inn in 1534, where he was called to the bar in 1537, elected reader in 1548 and again in 1552, on one of which occasions he gave a lecture on the statute 32 Henry VIII, c. 33, concerning wrongful disseisin, which is referred to in Dyer's 'Reports' (219 *a*) as a correct statement of the law. He took the degree of serjeant-at-law in 1552, receiving from his inn the sum of 5*l.* and a pair of gloves. In 1554 he was appointed one of the justices of the county palatine of Lancaster. In 1556 he was appointed a justice of the king's bench and knighted. His patent was renewed on the accession of Elizabeth (November 1558). He died in the following January, and was buried in Lincoln Cathedral. By his wife Elizabeth, daughter of Robert Dighton of Sturton Parva, Lincolnshire, who survived him and married Sir Francis Ayscough, he had issue four sons and five daughters. His descendants settled in Kent, and are now represented in the female line by Maximilian Hammond Dalison of Hamptons, near Tunbridge. Dalison compiled a collection of cases decided during the reigns of Edward VI and Philip and Mary (*Harl. MS.* 5141). His so-called 'Reports' were published in the same volume with some by Serjeant Benloe in 1689; but the greater portion of those attributed to Dalison were decided after his death.

[Wotton's Baronetage, i. 180; Allen's Lincolnshire, i. 33; Berry's County Genealogies (Kent), 180; Dugdale's Orig. 137, 293; Dugdale's Chron. Ser. 89, 91; Cal. State Papers (Dom. 1547–80), p. 61; Dyer's Reports, 123 *a*; 4th Rep. Dep.-Keeper Pub. Rec. app. ii. 255; Peck's Desid. Cur. Lib. viii. No. iv. 6; Burke's Landed Gentry; Foss's Lives of the Judges.] J. M. R.

DALL, NICHOLAS THOMAS (*d.* 1777), landscape-painter, was a Dane, who settled in London about 1760. He was a member of the Society of Artists. In 1761 he exhibited a 'Piece of Ruins' at the exhibition of that body. In 1768 he obtained the first premium of the Society of Arts for landscape-painting. He was elected associate of the Royal Academy in 1771 and exhibited constantly till his death. He was scene-painter at Covent Garden Theatre, and found there his principal employment. He exhibited at the Academy some Yorkshire landscapes, in which county he was employed by the Duke of Bolton, by Lord Harewood, and others. He died in Great Newport Street in the spring of 1777, leaving a widow and young family, for whom the managers of Covent Garden Theatre gave a benefit.

[Redgrave's Dict. of Artists.]

DALLAM, GEORGE (17th cent.), organ-builder, was doubtless a member of the same family as Thomas, Robert, and Ralph Dallam [q. v.] Very little is known about him save that in 1686 he added a chaire (i.e. choir) organ to Harris' instrument at Hereford Cathedral, and that the sixth edition of Playford's 'Introduction' (1672) contains the following advertisement: 'Mr. George Dalham, that excellent organ-maker, dwelleth now in Purple Lane, next door to the Crooked Billet, where such as desire to have new organs, or old mended, may be well accomodated.'

[Authorities as under DALLAM, THOMAS and ROBERT.] W. B. S.

DALLAM, RALPH (*d.* 1672), organ-builder, was probably a son of Thomas, and brother of Robert Dallam [q. v.] He built organs at Rugby, Hackney (in 1665), and Lynn Regis, and, according to Hawkins, built a small organ in the Music School, Oxford, for which he received 48*l.*, 'abating 10*l.* for the materials of the old organ,' though it seems likely that this was the work of his more celebrated brother (?) Robert. At the Restoration he was employed to build an organ for St. George's Chapel, Windsor, but this proved so unsatisfactory that, 'though a beautiful structure,' it was replaced by one by Bernhardt Schmidt ('Father Smith'). Dallam's organ is traditionally said to have been moved to St. Peter's, St. Albans, where there is still a very old instrument which may be partly his. In February 1672 Dallam and his partner, James White, began to build an organ in Greenwich parish church. He died while this work was still in progress, and White put up a stone to his memory at the west end of the south aisle in the following year.

[Authorities as under DALLAM, ROBERT and THOMAS; Strype's Appendix to Stow, ed 1720, p. 93; information from the Rev. H. N. Dudding.] W. B. S.

DALLAM, ROBERT (1602–1665), organ-builder, a son of Thomas Dallam [q. v.], and, like his father, a member of the Blacksmiths' Company, was born in 1602, probably in London. Between 1624 and 1627 Dallam put up an organ in Durham Cathedral. This instrument remained there until 1687, when Father Smith, after putting in four new stops, sold the chaire organ for 100*l.* to St. Michael le

Belfry's, York, where it remained until 1885, when it was sold to Mr. Bell, organ-builder, of York, for 4*l.* What became of the great organ is unknown. An unreliable report says that Dallam received 1,000*l.* for building this instrument, but this is obviously absurd. In July 1632 one Edward Paylor, or Paler, having been fined 1,000*l.* for incest, the dean and chapter of York petitioned James I that the sum might be paid to them. In November their petition was granted, the king directing that the money should be spent in repairing the minster, setting up a new organ, furnishing the altar, and maintaining a librarian. In March following articles of agreement were entered into between the dean and chapter and Robert Dallam, who is described as 'of London, Citizen and Blacksmith,' the latter undertaking to build a great organ for 297*l.*, with 5*l.* for the expenses of his journey to York, the work to be finished by midsummer 1634. In 1634 Dallam built an organ for Jesus College, Cambridge, at a cost of 200*l.* In the agreement for this instrument he is called 'Robert Dallam of Westminster.' In 1635 he added pedals to this organ for 12*l.*, and in 1638 was paid 5*s.* for tuning it. It was taken down in 1642-3, but again set up at the Restoration, and was either replaced by a new one or eventually restored beyond recognition by Renatus Harris in 1688. The remains of this organ were given to All Saints Church, Cambridge, in 1790. Dallam is said to have built an organ for St. Paul's Cathedral. He also built one in St. Mary Woolnoth's, but it was so much injured by the fire of London that in 1681 it was replaced by a new instrument by Father Smith, who, however, used some of Dallam's stops. In 1661 he built an organ for New College, Oxford. This was his last work, for he died at Oxford 31 May 1665. He was buried before the west door, leading into the chapel of New College, the stone over his grave bearing the following inscription: 'Hic jacet D^nus^ Robertus Dallum Instrumenti Pneumatici (quod vulgo Organum nuncupant) peritissimus Artifex; filius Thomæ Dallum de Dallum in comitat. Lancastriæ, mortuus est ultimo die Maii Anno Domini 1665, ætatis suæ 63. Qui postquam diversas Europæ plagas hac arte (qua præcipue claruit) exornasset, solum hoc tandem, in quo requiescit, cinere suo insignivit.' In addition to the organs enumerated above, it was probably Robert Dallam who built a small organ for the Music School at Oxford, though Hawkins attributes this instrument to Ralph Dallam. The records of the Blacksmiths' Company for 1623 and 1624 are said to contain several particulars as to this, the most distinguished member of a remarkable family. Unfortunately the minute-book for 1617 to 1625 is at present mislaid or lost.

[Grove's Dict. of Music, i. 428, ii. 589; Crosse's Account of York Music Festivals, p. 134 and Appendix i.; Rimbault and Hopkins's The Organ, 2nd ed.; Hawkins's Hist. of Music, iv. 348, 354, 376; Burney's Hist. of Music, iii. 436-7; Notes and Queries, 2rd ser. iii. 518; Wood's Hist. of Oxford, ed. Gutch (1786), p. 213; the information as to the Durham organ is kindly supplied by the Rev. E. S. Carter and Dr. Armes, and is principally derived from an unpublished letter of Father Smith's in the possession of the latter; Willis and Clark's Hist. of Cambridge, ii. 142, 294.] W. B. S.

DALLAM, THOMAS (*fl.* 1615), the eldest member of the great family of English organ-builders, was a native of Dallam, a hamlet in Lancashire, not far from Warrington. The date of his birth is unknown, but he must have come at an early age to London, where he was apprenticed to a member of the Blacksmiths' Company, of which he was in due course admitted a liveryman. The blacksmith's craft at that time exercised a supervision over many industries, and Dallam was probably apprenticed to an organ-builder. The first organ of which there is record of his having built himself is that of King's College, Cambridge—at least it is always assumed that this instrument is the work of Thomas Dallam, though in the accounts relating to it the builder's christian name is nowhere mentioned. Dallam and his men came to Cambridge and began work on 22 June 1605. They were paid for fifty-eight weeks' work, ending 7 Aug. 1606, and the whole cost, including the board and wages of the workmen who lived in the college, and the payment for 'Mr. Dallam's owne lodging . . . at Brownings, Sampsons, and Knockells,' was 371*l.* 17*s.* 1*d.* In 1607 Dallam was paid 1*l.* 15*s.* for tuning the organ, besides 1*l.* 15*s.* realised by the sale of surplus tin, and in 1617 and 1635 he (or one of his sons) received sums of 10*l.* and 22*l.* for repairs to the instrument. The name occurs for the last time in the college records in 1641, and during the civil war the organ was taken down, though parts of it are said to be still in existence, incorporated in the instrument now in use. In 1613 Thomas Dallam made 'new double organs,' i. e. a great and a chaire (or choir) organ for Worcester Cathedral, the cost of which, for materials and workmanship, was 211*l.* This organ seems also to have disappeared during the rebellion: it was replaced in 1666 by one by Thomas Harris of New Sarum. The records of Magdalen College, Oxford, also contain several entries which probably refer to this member of the

Dallam family. In 1615 he received 4*l.*, and in 1624 2*l.* for repairs to the organs. In 1632 2*l.* 13*s.* was paid for tuning, and in 1637 Dallam and Yorke were paid 2*l.* 7*s.* 6*d.* for repairs. Repairs in 1661, 1664, and 1665, which cost 25*l.*, 40*l.*, and 20*l.* respectively, must have been paid to one of Thomas Dallam's sons. On 29 Sept. 1626, at a court of the Blacksmiths' Company, Dallam was appointed one of the stewards at the annual feast on lord mayor's day. This office was always held by a liveryman previous to his becoming a member of the court. Dallam, however, did not appear at the meeting, and accordingly, on 12 Oct. following, he was fined 10*l.* for refusing to hold the stewardship, and it was resolved that if he neither acted as steward nor paid his fine on that day twelvemonth he should lose his place in the livery. On 29 Sept. 1627 Dallam appeared in person before the court, and prayed to be excused from the stewardship. He paid down 5*l.* on account of his fine and offered to pay the remainder by instalments of 1*l.*, 2*l.*, and 2*l.* during the three following years. This offer was accepted, and Dallam signed the record of it in the minute book. From this signature the correct form of his name has been ascertained. It is variously written by his contemporaries as Dalham, Dallum, Dallan, Dallans, Dalhom, Dullom, and Dallom. The date of his death is unknown. His arms, as recorded on his son Robert's tombstone, were ermine, two flanches, each charged with a doe passant.

[Wood's Hist. and Antiq. of Oxford, ed. Gutch, p. 213; Ecclesiologist for 1859, p. 393; Willis's and Clark's Cambridge, i. 518–21; Rimbault and Hopkins's The Organ, 2nd ed.; Chapter Records of Worcester Cathedral, communicated by Mr. J. H. Hooper; Minute Books of the Blacksmiths' Company; assistance and information from Mr. W. B. Garrett.] W. B. S.

DALLAN, Saint (*fl.* 600), commonly called in Irish writings Forgaill, in Latin Forcellius, was of the race of Colla Uais, and was born about the middle of the sixth century in the district of Teallach Eathach, which was then included in Connaught, but now forms the north-western part of the county of Cavan. He was famous for learning in the reign of Aedh mac Ainmere, who became king of Ireland in 571, and he survived St. Columba. Three poems are attributed to him, a panegyric on St. Columba, one on Senan, bishop of Inis Cathaig, and one on Conall Coel, abbot of Iniskeel in Donegal. The two first are extant in manuscript, and the 'Amhra Choluimcille,' as the first is called, has been printed with a translation by O'Beirne Crowe from an eleventh-century text in 'Lebor na huidri,' an edition which has been severely criticised by Whitley Stokes (*Remarks on the Celtic Additions to Curtius' Greek Etymology*, Calcutta, 1875).

The legend of the composition is that Dallan had composed the panegyric and proceeded to recite it at the end of the folkmote at Druim Ceta. Columba was pleased, but Baithene, his companion, warned him that fiends floating in the air were rejoicing over his commission of the sin of pride. Columba accepted the reproof and stopped the poet, saying that it was after death only that men should be praised. After the saint's death in 597 Dallan made public the panegyric. The text in 'Lebor na huidri' has a copious and very ancient commentary, the obscurity of which shows that scholars in the eleventh century found parts of the 'Amhra' as unintelligible as they are in the present day. It was in verse, and several metres were probably used, though an exact recension of Dallan's part of the text as it stands is required before there can be any certainty about the rhythm. The poem begins with a lament for Columba's death, his ascent into heaven is told next and some of his virtues set forth; then his learning, his charity, his chastity, and more of his virtues are recounted, and the poem ends as it began with the words, 'Ni di sceuil duæ neill,' a history worth telling about the descendant of Niall. The feast day of St. Dallan is 29 Jan., but the year of his death is unknown.

[O'Beirne Crowe's Amra Choluimcille of Dallan Forgaill, Dublin, 1871; Colgan's Acta Sanctorum, Louvain, 1645; Lebor na huidri, facsimile Royal Irish Academy.] N. M.

DALLAS, ALEXANDER ROBERT CHARLES (1791–1869), divine, was descended from William Dallas, of Cantray, Nairnshire, in 1617. His father was Robert Charles Dallas [q.v.], his mother Sarah, daughter of Thomas Harding of Nelmes, Essex. He was born at Colchester 29 March 1791, and, having received his early education at a school of some standing in Kennington, was appointed in 1805 to a clerkship in the commissariat office of the treasury. He was soon promoted, and was actively employed both at home and abroad. He was present at the battle of Waterloo, but on the peace of 1815 retired upon half-pay. In May 1818 he married his first wife and settled in London, intending to study for the bar; but decided to take orders, and in 1820 matriculated as a gentleman-commoner of Worcester College, Oxford. He was ordained a deacon 17 June 1821, and priest in August of the same year.

After serving in several successive curacies he was instituted to the vicarage of Yardley, Hertfordshire, in 1827; a few days before he was nominated to a stall in Llandaff Cathedral by Bishop Sumner. In 1828 Sumner, as bishop of Winchester, gave him the rectory of Wonston, Hampshire. He showed zeal and tact as a parish priest. In 1828 he was appointed rural dean of a large district, and for many years he acted as chaplain to Bishop Sumner in the dioceses of Llandaff and Winchester. The Archbishop of Canterbury conferred on him his M.A. degree.

In 1840 Dallas visited Ireland for the first time, in 1843 he founded the Society for Irish Church Missions, and was its honorary secretary for twenty-one years in Dublin, Connemara, and elsewhere. As recorded on his monuments 'he was instrumental in having erected 21 churches, 49 schoolhouses, 12 parsonages, and 4 orphanages, in connection with the society's operations.' In 1849 he married for the second time. His wife, who survived him, published 'Incidents in the Life and Ministry of the Rev. Alex. R. C. Dallas, A.M.' (1871), containing an autobiography. He died at Wonston 12 Dec. 1869, and was buried, as he desired, in his own churchyard. Inscriptions to his memory have been placed in St. Patrick's Cathedral, Dublin; in the mission church, Townsend Street, Dublin; and in the parish church of Clifden, Connemara, co. Galway.

Of his numerous writings the following may be specified: 1. 'Sermons on the Lord's Prayer,' 1823. 2. 'Sermons to a Country Congregation,' 1825. 3. 'Cottager's Guide to the New Testament,' 6 vols. 4. 'Guide to the Acts and Epistles,' 4 vols. 5. 'Revelation Readings,' 3 vols. 6. 'Pastoral Superintendence,' 1841. 7. 'Castelkerke,' 2nd ed. 1849. 8. 'The Point of Hope in Ireland's Present Crisis,' 2nd ed. 1850. 9. 'The Story of the Irish Church Missions,' 1867. 10. 'A Mission Tour Book in Ireland.'

[Incidents in the Life and Ministry of the Rev. Alex. R. C. Dallas, A.M., by his Widow; Men of the Time (ed. 1868), 223.] B. H. B.

DALLAS, ELMSLIE WILLIAM (1809–1879), artist, second son of William Dallas of 'Lloyd's' and Sarah Day, was born in London 27 June 1809, and was descended from Alexander Dallas of Cantray, Nairnshire. He was admitted a student of the Royal Academy in 1831, retiring in 1834 with a gold medal and a travelling studentship, his first picture, the interior of a Roman convent, being hung in the Academy in 1838. In 1840 he assisted Herr L. Grüner in the decoration of the garden pavilion at Buckingham Palace, painting a series of views of Melrose, Abbotsford, Loch Awe, Aros Castle, and Windermere Lake, in illustration of the writings of Scott. In 1841–2 he first exhibited in the Royal Scottish Academy, and in consequence of the appreciation with which his works were received he settled in Edinburgh, where his last picture was exhibited in 1858. His chief pictures were highly studied interiors and mediæval subjects, though several landscapes, notably of the Campagna, were successful. For some years he was also a teacher in the School of Design, until placed in retirement in 1858 on the affiliation of the school with the Science and Art Department. In this connection he prepared a work on 'Applied Geometry,' which was very highly commended by the late Professor Kelland in his report to the Board of Manufacturers, though regarded as too elaborate for the instruction of youth. In 1851 Dallas was elected a fellow of the Royal Society of Edinburgh, before which body he read several valuable papers on the structure of diatomacea, on crystallogenesis, and on the optical mathematics of lenses. In 1859 he married Jane Fordyce, daughter of James Rose, W.S., of Dean Bank, Edinburgh, and he died 26 Jan. 1879.

[Proc. Roy. Soc. Edinb., Session 1879–80, p. 340.] J. D–s.

DALLAS, ENEAS SWEETLAND (1828–1879), journalist and author, elder son of John Dallas of Jamaica, a physician of Scottish parentage, by his wife Elizabeth Baillie, daughter of the Rev. Angus McIntosh of Tain, and sister of Rev. Caldor McIntosh, was born in the island of Jamaica in 1828, and being brought to England when four years of age, was educated at the Edinburgh University, where he studied philosophy under Sir William Hamilton, and acquired the habit of applying notions derived from eclectic psychology to the analysis of æsthetic effects in poetry, rhetoric, and the fine arts. His first publication in which he proved his mastery of this line of investigation was entitled 'Poetics, an Essay on Poetry,' a work which he produced in 1852, when he had taken up his residence in London. His abilities were destined, however, to be absorbed chiefly in anonymous journalism. He first made his mark in London by sending an article to the 'Times,' a critique which by its vigour and profundity secured immediate attention. For many years afterwards he was on John T. Delane's brilliant staff. Neither biography, politics, literary criticism, nor any other subject came amiss to his comprehensive intellect. Few men wrote more careful, graceful English, a merit well worth

recording. He also contributed to the 'Daily News,' 'Saturday Review,' 'Pall Mall Gazette,' and the 'World,' and for some time in 1868 edited 'Once a Week.' In 1866 he produced in two volumes a work named 'The Gay Science,' a title borrowed from the Provençal Troubadours. It was an attempt to discover the source in the constitution of the human mind of the pleasure afforded by poetry. The subject was, however, too abstruse for the general reader, and the book did not meet with the attention which it deserved. He acted as a special correspondent for the 'Times' at the Paris exhibition in 1867, and again sent interesting letters to the 'Times' from Paris during the siege of 1870. In 1868 he edited an abridgment of Richardson's 'Clarissa Harlowe.' Afterwards he wrote a treatise on gastronomy, based on the famous work of Brillat-Savarin; to it he attached the pseudonym of A. Kettner, and the title was 'Kettner's Book of the Table, a Manual of Cookery,' 1877. More recently he was engaged on a new edition of Rochefoucauld's 'Maxims,' and he wrote an elaborate article on that work, which was unpublished at the time of his death. He died at 88 Newman Street, Oxford Street, London, 17 Jan. 1879, and was buried at Kensal Green on 24 Jan. He had a singularly handsome presence and charming manners, and his conversation was bright and courteous.

In December 1853 he married, according to Scottish law, the well-known actress Miss Isabella Glyn (then the widow of Edward Wills), and on 12 July 1855 he was again married to her at St. George's, Hanover Square. After many years of happy married life the marriage was dissolved in the divorce court on the wife's petition, 10 May 1874.

[Times, 11 May 1874, p. 13, and 18 Jan. 1879, p. 9; Illustrated London News, 8 Feb. 1879, pp. 78, 129, 131, with portrait; Pall Mall Gazette, 21 Jan. 1879, p. 8; World, 22 Jan. 1879, p. 10; Athenæum, 25 Jan. 1879, p. 122, and 1 Feb. p. 152; Academy, 25 Jan. 1879, p. 74; Era, 2 July 1876, p. 4; Law Journal Reports, xlvi. pt. i. pp. 51–3 (1876).] G. C. B.

DALLAS, GEORGE (1630-1702?), lawyer, of St. Martin's, Ross-shire, a younger son of William Dallas of Cantray, by his first wife, Agnes Rose, was born about 1630. He entered upon his apprenticeship to the law in 1652, studying with Mr. John Bayn of Pitcairlie, Fifeshire, 'a great penman in his age, and so known,' and in due course became a writer to the signet. Upon the return of Charles II in 1660, the privy seal of Scotland was conferred upon John, marquis of Atholl, who appointed Dallas deputy-keeper. He is said to have retained the seal during the reign of James VII, and though he refused to take the oaths to William and Mary, it remained in his hands, and is now an heirloom in the family. He died about 1702. He is known as the author of 'A System of Stiles, as now practicable in the Kingdom of Scotland,' which was written between 1666 and 1688, though not published until 1697. This work, which forms a compact folio volume of iv. 904 xii pages, continued for many years to be indispensable in the office of every Scottish lawyer, and is twice referred to in the novels of Sir Walter Scott. Dallas married a daughter of Abercromby of Birkenbog, Banffshire, and was great-grandfather of Lieutenant-general Sir Thomas Dallas, K.C.B., who distinguished himself by his great gallantry as a cavalry officer in the Carnatic, as well as in Colonel Wellesley's brilliant campaign, and at the siege of Seringapatam. He died at Bath 12 Aug. 1839. George Dallas was also ancestor of R. C. Dallas [q. v.], of A. R. C. Dallas [q. v.], and of George Mifflin Dallas, vice-president of the United States, and for many years minister plenipotentiary from Washington at the court of St. James. He died 31 Dec. 1864.

[Pedigree of the family of Dallas of that Ilk and Cantray, and Dallas of St. Martin's Stiles.] J. D–s.

DALLAS, Sir GEORGE (1758–1833), political writer, was the younger son of Robert Dallas of Cooper's Court, St. Michael's, Cornhill, and his wife Elizabeth, daughter of the Rev. James Smith, minister of Kilbirnie, Ayrshire. He was born in London on 6 April 1758, and was educated with his brother Robert [q. v.] at Geneva. At the age of eighteen he went out to Bengal as a writer in the East India Company's service, and soon after his arrival published at Calcutta a clever poem, entitled 'The India Guide,' wherein he described the incidents of a voyage to India, and the first impressions on the mind of a European of Indian life. It was dedicated to Anstie, the author of the 'Bath Guide,' and is said to have been the first publication which was issued from the Indian press. The attention of Warren Hastings having been attracted to his abilities, Dallas was appointed superintendent of the collections at Rajeshahi. After filling this post for a few years, he was compelled by failing health to resign. Before leaving India he spoke at the meeting held at Calcutta on 25 July 1785 against Pitt's East India Bill (*The whole Proceedings of the Meeting held at the Theatre in Calcutta*, &c., 1786? pp. 15–46), and was deputed by the inhabitants of that

city to present a petition on their behalf to the House of Commons against the bill. During his residence in Bengal he acquired an extensive knowledge of Indian affairs, and the suave and sagacious manner in which he exercised his functions procured him the respect of the natives and Europeans alike. Not long after his return to England on 11 June 1788, he married Catherine Margaret, fourth daughter of Sir John Blackwood, bart., by his wife Dorcas, afterwards Baroness Dufferin and Clandeboye. In 1789 Dallas published a pamphlet in vindication of Warren Hastings, and in 1793 his 'Thoughts upon our Present Situation, with remarks upon the Policy of a War with France.' This pamphlet, which was directed against the principles of the French revolution, went through several editions, and at Pitt's suggestion was reprinted for general distribution.

In 1797, while on a visit to a relative in the north of Ireland, Dallas wrote several tracts, addressed to the inhabitants of Ulster, the first of which was entitled 'Observations upon the Oath of Allegiance, as prescribed by the Enrolling Act.' This was followed by a 'Letter from a Father to his Son, a United Irishman,' in which he argued with great force against unlawful confederacies in general. At the close of the same year his three 'Letters to Lord Moira on the Political and Commercial State of Ireland' appeared in the third, fourth, and fifth numbers of the 'Anti-Jacobin,' under the signature of 'Civis.' These letters were afterwards republished at Pitt's request in a separate form. In 1798 he issued an 'Address to the People of Ireland on the Present Situation of Public Affairs.' On 31 July in the same year he was created a baronet. In 1799 he published 'Considerations on the Impolicy of treating for Peace with the present Regicide Government of France.' At a bye election in May 1800 he was returned to the House of Commons as the member for Newport in the Isle of Wight. His speech in defence of the treaty of El Arish is said to have made a great impression on the house, but there is no report of it in the 'Parliamentary History.'

While in parliament Dallas published a 'Letter to Sir William Pulteney, Bart., member for Shrewsbury, on the subject of the Trade between India and Europe.' In this letter, consisting of a hundred quarto pages, he advocated the cause of the free merchants, and recommended a more liberal system of commercial intercourse between this country and its Asiatic dependencies. He retired from parliamentary life at the dissolution in June 1802, and resided for some years in Devonshire for the benefit of his health. In 1806 he published his 'Vindication of the Justice and Policy of the late Wars carried on in Hindostan and the Dekkan by Marquis Wellesley,' and in 1813 he wrote an anonymous tract on the religious conversion of the Hindoos, under the title of 'A Letter from a Field Officer at Madras.' His last work was the 'Biographical Memoir of the late Sir Peter Parker, Bart., Captain of H.M. ship Menelaus,' &c., which was published anonymously in 1815. Dallas frequently took part in the debates at the India House, where, owing to his intimate acquaintance with Eastern affairs, his opinion had great influence. His writings are chiefly distinguished by their elegance of style and ease of expression. He died at Brighton on 14 Jan. 1833, in the seventy-fifth year of his age, and was buried in St. Andrew's Church, Waterloo Street, where there is a monument to his memory. His wife survived him many years, and died at Henrietta Street, Cavendish Square, on 5 April 1846. There were seven children by his marriage, viz. four sons and three daughters. The youngest son, Robert Charles Dallas, who succeeded him in the baronetcy, was a boy of considerable promise. His 'Ode to the Duke of Wellington and other poems . . . written between the ages of eleven and thirteen,' were published in 1819. His eldest son, Sir George Edward Dallas, is the present baronet.

[Annual Biography and Obituary (1834), xviii. 30–40; Gent. Mag. (1833), ciii. pt. i. 270–1; Annual Register (1833), App. to chron. p. 198; Burke's Peerage, &c. (1886), pp. 370–1; Notes and Queries, 7th ser. ii. 187, 435; Official Return of Lists of Members of Parliament, pt. ii. p. 206; Biog. Dict. of Living Authors (1816), pp. 84–5; Watt's Bibl. Brit. (1824); Brit. Mus. Cat.]

G. F. R. B.

DALLAS, Sir ROBERT (1756–1824), judge, was the eldest son of Robert Dallas of Cooper's Court, St. Michael's, Cornhill, and his wife Elizabeth, daughter of the Rev. James Smith, minister of Kilbirnie, Ayrshire. He was born on 16 Oct. 1756, and was principally educated with his brother George [q. v.] at Geneva, under the care of M. Chauvet, a distinguished pastor of the Swiss church. Dallas was admitted as a student to Lincoln's Inn on 4 Nov. 1777, and was called to the bar on 7 Nov. 1782. He soon obtained a considerable practice both in London and on the western circuit. In December 1783 he made a long and effective speech at the bar of the House of Lords, as junior counsel on behalf of the East India Company, against Fox's East India Bill (*The Case of the East India Company*, &c. 1784, pp. 53–84). In January 1788 he was retained as one of the counsel for Lord George

Gordon, who had previously been found guilty of the publication of two libels, but had hitherto managed to avoid sentence (Howell, *State Trials*, 1817, xxii. 231). In 1787 he was selected as one of the three counsel to defend Warren Hastings, his co-adjutors being Law, afterwards Lord Ellenborough, and Plomer, afterwards master of the rolls. During the trial, which lasted seven years, Dallas greatly distinguished himself, and at its conclusion in 1795 was made a king's counsel. The following well-known epigram upon the leader of the impeachment, though frequently credited to Law, was composed by Dallas:—

Oft have I wonder'd why on Irish ground
No poisonous reptile ever yet was found;
Reveal'd the secret stands of Nature's work—
She saved her venom to create a Burke.

These lines were printed by Dallas's widow in a small volume of 'Poetical Trifles,' for private circulation. He frequently appeared as counsel before the committees on contested elections, and his speeches on many important occasions will be found in the later volumes of Howell's 'State Trials.' At the general election in July 1802 he was returned as one of the members for the borough of St. Michael's in Cornwall, but on his appointment as chief justice of Chester in January 1805, vacated his seat, and in the following March was elected member for the Kirkcaldy district of burghs, which he continued to represent until the dissolution of parliament in October 1806. Though his maiden speech, which was delivered in the House of Commons on 24 May 1803, in defence of the ministerial policy with regard to Malta, produced a great effect (*Parliamentary History*, 1820, xxxvi. 1420–3), he does not appear to have taken part in the debates very frequently. In 1808 his 'speech in the court of king's bench on a motion for a new trial in the case of the King *v.* Picton' was published. On 4 May 1813, Dallas was appointed solicitor-general, and was knighted by the prince regent on the 19th of the same month. Upon the appointment of Sir Vicary Gibbs as lord chief baron, Dallas was made a puisne justice of the common pleas, and took his seat on the bench for the first time on 19 Nov. 1813 (*Taunton's Reports Com. Pleas*, 1815, v. 300–1). In October 1817, with Chief-baron Richards and Justices Abbott and Holroyd, Dallas formed the commission at Derby for the trial of the Luddites, and summed up the evidence against William Turner, who was found guilty and afterwards hanged in company with Brandreth and Ludlam (Howell, *State Trials*, 1824, xxxii. 1102–33). On the first day of Michaelmas term 1818, Dallas took his seat as chief justice of the common pleas in the place of Sir Vicary Gibbs, who had resigned on account of ill-health; and on 19 Nov. in the same year was, together with Lord-chief-justice Abbott, sworn a member of the privy council. In April 1820, Dallas sat on the special commission for the trial of the Cato Street conspirators, and presided at the trial of James Ings (*ib.* xxxiii. 957–1176). The curious question having been raised whether the lord-lieutenant of Ireland still enjoyed the power of conferring knighthood, which he possessed before the union, it was unanimously decided at a meeting of judges, held at Dallas's house in June 1823, that the lord-lieutenant still possessed this power, and 'that knights created by him were knights throughout the world' (Lady Morgan, *Memoirs*, 1863, ii. 172–3). Finding that his health was breaking, Dallas resigned his seat on the bench in the Christmas vacation 1823, and was succeeded by Sir Robert Gifford, who was shortly afterwards created Baron Gifford. Dallas survived his retirement but a little more than a year, and died in London on 25 Dec. 1824, in the sixty-ninth year of his age. He was an able lawyer, a polished and effective speaker, and as a judge was greatly respected by the bar. Dallas was called to the bench of Lincoln's Inn on 22 April 1795, and acted as treasurer of the society during 1806. He was twice married, first to Charlotte, daughter of Lieut.-colonel Alexander Jardine, consul-general at Corunna, by whom he had one son and one daughter; and secondly to Giustina, daughter of Henry Davidson of Tulloch Castle, Ross-shire, by whom he had five daughters. A bust of Dallas, by H. Sievier, is in the possession of Major Marton of Capernwray, near Lancaster. It was engraved by W. Holl in 1824.

[Foss's Judges of England (1864), ix. 15–17; Burke's Peerage, &c. (1886), p. 371; Rose's Biog. Dict. vii. 6; The Georgian Era (1833), ii. 543; Lord Campbell's Lives of the Chief Justices (1857), iii. 112, 131–2; Annual Register, 1824, p. 323; Gent. Mag. 1825, vol. xcv. pt. i. pp. 82–3; Lincoln's Four Registers; Official Return of Lists of Members of Parliament, pt. ii. pp. 216, 225; London Gazettes, 1813, pt. i. pp. 873, 966, 1818, pt. ii. p. 2076; private information.] G. F. R. B.

DALLAS, ROBERT CHARLES (1754–1824), miscellaneous writer, was born in 1754 at Kingston, Jamaica, where his father, Robert Dallas, M.D., of Dallas Castle, Jamaica, was a physician; his mother was a daughter of Colonel Cormack. He was educated at Musselburgh, N.B., and under James Elphinston at Kensington. He entered the

Inner Temple, but on coming of age went to Jamaica to take possession of the estates which he had inherited upon his father's death. He was there appointed to 'a lucrative office.' After three years he visited England and married Sarah, daughter of Thomas Harding of Nelmes, Essex. He returned with his wife to Jamaica, but resigned his office and left the island upon finding that her health was injured by the climate. He lived on the continent, till upon the outbreak of the French revolution he emigrated to America. He was disappointed in the country and returned to Europe. He became an industrious author, but is chiefly remembered by his connection with Byron. His sister, Henrietta Charlotte, was married to George Anson Byron, uncle of Lord Byron. Dallas introduced himself to Byron by a complimentary letter upon the publication of the 'Hours of Idleness.' Dallas saw something of Byron after the poet's return from the East, gave him literary advice, and communicated for him with publishers. Byron presented him with the sums received for 'Childe Harold' and the 'Corsair.' Some letters addressed by Byron to his mother during his eastern travels were given to Dallas by Byron. Dallas, on the strength of these and other communications, prepared an account of Byron from 1808 to 1814. He proposed to publish this upon Byron's death; but Hobhouse and Hanson, as the poet's executors, obtained an injunction from Lord Eldon against the publication of the letters. Dallas died immediately afterwards, 20 Nov. 1824, at Ste.-Adresse in Normandy. He was buried at Havre in presence 'of the British consul and many of the respectable inhabitants.' The book upon Byron came out simultaneously, edited by his son, A. R. C. Dallas [q. v.], as 'Recollections of the Life of Lord Byron from the year 1808 to the end of 1814.' An account of the disputes about the publication is prefixed.

Dallas also published: 1. 'Miscellaneous Writings, consisting of Poems; Lucretia, a Tragedy; and Moral Essays, with a Vocabulary of the Passions,' 1797, 4to. 2. 'Percival, or Nature Vindicated,' 4 vols. 1801 (novel). 3. 'Elements of Self-Knowledge' (compiled and partly written by Dallas), 1802. 4. 'History of the Maroons, from their Origin to their Establishment in Sierra Leone,' 2 vols. 1803 ('much esteemed'). 5. 'Aubrey,' 4 vols. 1804 (novel). 6. 'The Marlands, Tales illustrative of the Simple and Surprising,' 4 vols. 1805. 7. 'The Knights, Tales illustrative of the Marvellous,' 3 vols. 1808. 8. 'Not at Home, a Dramatic Entertainment,' 1809. 9 'The New Conspiracy against the Jesuits detected,' 1815 (in French, 1816). 10. 'Letter to C. Butler relative to the New Conspiracy,' &c., 1817. 11. 'Ode to the Duke of Wellington, and other Poems,' 1819. 12. 'Sir Francis Darrell, or the Vortex,' 4 vols. 1820 (novel). 13. 'Adrastus, a Tragedy; Amabel, or the Cornish Lovers; and other Poems,' 1823. His 'Miscellaneous Works and Novels,' in 7 vols., were published in 1813.

[Gent. Mag. for 1824, ii. 642, 643; Moore's Life of Byron.]

DALLAWAY, JAMES (1763–1834), topographer and miscellaneous writer, only son of James Dallaway, banker of Stroud, Gloucestershire, by Martha, younger daughter of Richard Hopton of Worcester, was born at Bristol on 20 Feb. 1763, received his early education at the grammar school of Cirencester, and became a scholar on the foundation of Trinity College, Oxford (B.A. 1782, M.A. 1784). He failed to obtain a fellowship in consequence, it is supposed, of his having written some satirical verses on an influential member of the college. Taking orders he served a curacy in the neighbourhood of Stroud, where he lived in a house called 'The Fort.' Subsequently he resided at Gloucester, and from about 1785 to 1796 he was employed as the editor of Bigland's 'Collections for Gloucestershire.'

In 1789 he was elected a fellow of the Society of Antiquaries, and in 1792 he published 'Inquiries into the Origin and Progress of the Science of Heraldry in England, with Explanatory Observations on Armorial Ensigns,' 4to. The dedication to Charles, duke of Norfolk, earl marshal, brought him under the notice of that nobleman, who thenceforward was his constant patron. Through the duke's introduction he was appointed chaplain and physician to the British embassy at the Porte. He had previously taken the degree of M.B. at Oxford 10 Dec. 1794. After his return from the East he published 'Constantinople, Ancient and Modern, with Excursions to the Shores and Islands of the Archipelago and to the Troad,' Lond. 1797, 4to. This work, which was translated into German (Chemnitz, 1800, 8vo; Berlin and Hamburg, 1801, 8vo), was pronounced by the great traveller, Dr. Clarke, to be the best on the subject. Dallaway at the same time announced his intention to publish 'The History of the Ottoman Empire, from the Taking of Constantinople by Mohammed II in 1452 to the Death of the Sultan Abdulhamid in 1788, as a continuation of Gibbon;' but this he did not accomplish.

On 1 Jan. 1797 he was appointed secretary to the earl marshal. This office, which he

retained till his death, brought him into close connection with the College of Arms. In 1799 the Duke of Norfolk presented him to the rectory of South Stoke, Sussex, which he resigned in 1803 on the duke procuring for him the vicarage and sinecure rectory of Slinfold, which is in the patronage of the see of Chichester. In 1801, in exchange for the rectory of Llanmaes, Glamorganshire, which had been given to him by the Marquis of Bute, he obtained the vicarage of Leatherhead, Surrey. The two benefices of Leatherhead and Slinfold he held till his death. In 1811 he also obtained a prebend in the cathedral church of Chichester. He was engaged in 1811 by the Duke of Norfolk to edit, at that nobleman's expense, the 'History of the three Western Rapes of Sussex,' for which manuscript collections had been made by Sir William Burrell [q. v.], and deposited in the British Museum. The first volume, containing the Rape and City of Chichester, was published in 1815; the first part of the second volume, containing the Rape of Arundel, appeared in 1819. The Rape of Bramber was at Dallaway's request undertaken by the Rev. Edmund Cartwright, who published it in 1830. Dallaway died at Leatherhead on 6 June 1834.

He married in 1800 Harriet Anne, daughter of John Jefferies, alderman of Gloucester, and left an only child, Harriet Jane. Mrs. Dallaway was the author of a useful 'Manual of Heraldry for Amateurs,' 1828.

In addition to the above-mentioned works he published: 1. 'Anecdotes of the Arts in England, or Comparative Remarks on Architecture, Sculpture, and Painting, chiefly illustrated by specimens at Oxford,' Lond. 1800, 8vo. 2. 'Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar buildings on the Continent; including a critical Itinerary of Oxford and Cambridge, also historical notices of Stained Glass, Ornamental Gardening, &c., with chronological tables and dimensions of Cathedral and Conventual Churches,' Lond. 1806, 8vo; extended and revised edition, 1834. 3. 'Statuary and Sculpture among the Ancients, with some account of Specimens preserved in England,' London, 1816, 8vo. Three hundred and fifty copies of this work were printed, but two hundred of them were destroyed by fire at Bensley's printing-office. 4. 'History of Leatherhead,' privately printed, prefixed to his wife Harriet Dallaway's 'Etchings of Views in the Vicarage of Leatherhead,' Lond. 1821, 8vo. 5. 'William Wyrcestre Redivivus. Notices of Ancient Church Architecture in the Fifteenth Century, particularly in Bristol,' Lond. 1823, 4to. 6. 'Account of all the Pictures exhibited in the Rooms of the British Institution from 1813 to 1824, belonging to the Nobility and Gentry of England, with remarks critical and explanatory,' Lond. 1824, 8vo. 7. 'Discourses upon Architecture in England from the Norman Conquest to the Reign of Elizabeth,' Lond. 1833, 8vo. 8. 'Antiquities of Bristow in the Middle Centuries,' Bristol, 1834, 8vo.

He also edited 'Letters of the late Dr. Rundle, Bishop of Derry, to Mrs. Sandys, with introductory Memoirs,' 2 vols. 1789; 'The Letters and other Works of Lady Mary Wortley Montagu, from her original MSS., with Memoirs of her Life,' 5 vols. 1803; and 'Walpole's Anecdotes of Painting,' including Vertue's 'Catalogue of Engravers,' 5 vols. 1826–8. Dallaway was not altogether successful as a topographical and biographical historian. He wrote well, but both his 'History of Sussex' and his edition of Walpole's 'Anecdotes' exhibit marks of haste, and are carelessly and inaccurately compiled.

[Gent. Mag. n.s. i. 627, ii. 318; Cat. of Oxford Graduates (1851), 168; Le Neve's Fasti (Hardy), i. 282; Literary Memoirs (1798), 139; Biog. Dict. of Living Authors (1816), 85; Lowndes's Bibl. Man. (Bohn), 580.] T. C.

DALLING AND BULWER, Lord (1801–1872). [See Bulwer, William Henry Lytton Earle.]

DALLINGTON, Sir ROBERT (1561–1637), master of Charterhouse, was born at Geddington, Northamptonshire, in 1561. According to Fuller and Masters (*Hist. of Corpus Christi College*) he entered Corpus Christi College, Cambridge, as a bible clerk, but according to Wood he was a Greek scholar of Pembroke Hall. All agree in saying that on leaving the university Dallington became a schoolmaster in Norfolk. While occupying this post he edited and published 'A Booke of Epitaphes made upon the Death of Sir William Buttes' (by R. D. and others, edited by R. D.) Eight of these epitaphs, some in English, the others in very inferior Latin verse, were composed by Dallington himself. After a few years as schoolmaster Dallington had gained enough money to enable him to indulge in foreign travel, and he set out on a long and leisurely journey through France and Italy. On his return he became secretary to Francis, earl of Rutland, and wrote an account of his travels. 'A Survey of the Great Duke's State of Tuscany, in the yeare of our Lord 1596,' appeared in 1605, and was followed the next year by 'A Method for Travell: shewed by taking the view of

France as it stoode in the yeare of our Lord 1598.' Both of these volumes are admirable books of the guide-book description, and contain, moreover, much entertaining and instructive matter; the latter is especially distinguished by some valuable hints to the traveller on the best method for advantageously observing the manners and customs of foreign countries. Dallington was a gentleman of the privy chamber in ordinary to Prince Henry, and in receipt of a pension of 100*l.* (Birch, *Life of Henry, Prince of Wales*, appendix, pp. 450, 467). Wood says that he filled the same office in Prince Charles's household. In 1624, on Prince Charles's recommendation, Dallington was appointed master of Charterhouse in succession to Francis Beaumont; and to the same benefactor he probably owed the knighthood which was conferred on him 30 Dec. in the same year. As early as 1601 Dallington had been incorporated at St. John's College, Oxford; but though he was now sixty-three years of age he was still only in deacon's orders, and it would seem as if some opposition to his election as master of Charterhouse was offered on this account, for at the same time the governors resolved that no future master should be elected under forty years of age, or who was not in holy orders of priesthood two years before his election, and having not more than one living, and that within thirty miles of London. While master, Dallington is said to have considerably improved the walks and gardens of Charterhouse, and to have introduced into the school the custom of chapter-verses, or versifying on passages of scriptures. In 1636 Dallington had grown so infirm that the governors appointed three persons to assist him in his duties of master. In the following year he died, seventy-six years old. Two years before his death Dallington had, at his own expense, built a schoolhouse in his native village, Geddington; he also gave the great bell of the parish church and twenty-four threepenny loaves every Sunday to twenty-four of the poor of the parish for ever; and by his will he left 300*l.* to be invested in behalf of the poor of the same village. In addition to the works mentioned above, Dallington published in 1613 a book entitled 'Aphorismes Civill and Militarie, amplified with authorities, and exemplified with historie out of the first Quaterne of F. Guicciardine (a briefe inference upon Guicciardine's digression, in the fourth part of the first Quaterne of his Historie, forbidden the impression and effaced out of the originall by the Inquisition).' A second edition of this book contained a translation of the inhibited digression.

[Fuller's Worthies of England (ed. 1662), p. 288; Smythe's History of the Charterhouse, p. 236; Wood's Fasti Oxon. ed. Bliss, i. 292; Bridges's Northamptonshire (1791), ii. 311.]

A. V.

DALLMEYER, JOHN HENRY (1830-1883), optician, was born 6 Sept. 1830, at Loxten, near Versmold, department of Minden in Westphalia. He was the second son of a landowner of that district, named William Dallmeyer, and his wife, Catherine Wilhelmina, *née* Meyer, of Hengelaye, Loxten. The elder Dallmeyer was a man of scientific abilities, and engaged in the hazardous and fruitless speculation of buying sterile ground and treating it with chemicals to make it fertile.

Dallmeyer continued at the elementary school of his native village until the age of fourteen, attracting so much attention by his intelligence and assiduity that it was decided to send him to a higher school, and in 1845 he proceeded to Osnabrück, where he was kindly received by a distant relative named Westmann Meyer, who, being himself childless, took him into his home and sent him to a school conducted by a Mr. Schuren, who had attained a great name as a teacher. He remained here for two years, working specially at geometry and mathematics. His bent for scientific work was now so evident that on leaving school he was at once apprenticed for three years to an optician at Osnabrück named Aklund, and here he quickly took the first place as a workman, so that at the end of his apprenticeship he had gone far beyond his master. From an early age Dallmeyer appears to have entertained the idea of coming to England, and he undertook, in the evenings, the correspondence of a commercial firm, by which he acquired the means to pay for English lessons twice a week.

Dallmeyer came to England about the middle of 1851. For a few weeks he sufferred great straits, but was helped by an old Osnabrück schoolfellow. After five weeks he found employment in the workshop of an optician named W. Hewitt, who had learned his trade under Andrew Ross, and who with his various employés shortly afterwards reentered Ross's service. Dallmeyer's position in Ross's workshop appears at first to have been an unpleasant one. From his quiet and retiring ways he was dubbed 'the gentleman,' while his still very imperfect knowledge of the English language placed him at a great disadvantage. Disgusted with his position he sought other employment, and acted for a year as French and German correspon-

dent to a firm of coffee importers. But the firm failed, when Ross's foreman fortunately met him and begged him to return to his master's workshop. 'Not as a workman,' Dallmeyer replied. An interview with the great optician was soon arranged, and Dallmeyer was appointed scientific adviser to the firm, and entrusted with the testing and finishing of the highest class of optical apparatus. He so fully secured the confidence and approval of his employer that Mr. Ross gave his full consent to a marriage between Dallmeyer and his second daughter, Hannah Ross. In 1859 Andrew Ross died; he left to his son-in-law and co-worker a third of his large fortune, and that portion of his business which was concerned in the manufacture of telescopes. About this time Dallmeyer's name was first brought before the public by Sir John Herschel in the article on 'Telescopes' in the eighth edition of the 'Encyclopædia Britannica,' where he gives a list of the most important refracting telescopes then known, adding as to several that 'Mr. Dallmeyer laid claim to the personal execution, and the computation of their curvatures.' The largest object-glass for a telescope made by Dallmeyer did not exceed eight inches in diameter (his favourite size was 4½ inches), but all observers who have used his instruments concur as to their exquisite definition and perfection. This was due, in part, to his system of polishing the glass, an operation which he conducted under water, thereby obtaining a 'black' polish seldom met with. Several of Dallmeyer's telescopes have been used in the government expeditions sent to observe eclipses of the sun and the transits of Venus. In 1861 Dallmeyer was elected a fellow of the Royal Astronomical Society, and he served for several years upon the council of the society. At the exhibition of 1862 Dallmeyer came to the front as a manufacturer of photographic lenses; and the greater part of his fame and fortune from this time rested on the admirable instruments which he supplied to photographers in all parts of the world, and of which more than thirty thousand had been sold up to the time of his death. His 'triple achromatic lens' is described by the jurors as 'free from distortion, with chemical and visual foci coincident.' This lens was specially valuable for copying, and architecture. Dallmeyer's portrait lenses were constructed on the principle of Professor Petzval, but in one modification, the relative positions of the flint and crown glass in the posterior combination are reversed, so as to render it possible, by slightly unscrewing them, to introduce spherical aberration at will and thus secure that 'diffusion of focus' preferred by many artists. In 1864 Dallmeyer patented a single wide-angle lens, which has since been largely used for photographing landscapes. It consists of two pieces of crown and one of flint glass worked to the proper curves and cemented together so as to form a meniscus of rather deep curvature. Dallmeyer was for many years a prominent member of the Royal Microscopical Society, and his work in the construction of object-glasses for the microscope is well known and appreciated. His last important improvement was in the condenser used in the magic, or, as Dallmeyer preferred to call it, the optical lantern. This was effected at the request of an old friend and veteran photographer, the Rev. T. F. Hardwich. The new condenser consisted of a plano-convex combined with a double convex lens, one surface of the latter being nearly flat. To aid celestial photography Dallmeyer constructed a photo-heliograph for the Wilna observatory of the Russian government in 1863, for taking four-inch pictures of the sun. This instrument was a complete success, and the Harvard College observatory was supplied with a similar one in the following year. In 1873 orders for five photo-heliographs for the transit of Venus expeditions were executed for the English government. These gave four-inch pictures of the sun. They have since been fitted with new magnifiers so as to give pictures eight inches in diameter, and are now constantly employed in solar photography. At the various exhibitions at Dublin and Berlin (1865), Paris (1867 and 1878), and Philadelphia (1876), Dallmeyer's lenses received the highest awards. The French government bestowed on him the cross of the Legion of Honour, while Russia gave him the order of St. Stanislaus. The topographical departments of our own and other governments left the optical work of the instruments they ordered entirely in Dallmeyer's hands. Every instrument was tested by him personally before it left his establishment. Dallmeyer contributed several papers —chiefly on photographic optics—to various periodicals. He wrote a practical pamphlet 'On the Choice and Use of Photographic Lenses,' which has passed through six editions. For many years he served on the council of the Photographic Society of Great Britain.

About 1880 Dallmeyer was forced to relinquish active work, and during the next few years he undertook several long journeys in search of health. He resided in a large mansion built by himself on an elevated spot at Hampstead. He died on board ship off the coast of New Zealand, on 30 Dec. 1883.

Dallmeyer was twice married, his second

wife being Elizabeth Mary, eldest daughter of Mr. T. R. Williams of Seller's Hall, Finchley. He left five children; and his eldest son, Thomas R. Dallmeyer, continued the business.

[Information furnished by relatives; Monthly Notices Roy. Astron. Soc. xlv. 190; British Journal of Photography for 1884, p. 37; Photographic News for 1884, p. 22.] W. J. H.

DALRYMPLE, ALEXANDER (1737–1808), hydrographer to the admiralty, seventh son of Sir James Dalrymple, bart., auditor of the exchequer, and younger brother of Sir David Dalrymple, lord Hailes [q. v.], was born at New Hailes, near Edinburgh, on 24 July 1737. When he was fifteen years of age he received an appointment as writer in the East India Company's service, and sailed from England in December 1752. He arrived at Madras in the following May, and on account of his bad writing was put in the storekeeper's office, where he spent eighteen months without much prospect of advancement. Fortunately for him, when Mr. (afterwards Lord) Pigot came out as governor in October 1754, Dalrymple had been personally recommended to him. He had the lad removed to the secretary's office, and is said to have himself given him lessons in writing, to such good purpose that in a short time he could scarcely distinguish Dalrymple's writing from his own. It was at this time too that the youngster made the acquaintance of Orme the historian, then a member of council, who, pleased with his industry and intelligence, assisted him in his studies, and gave him the run of his library. In the course of a couple of years Dalrymple was appointed deputy-secretary, with the prospect of the secretaryship in succession, and was thus led to consider the possibility of extending the company's commerce to the eastward. In 1758 he obtained permission from the governor to go in the Cuddalore schooner on a voyage of observation among the Eastern Islands; but the siege of Madras by Lally (December 1758 to February 1759) postponed his voyage till the following April, when he took a passage to the Straits of Malacca in the company's ship Winchelsea, commanded by Mr. Thomas Howe, a brother of Lord Howe, from whose instruction he picked up some elementary knowledge of seamanship. In June he joined the Cuddalore in the Straits, and spent the next two years and a half cruising among the islands, effecting a very promising commercial treaty with the sultan of Sulu. Dalrymple returned to Madras in the end of January 1762, and in May he was appointed to command the London, a small vessel destined for opening the trade with Sulu. It appears that the governor at first intended to send a much larger ship, but that the smaller one was substituted at Dalrymple's instance, so that he might have the command. The change was unfortunate, for the London proved to be too small to carry the cargo which had been agreed for at Sulu, and the result of the voyage was disappointing. After a stay of two years among the islands, Dalrymple reached Canton in November 1764, and in the course of the following year returned to England, hoping to push, before the directors, some of the schemes on which the Madras government looked coldly. He did not, however, meet with more success at home; and a few years later published a couple of pamphlets as an appeal to the public: 1. 'Account of what has passed between the East Indian Directors and Alexander Dalrymple,' 8vo, 1769; and 2. 'Plan for extending the Commerce of this Kingdom, and of the East India Company by an Establishment at Balambangan,' 8vo, 1771. Meanwhile he had published 'Account of Discoveries in the South Pacific Ocean before 1764,' 8vo, 1767, which had made him acquainted with persons interested in the progress of discovery, and led to his being proposed as the commander of the expedition fitted out by government in 1768 at the request of the Royal Society, for the observation of the transit of Venus in 1769. To this appointment no objection would have been made; but Dalrymple insisted on having a commission as captain in the navy, such as had been granted to Halley [see Halley, John]. The instance was not a fortunate one, and Hawke, then first lord of the admiralty, refused; he referred to the trouble that had sprung up out of Halley's commission, and said he would suffer his right hand to be cut off before he would sign another of the same kind. Dalrymple was firm; so was Hawke, and the proposed appointment fell through, James Cook [q. v.] being eventually appointed to the command of the expedition. During the next few years Dalrymple devoted himself to geographical and hydrographical studies, and published in 1772 a chart of the northern part of the Bay of Bengal. He published also, in addition to several pamphlets on Indian affairs, an 'Historical Collection of South Sea Voyages' (2 vols. 4to, 1770–1), and an 'Historical Relation of the several Expeditions, from Fort Marlborough to the Islands off the West Coast of Sumatra' (4to, 1775). It was not till 1775 that he returned to Madras as a member of council, and then only for two years, when he was recalled on some charge of misconduct, the nature of which is not stated,

but which proved to be groundless. In April 1779 he was appointed hydrographer to the East India Company; and in 1795, on the establishment of a hydrographic office at the admiralty, the appointment of hydrographer to the admiralty was offered to him. He accepted the offer, and held the appointment till 28 May 1808, when he was summarily dismissed in consequence, it is stated, of some offence caused by excess of zeal. Whatever this may have been, the dismissal preyed on Dalrymple's mind, and he died 'broken-hearted,' just three weeks afterwards, on 19 June.

As the first to hold the post of hydrographer to the admiralty, Dalrymple's work was especially onerous and important, involving not only the collecting, collating, and publishing a large number of charts, but also the organising a department till then non-existent. This work he performed with industry and zeal, not always, perhaps, tempered by discretion. His services were unquestionably good, but he seems to have himself placed a higher value on them than his superiors for the time being did; and he was thus involved in frequent unpleasantnesses, and experienced frequent disappointments and mortifications, both at the admiralty and from the court of directors.

[European Magazine (November 1802), xlii. 323, with an engraved portrait, and a lengthy list of his publications, great and small; for which see also Catalogue of the British Museum; Naval Chronicle, xxxv. 177.] J. K. L.

DALRYMPLE, Sir DAVID (*d.* 1721), of Hailes, Haddington, was the fifth son of James, first Viscount Stair, by Margaret, eldest daughter of James Ross of Balniel, Wigton. He became a member of the Faculty of Advocates 3 Nov. 1688, was made a baronet 8 May 1700, represented Culross in the Scotch parliament in 1703, and was solicitor-general to Queen Anne. Having been in 1706 a commissioner to arrange the treaty of union, he was elected to the first parliament of Great Britain in February 1707, and represented the Haddington burghs from 1708 till his death. He was appointed queen's advocate in Scotland in 1709 at a salary of 1,000*l.* a year, and auditor to the Scotch exchequer in 1720. He married on 4 April 1691 Janet, daughter of Sir James Roehead of Inverleith, and widow of Alexander Murray of Melgund, and had three sons and three daughters, of whom James succeeded him in the baronetcy, and the second, Hugh, took, with the Melgund estates, the name of Murray of Kynnymond. Dalrymple died in 1721.

[Douglas's Peerage of Scotland, ii. 525; Anderson's Scottish Nation; Rivington's Treasury Papers, 4 July 1709.] J. A. H.

DALRYMPLE, Sir DAVID, Lord Hailes (1726–1792), Scottish judge, was the eldest of sixteen children of Sir James Dalrymple, bart., of Hailes, in the county of Haddington, auditor of the exchequer of Scotland, and Lady Christian Hamilton. Alexander Dalrymple [q. v.] was a brother. David was born at Edinburgh on 28 Oct. 1726, and was descended on both sides from the nobility of the Scottish bar. His paternal grandfather, Sir David Dalrymple, was the youngest son of the first Viscount Stair, president of the court of session, and held the office of lord advocate for nineteen years. His mother was a daughter of Thomas, sixth earl of Haddington, the lineal descendant of the first earl, who was secretary for Scotland from 1612 to 1616, and president of the court of session from 1616 till his death in 1637.

Dalrymple was sent to Eton to be educated, no doubt on account of the English leanings of a family who were steadfast supporters of the union and the house of Hanover. From Eton, where he acquired a high character for diligence and good conduct, and laid the foundation of his friendship with many of the English clergy, he went to Utrecht to study the civil law. The Dutch school of law had then a great reputation, due to the learning of Vinnius, Huber, Voet, Noodt, Bynkershoeck, Van Eck, and Schulting, and though these eminent civilians were all dead before Dalrymple studied at Utrecht, the influence of their works, especially Voet's, survived. Returning to Scotland at the close of the rebellion in 1746, Dalrymple was admitted to the bar on 23 Feb. 1748. The death of his father two years later put him in possession of a sufficient fortune to enable him to indulge his literary tastes. But he did not neglect professional studies. As an oral pleader he was not successful. A defect in articulation prevented him from speaking fluently, and he was naturally an impartial critic rather than a zealous advocate. Much of the business of litigation in Scotland at this time was conducted, however, by written pleadings, and he gained a solid reputation as a learned and accurate lawyer. There is no better specimen of such pleadings than the case for the Countess of Sutherland in her claim for that peerage in the House of Lords, which was drawn by Hailes as her guardian after he became judge. It won the cause, and is still appealed to by peerage lawyers for the demonstration of the descent of the older Scottish titles to and through females.

In 1766 Dalrymple was raised to the bench of the court of session with the title of Lord Hailes, and ten years later he became a judge of the justiciary or criminal court. In the latter capacity he was distinguished for humanity at a time when the criminal bench was disgraced by opposite qualities. The solemnity of his manner in administering oaths and pronouncing sentence specially struck his contemporaries. As a judge in the civil court he was admired for diligence and patience, keeping under restraint his power of sarcasm. In knowledge of the history of law he was surpassed by none of his brethren, though among them were Elchies, Kaimes, and Monboddo.

He contributed from an early period to the 'World' and 'Gentleman's Magazine.' In one of his papers in the latter journal he showed his acumen by detecting the spuriousness of a miniature of Milton which had deceived Sir Joshua Reynolds. In 1753, before he had himself published anything of note, David Hume asked him to revise his 'Inquiry into the Human Mind;' but the principles of Dalrymple, who was an earnest believer in christianity, were not such as to promote intercourse with the good-natured sceptical philosopher. With Hume, Adam Smith, and even Principal Robertson, who led the learned society of Edinburgh at that time, he was never intimate. Though a whig and a presbyterian, he preferred the friendship of such men as Johnson and Burke, Warburton, Hurd, Dr. Abernethy, and Drummond, the bishop of Dunkeld. But Hailes was no bigot. Shortly after Hume's death he translated the fragment of his autobiography into Latin as elegant as the original. Perhaps the style as much as the man attracted him. Hailes was one of the curators of the Advocates' Library who censured Hume, then keeper of the library, for purchasing without their approval certain objectionable French works, a censure Hume never forgave, and which led to his retirement from the library. The few references to Hailes in Hume's correspondence are of an ironical character. He had suspected Hailes of being the author of the 'Philosophical Essays,' published in 1768, in answer to Kaimes's 'Essays on Morality and Natural Religion,' in which there were some severe remarks on himself. When informed of his mistake by his correspondent, Sir Gilbert Elliot, he turned it off by a jest—'I thought David had been the only christian who could write English on the other side of the Tweed.' Hailes belonged to the Select Society, the best literary club of the Scottish capital, but living in the country, at his seat of New Hailes, near Inveresk, five miles from Edinburgh, he withdrew himself from general society, devoting himself to his studies and maintaining a correspondence with eminent English scholars and authors. It was from Hailes that Boswell first acquired the desire to know Johnson, and when they became intimate he was the channel through which Hailes sent his 'Annals of Scotland' for Johnson's revisal. Johnson in turn asked Hailes's opinion as that best worth having on Scotch law and history. When engaged in the Ossian controversy, he asked eagerly, 'Is Lord Hailes on our side?' Among Hailes's correspondents in England were Burke, Horace Walpole, Warton, Dr. Jortin, and James Boswell, and nearly the whole bench of English bishops, who were grateful to him for undertaking to refute Gibbon in his 'Inquiry into the Secondary Causes which Mr. Gibbon has assigned for the rapid Growth of Christianity.'

Scarcely a year passed without one, and often two or three, publications from the indefatigable pen of Hailes; but many of these are translations, small tracts, or short biographical sketches. His publications, almost without exception, related to the early antiquities of christianity, which he deemed the best defence against the sceptical tendencies of the age, or to the antiquities and history of Scotland, which before his time had been critically examined by scarcely any writer. His most important work is the 'Annals of Scotland,' from Malcolm Canmore to Robert I, issued in 1776, and continued in 1779 to the accession of the house of Stuart, with an advertisement stating the author was prepared to have continued the 'Annals of Scotland' to the restoration of James I, 'but there are various and invincible reasons which oblige him to terminate his work at the accession of the house of Stuart.'

The plan of this work was suggested by the 'Chronological Abridgment of the History of France,' by the President Hénault, published in 1768; but in this country it was and still remains a unique example of a matter-of-fact history, in which every point is verified by reference to the original source from which it is derived. Few inferences are drawn, still fewer generalisations. Johnson gave it high praise, and contrasts it with the 'painted histories more to the taste of our age,' a reflection, no doubt, on Gibbon and Robertson.

One of the few corrections which Johnson made in the 'Annals' was substituting, in the account of the war of independence, where Hailes had described his countrymen as 'a free nation,' the word 'brave' for 'free,' to which Hailes demurred that to call them

brave only increased the glory of their conquerors. Hailes, when sending the portion of the 'Annals' in which Robert Bruce appears, asked Johnson to draw from it a character of Bruce. The doctor replied that it was not necessary, yet there were few things he would not do to oblige Hailes. The 'Annals' of Hailes, written with the accuracy of a judge, which far exceeds the accuracy of the historian, has been the text-book of all subsequent writers on the period of Scottish history it covers. The earlier Celtic sources had not in his time been explored, except by Father Innes, and were imperfectly understood. Nor could he have carried on his work much further without encountering political and religious controversies. He was thus enabled to maintain throughout his whole work a conspicuous impartiality.

Only a few of his minor works call for special remark. 'The Canons of the Church of Scotland,' drawn up in the provincial councils held at Perth A.D. 1242 and 1269, which were contributed to the 'Concilia Magnæ Britanniæ' of Wilkins, but published separately in 1769, with a continuation subsequently issued containing the later canons, showed his consciousness of the fact that Scottish history in the middle ages cannot be understood without reference to its ecclesiastical annals. So little attention did the first of these publications attract that Hailes mentions, for the benefit of those who may be inclined to publish any tracts concerning the antiquities of Scotland, that only twenty-five copies were sold.

His 'Examination of some of the Arguments for the High Antiquity of Regiam Majestatem, and an Inquiry into the Authority of the Leges Malcolmi,' published in the same year, was a proof of his freedom from patriotic prejudice, and an early instance of sound historical criticism. He demonstrated in this short tract the fact that much of the early law of Scotland was borrowed from English sources, as the 'Regiam Majestatem' from the treatise of Glanville, and that the foundation of the feudal law of Scotland must be sought, not in the age of Malcolm Mackenneth or Malcolm Canmore, but in the reign of David I. These are cardinal points in the true history of Scotland.

His reply to Gibbon, although it touches only a single point in the work of the greatest English historian, would now be admitted by candid students to be successful. Gibbon almost confessed judgment against himself by abstaining from any rejoinder except the sarcasm that as Lord Hailes 'was determined to make some flaws in his work, he dared to say that he had found some.'

Lord Hailes was twice married: first, to Anne Brown, daughter of Lord Coalston, a Scotch judge, on whose death, after giving birth to twins, he wrote a pathetic epitaph in Latin, published in the 'Life of Kames,' by Lord Woodhouselee; secondly, to Helen, daughter of another judge, Sir James Fergusson, Lord Kilkerran. He was survived by two daughters, one born of each marriage. The younger daughter, Jean, married her first cousin, afterwards Sir James Fergusson, bart., whose grandson, Mr. Charles Dalrymple, M.P., having assumed the name of Dalrymple, now possesses the estate of his great-grandfather, Lord Hailes. His title passed to his nephew, the son of his brother, John Dalrymple, provost of Edinburgh. Another of his brothers was Thomas Dalrymple, the well-known hydrographer and voluminous geographical writer. He died of apoplexy, the result of sedentary habits, on 29 Nov. 1792. Carlyle, the minister of Inveresk, who knew him well, summed up his character in a funeral sermon. The admirable portrait by Kay, the Edinburgh caricaturist, represents Hailes as short and stout, with a thick, short neck, common in persons of apoplectic tendency, and eyes of intelligence and quiet humour, set in a face whose placidity recalls that of his ancestor, Stair. It is more easy to account for this equanimity of temper in Hailes, whose life had been uniformly prosperous, than in Stair, whose career was an example of the vicissitudes of fortune.

His works are: 1. 'Sacred Poems, Translations, and Paraphrases from the Holy Scriptures,' by various authors, Edinburgh, 1751. 2. 'Proposals for carrying on a certain Public Work in the City of Edinburgh,' a parody of a pamphlet by Lord Minto relative to proposed buildings for the new town of Edinburgh, 1753 or 1754. 3. 'Select Discourses, by John Smith, late fellow of Queens' College, Cambridge,' 1756. 4. 'A Discourse of the Unnatural and Vile Conspiracy attempted by John, earl of Gowry.' 5. 'A Sermon, which might have been preached in East Lothian, upon the 25th day of October 1761, on Acts xxviii. 1, 2, 'The barbarous people showed us no little kindness.' Occasioned by the country people pillaging the wreck of two vessels, viz. the Betsy Cunningham and the Leith packet Pitcairn, from London to Leith, cast away on the shore between Dunbar and North Berwick. 6. 'Memorials and Letters relating to the History of Britain in the reign of James I, published from the originals,' 1762. 7. 'The Works of the ever memorable Mr. John Hales of Eaton, now first collected together in 3 vols.,' 1765. 8. 'A Specimen of a Book entitled Ane Compendious Booke of

Godly and Spiritual Sangs,' 12mo, 1765. 9. 'Memorials and Letters relating to the History of Britain in the reign of Charles I, published from the originals,' 1766. 10. 'An Account of the Preservation of Charles II after the Battle of Worcester, drawn up by himself; to which are added his Letters to several Persons,' 1766. 11. 'The Secret Correspondence between Sir Robert Cecil and James VI,' 1766. 12. 'A Catalogue of the Lords of Session, from the Institution of the College of Justice in the year 1532.' 13. 'The Private Correspondence of Dr. Francis Atterbury, bishop of Rochester, and his friends in 1725, never before published,' 1768, 4to. 14. 'An Examination of some of the Arguments for the High Antiquity of Regiam Majestatem, and an Inquiry into the authenticity of the Leges Malcolmi,' 1769. 15. 'Historical Memoirs concerning the Provincial Councils of the Scottish Clergy from the earliest accounts to the era of the Reformation,' 1769. 16. 'Ancient Scottish Poems, published from the manuscript of George Bannatyne, 1568,' 1770. 17. 'The additional case of Elizabeth, claiming the Title and Dignity of Countess of Sutherland, now Marchioness of Stafford, by her guardians.' 18. 'Remarks on the History of Scotland, by Sir David Dalrymple,' 1773. 19. 'Huberti Langueti Galli Epistolæ ad Philippum Sydneium Equitem Anglum, accurante D. Dalrymple, de Hailes, equite,' 1776. 20. 'Annals of Scotland, from the Accession of Malcolm III, surnamed Canmore, to the Accession of Robert I.' 21. 'Annals of Scotland, from the Accession of Robert I, sirnamed Bruce, to the Accession of the House of Stuart.' 22. 'Account of the Martyrs of Smyrna and Lyons in the Second Century,' 12mo, with explanatory notes, 1776. 23. 'Remains of Christian Antiquity, with explanatory notes,' vol. ii. 1778, 12mo. 24. 'Remains of Christian Antiquity,' vol. iii. 1780. 25. 'Sermons by that Eminent Divine, Jacobus a Voragine, archbishop of Genoa. Translated from the originals,' 1779. 26. 'Octavius, a dialogue by Marcus Minucius Felix,' 1781. 27. 'Of the manner in which the Persecutors died; a Treatise by L. C. F. Lactantius,' 1782. 28. 'L. C. F. Lactantii Divinarum Institutionum Liber Quintus seu de Justitia.' 29. 'Disquisitions concerning the Antiquities of the Christian Church,' Glasgow, 1783. 30. 'An Inquiry into the secondary causes which Mr. Gibbon has assigned to the rapid growth of Christianity,' 1786. 31. 'Sketch of the Life of John Barclay,' 1786. 32. 'Sketch of the Life of John Hamilton, a secular priest, one of the most savage and bigotted adherents of Popery, who lived about A.D. 1600,' 1786. 33. 'Sketch of the Life of Sir James Ramsay, a General Officer in the Armies of Gustavus Adolphus, king of Sweden, with a head,' 1787. 34. 'Life of George Lesley, an eminent Capuchin Friar in the early part of the seventeenth century,' 1787. 35. 'Sketch of the Life of Mark Alexander Boyd,' 1787. These sketches were early essays towards a Scottish biographical dictionary. 36. 'The Opinions of Sarah, Duchess Dowager of Marlborough, published from her original manuscripts,' 1788. 37. 'The Address of Q. Sept. Tertullian to Scapula Tertullus, Proconsul of Africa, translated,' 1790. Besides these Hailes printed privately in very few copies: 38. 'British Songs sacred to Love and Virtue,' 1756. 39. 'A Specimen of Notes on the Statute Law of Scotland, James I to James VI,' 1768. 40. 'A Specimen of similar Notes during the Reign of Queen Mary,' n.d. 41. 'A Specimen of a Glossary of the Scottish Language,' n.d. 42. 'Davidis Humii Scoti, summi apud suos philosophi, de vita sua acta liber singularis nunc primum Latine redditus,' 1787. 43. 'Adami Smithi ad Gulielmum Strahanum armigerum de rebus novissimis Davidis Humii epistola nunc primum Latine reddita,' 1788.

[Memoirs prefixed to the later editions of The Inquiry; Scots Magazine; Boswell's Life of Johnson; Brunton and Haig's College of Justice, p. 529] Æ. M.

DALRYMPLE, Sir HEW (1652–1737), lord president of session, was the third son of James Dalrymple, first viscount Stair [q. v.], by his wife Margaret, eldest daughter of James Ross of Balniel, Wigtownshire. He was admitted a member of the Faculty of Advocates on 23 Feb. 1677, and on the resignation of his elder brother, Sir James, was appointed one of the commissaries of Edinburgh. Sir John Lauder relates that on 12 Feb. 1684, 'at privy counsell, Mr. Hew Dalrymple and Mr. Æneas Macferson, advocats, ware conveined for challenging one another to a combat: the occasion was Mr. Hew, as one of the comisars of Edinburgh, was receaving some witnesses for the Earle of Monteith against his ladie, in the divorce, and repelling some objections Mr. Æneas was making against them, wheiron followed some heat, with some approbrious words, calling the comisar partiall. Some thought one sitting in judgment might have sent any reviling him to prison; but he challenged Mr. Æneas to a combat; and the counsell fand him as guilty in accepting it, and ordained him to crave the comisar's pardon, and confyned them both some tyme' (*Hist. Notices of Scottish Affairs*, 1848, ii. 496). In August 1690, Dalrymple was elected to the Scotch parliament for the burgh of New

Galloway in Kirkcudbrightshire, and from November 1690 to April 1691 he acted as 'substitute for their majesties' advocate,' his brother the Master of Stair. On 11 Jan. 1695 he was chosen dean of the Faculty of Advocates in the place of Sir James Stewart, the lord advocate. In the summer of the same year, when the discussion on the report of the Glencoe commission took place, Dalrymple was called up to the bar of the house and censured for writing and circulating among the members a paper in defence of his brother, the secretary for state, entitled 'Information for the Master of Stair.' Being ordered to ask his grace and parliament pardon, he did so, 'declaring that what was offensive in that paper had happened through mistake,' and the matter was soon afterwards stopped. On 29 April 1698 he was created a baronet of Nova Scotia, with remainder to his heirs male, and on 17 March in the same year he was nominated by William III lord president of the court of session, an office which had remained vacant since the death of Lord Stair in 1695. It appears that a commission had already been made out appointing Sir William Hamilton of Whitelaw to the post, but that it had been revoked at the last moment. At the meeting of the lords of session held on 29 March for the purpose of taking the king's letter into consideration, they 'determined to delay the admission till June, the ordinar time of session, that then it may be the more solemn, and that they would acquaint his majesty that the nomination was very acceptable to them.' The court on 1 June, after considerable discussion as to the mode of Dalrymple's admission, determined, in accordance with the act of 1674 for trying the lords of session, that he should first of all sit for three days in the outer house. Having undergone this probation he was duly sworn, and took his seat on the bench as president of the court of session on 7 June 1698. In October 1702 he was returned to the last Scotch parliament for North Berwick burgh. Dalrymple was a strenuous supporter of the union with England, and was appointed one of the commissioners to manage the articles of union in 1702 and in 1706. In 1713, being much annoyed by the Lord-chancellor Seafield frequently presiding in his court, and claiming to subscribe the decisions, he absented himself from the sessions in order to form a party against the chancellor. In 1726 he went up to London. Robert Wodrow says: 'We hear the president of the session has now got his answer from the king. He has been at London and the Bath since August, and was endeavouring to get leave to resigne, and to have a pension equall to his sallary during life; and his son, Mr. Hugh, a lord of session. These terms appeared high, and his finall answer was that the king was so well pleased with his services as president, that he could not want him at the head of that society. This, as the English speak, [is] a being kicked up stairs' (*Analecta*, 1843, iii. 364).

Dalrymple therefore retained his office until his death, which occurred on 1 Feb. 1737, in the eighty-fifth year of his age. Lord Woodhouselee was of opinion that 'the president, if he inherited not the distinguished talents of his father, the Viscount of Stair, and his elder brother, the secretary, was free from that turbulent ambition and crafty policy which marked the characters of both; and with sufficient knowledge of the laws was a man of unimpeached integrity, and of great private worth and amiable manners' (*Memoirs of Lord Kames*, 1814, i. 42–3). While Macky, who was Dalrymple's contemporary, records that 'he is believed to be one of the best presidents that ever was in that chair, and one of the compleatest lawyers in Scotland; a very eloquent orator, smooth and slow in expression, with a clear understanding, but grave in his manner' (Macky, *Memoirs*, 1733, p. 211). Dalrymple married, on 12 March 1682, Marion, daughter of Sir Robert Hamilton of Presmennan, afterwards one of the ordinary lords of session, by whom he had seven sons and five daughters. By his second wife, Elizabeth, daughter of John Hamilton of Olivestob, and widow of John Hamilton of Bangour, he had two daughters. His second wife survived him some years, and died at Edinburgh on 21 March 1742, aged 67. The baronetcy, which is still extant, descended upon his death to his grandson, Hew, the eldest son of Sir Robert Dalrymple of Castleton (who died before his father on 21 Aug. 1734), by his first wife, Johanna Hamilton, only child of John, Master of Bargeny. The first baronet's second son, Hew Dalrymple, was born on 30 Nov. 1690, and was admitted a member of the Faculty of Advocates on 18 Nov. 1710. He was appointed a lord of session in the place of Robert Dundas of Arniston, and took his seat on the bench as Lord Drummore on 29 Dec. 1726. On 13 June 1745 he was further appointed a lord justiciary, and died at Drummore, Haddingtonshire, on 18 June 1755, in the sixty-fifth year of his age. The 'Decisions of the Court of Session from MDCXCVIII to MDCCXVIII, collected by the Right Honourable Sir Hew Dalrymple of North Berwick, President of that Court,' were not published until 1758.

[Brunton and Haig's Senators of the College of Justice (1832), pp. 465–8, 500–1; Omond's

Lord Advocates of Scotland (1883), i. 241, 260, 261, 335, 336, 355; Anderson's Scottish Nation (1863), ii. 5–6; Douglas's Peerage of Scotland (1813), i. 197, ii. 523–5; Burke's Peerage, &c. (1886), pp. 371, 1264; Foster's Peerage, &c. (1880), peerage p. 600, baronetage pp. 158–9; Gent. Mag. 1737, vii. 124; Official Return of Lists of Members of Parliament, pt. ii. pp. 595, 600; Brit. Mus. Cat.] G. F. R. B.

DALRYMPLE, Sir HEW WHITEFOORD (1750–1830), general, was the only son of Captain John Dalrymple of the 6th dragoons, who was grandson of the first Viscount Stair [q. v.], and the third son of the Hon. Sir Hew Dalrymple [q. v.], by Mary, daughter of Alexander Ross of Balkail, Wigtownshire. He was born on 3 Dec. 1750, and on his father's death in 1753 his mother re-married Sir John Adolphus Oughton, K.B., the ambassador, who superintended his education. He entered the army as an ensign in the 31st regiment on 3 April 1763, was promoted lieutenant in 1766, captain into the 1st royals on 14 July 1768, and major into the 77th in 1777, and was knighted through the influence of his stepfather on 5 May 1779. He was made lieutenant-colonel of the 68th on 21 Sept. 1781, and promoted colonel on 18 Nov. 1790, when he exchanged into the 1st or Grenadier guards. He first saw service under the Duke of York in Flanders in 1793, when he was present with the guards at the battle of Famars, the siege of Valenciennes, and the battles before Dunkirk, and quitted the army in the summer of 1794. He was promoted major-general on 3 Oct. following, and in April 1795 was placed on the staff of the northern district. In March 1796 he was made lieutenant-governor of Guernsey, and remained in that island until he was promoted lieutenant-general on 1 Jan. 1801. In 1802 he was placed upon the staff of the northern district again, and in May 1806 he was ordered to Gibraltar as second in command to Lieutenant-general the Hon. Henry Fox. In November 1806 General Fox proceeded to Sicily, and Dalrymple succeeded him in the command of the garrison of Gibraltar. Here he remained, doing valuable service by encouraging the Spanish rebellion in Andalusia, and by keeping up communications with the Spanish generals. The government had decided largely to reinforce the army in Portugal, and considered it of too great importance to remain under the command of so junior a general as Sir Arthur Wellesley. Dalrymple was therefore ordered to take the command on 7 Aug. 1808, and he arrived on 22 Aug. He at once superseded Sir Harry Burrard [q. v.], who had on the previous day taken the command from Sir Arthur Wellesley, and checked the pursuit which Wellesley was about to make after his victory of Vimeiro. For this check to the victorious English army Dalrymple was, of course, not responsible, but on the following day General Kellerman came in with an offer of terms from Junot. It was then too late to pursue the French, and as the French general offered all that could be expected from a successful campaign, namely, the evacuation of Portugal and the surrender not only of Lisbon but of Elvas, Dalrymple entered into negotiations with Junot, and eventually signed what is wrongly known as the convention of Cintra. The news of this convention raised a storm of reprobation in England. The three generals, Dalrymple, Burrard, and Wellesley, were all recalled, and a court of inquiry of six general officers, with Sir David Dundas as president, was ordered to sit at Chelsea Hospital. This court approved of the armistice signed with Kellerman by six votes to one, and of the convention by four votes to three, and their judgment has been confirmed by posterity. It may have been wrong for Burrard to check the pursuit after Wellesley's successful battle, but it could not have been wrong for Dalrymple to secure the whole object of the English expedition by a peaceful arrangement instead of by continued fighting. Nevertheless Dalrymple was censured for not continuing Wellesley's career of victory, and the stigma of the convention of Cintra prevented his ever again obtaining a command. Dalrymple was, however, made colonel of the 57th regiment on 27 April 1811, promoted general on 1 Jan. 1812, created a baronet on 6 May 1815, and appointed governor of Blackness Castle in 1818. During his latter years he wrote a valuable 'Memoir' of his proceedings as connected with the affairs of Spain, which was not published until after his death. He died at his house in Upper Wimpole Street on 9 April 1830. Dalrymple married Frances, youngest daughter of General Francis Leighton, by whom he had two sons and three daughters. His younger son was lieutenant-colonel of the 15th hussars and died unmarried, and the elder, Sir Adolphus John Dalrymple, succeeded his father as second baronet, and was for many years M.P. for the Haddington boroughs. Sir Adolphus had no children by his wife, a daughter of the Right Hon. Sir James Graham, and on his death in 1866 the baronetcy became extinct.

[Royal Military Calendar; Napier's Peninsular War, book ii.; Memorial written by Sir Hew Dalrymple, bart., as connected with the affairs of Spain and the commencement of the Peninsular war, published by his son Sir Adolphus

John Dalrymple, 1830; and The Whole Proceedings of the Court of Enquiry upon the conduct of Sir Hew Dalrymple relative to the Convention of Cintra, 1808.] H. M. S.

DALRYMPLE, SIR JAMES, first VISCOUNT STAIR (1619–1695), Scottish lawyer and statesman, was the son of James Dalrymple, laird of Stair, a small estate in Kyle, Ayrshire, and Janet, daughter of Kennedy of Knockdaw, by Helen Cathcart of Carleton. His ancestors on both sides were adherents of the Reformation, and are to be found among the Lollards of Kyle who were persecuted for their acceptance of Wycliffe's tenets by Blackadder, archbishop of Glasgow, in the end of the fifteenth century. Ayr and the south-west of Scotland was the country in which the seed of the reformed doctrines was first sown, and it continued during the sixteenth and seventeenth centuries to be the part of Scotland most firmly attached to them. James Dalrymple was born in May 1619 at his father's farm of Drummurchie in Carrick, and appears to have been an only child. His father died in 1625, and his mother, 'a woman of excellent spirit, took care to have him well educated,' first from 1629 to 1633 at the grammar school of Mauchline, and afterwards in the university of Glasgow, where his name appears in 1635 as a student, and on 26 July 1637 as the first in the list of arts graduates. After taking his degree he went to Edinburgh, having intended to follow the profession of law, but the civil war interrupted his studies, and he commanded a troop in the regiment of William earl of Glencairn, which probably took part in the battle of Duns Law, where David Leslie defeated Charles I. He continued to serve in the army till March 1641, when he was recalled to Glasgow to compete for the office of regent in the university, to which he was elected. Though he retained his company for some time, he had now chosen a civil career. Logic, morals, and politics, with the elements of mathematics, were the subjects he taught. The notes of his logic lectures by Thomas Law have been preserved. He remained as regent in Glasgow for six years, and proved an active teacher as well as diligent in the conduct of college business. Among his colleagues as regents were David Forsyth, David Dickson, David Mure, Robert Semple, Robert Maine, first professor of medicine, and Robert Baillie, who was elected to the newly instituted professorship of theology. In September 1643 he resigned his office, as the statutes required, in order to obtain leave to marry, but was re-elected the same day. His wife, Margaret Ross, coheiress of Balneil in the parish of Old Luce, Wigtownshire, brought him an estate of 300*l.* a year. He resigned his office as regent in October 1647, and on 17 Feb. following was admitted to the Scottish bar, and removed to Edinburgh.

The year after his call to the bar Dalrymple went as secretary to the commission appointed by parliament to treat with Charles II as to the terms on which he was to return to Scotland. Along with the Earl of Cassilis, Brodie, laird of Brodie, Winram, laird of Libberton, and Alexander Jaffray, provost of Aberdeen, the commissioners sent by parliament and a commission from the general assembly headed by Robert Baillie, whose letters gave a graphic account of the events of the time, he sailed from Kirkcaldy on 17 March 1649, and, landing at Rotterdam on the 22nd, reached the Hague on the 27th. The negotiations continued till 1 June, when the commission and Dalrymple returned to Scotland on 11 June. During his absence he had been appointed a commissioner for the revision of the law. The troubles of the times prevented this commission from acting, but it is possible his appointment directed the attention of the young lawyer to the work on which his fame rests, the institutions of the law of Scotland.

On 8 March 1650 he was again sent as secretary to a second commission appointed to meet Charles at Breda, which was accompanied, as the preceding one had been, by commissioners from the general assembly. The commissioners were divided in opinion. Dalrymple sided with the party disposed to exact less stringent pledges than those which Charles ultimately accepted. He was sent back to Scotland with the closed treaty, and on 20 May was despatched by the parliament to meet the king and the commissioners, who landed at the Bogue of Gicht in Aberdeenshire on 23 June.

From his return until 1657, when he was made a judge of the reformed court of session by Cromwell at the instance of Monck, he practised at the bar, gaining the character rather of a learned lawyer than a skilful pleader. In 1654 he refused, with most of the advocates, to subscribe the tender or oath of allegiance to the Commonwealth and abjuration of royalty, which the secession from practice of the leading advocates forced Cromwell to withdraw. Monck described him, in recommending his appointment as judge, as 'a very honest man, a good lawyer, and one of considerable estate. There is scarce a Scotchman, or Englishman who hath been much in Scotland, but knows him, of whom your highness may inquire further concerning him.'

The pressure of business requiring an immediate filling up of the vacancy, Monck and

the Scottish council admitted Stair to the bench on 1 July, and Cromwell confirmed their appointment on the 26th. When attacked after the Restoration for accepting office under the usurper he defended himself, lawyer-like, by a distinction: 'I did not embrace it without the approbation of the most eminent of our ministers who were then alive, who did distinguish between the commissions granted by usurpers which did relate only to the people, and were no less than if they had prohibited baking or brewing, but by [i.e. without] their warrant, and those which relate to councils for establishing the usurped power or burdening the people.' His tenure of office at this time was short, for after Cromwell's death the courts were shut, and a new commission issued on 1 March 1660, in which his name appears, did not take effect. His intercourse with the English judges sent by Cromwell, and with Monck, enlarged his knowledge of English law and politics. He advised Monck the day before his departure from Scotland to call a full and free parliament, a counsel which resulted in the Restoration. He had never really favoured the republican form of government, and was at heart a supporter of limited monarchy. 'I have ever been persuaded,' he wrote in his apology, 'that it was both against the interest and duty of kings to use arbitrary government; that both kings and subjects had their title and rights by law, and that an equal balance of prerogative and liberty was necessary for the happiness of a commonwealth.' Soon after the Restoration he visited London with his neighbour and friend, Lord Cassilis, to do homage to Charles, by whom he was well received and appointed one of the judges of the court of session in the new nomination on 13 Feb. 1661. He was also placed on the commission of teinds, and on that for ascertaining the losses by the Duke of Hamilton and others during the rebellion.

It was not long before the arbitrary tendencies of Charles II's government showed themselves. The royal prerogative was asserted under the influence of Middleton and Lauderdale, in a manner and by a variety of measures quite inconsistent with constitutional government, and where one of these measures touched the independence of the judges Stair stood firm in his opposition. A declaration was exacted from all persons in public trust, including judges, that the national covenant and the solemn league and covenant were unlawful oaths. Stair, along with three of his colleagues, having declined to take this declaration, an intimation was made that if they did not comply before 19 Jan. 1664 their seats on the bench would be declared vacant. Stair forestalled his deposition by a letter on the 14th stating that his resignation was already in the king's hands. Charles summoned him to London, and allowed him to take the declaration subject to an implied understanding that he did so only 'against whatever was contrary to his majesty's right and prerogative,' and on his return he was readmitted as judge. During the next five years his life was passed in the even tenor of judicial duties. The year 1669 was marked by the death of his daughter Janet within a month of her marriage to Dunbar of Baldoon, a neighbouring laird in Wigton. It was from the tradition of this event that Scott took the plot of the 'Bride of Lammermoor.' That there had been a prior engagement to Lord Rutherford, of which her mother did not approve, appears certain; but as the traditions vary as to whether the laird of Baldoon or his bride was the person stabbed on the fatal night, the tragic element of the story probably belongs to the domain of fiction, which sprang up in a superstitious district, where rumour did not hesitate to ascribe to Lady Stair and other members of her family the stigma of witchcraft. Scott expressly disclaims 'tracing the portrait of the first Lord Stair in the tricky and mean-spirited Sir William Ashton.'

In August 1670 Stair was one of the Scottish commissioners to treat of the union of the two kingdoms, but the negotiations broke down through a demand on the part of the Scotch for the same number of members in the parliament of the United Kingdom as in their own, to which their English colleagues refused to agree. Towards the close of the year he was appointed president of the court of session on the resignation of Sir John Gilmour; the lord advocate, Nisbet of Dirleton, having declined the office. Sir George Mackenzie, in noticing Stair's appointment, praises 'his freedom from passion, which was so great that most men thought it a sign of hypocrisy.' 'This meekness,' he adds, 'fitted him extremely to be a president, for he thereby received calmly all men's information; but that which I admired most in him was that in ten years' intimacy I never heard him speak unkindly of those that had injured him.' His conduct as a judge did not always find so favourable a critic as Mackenzie.

A celebrated incident in Scottish legal history—the secession of the advocates, who with scarcely any exception withdrew from practice from 10 Nov. 1670 to January of the following year—made him unpopular with a profession tenacious of its privileges, and perhaps more than any other imbued with the corporate spirit. Among the re-

gulations for the conduct of judicial business issued by a commission on which Stair served, was one regulating the fees of advocates, against which they were so incensed that they opposed the whole regulations, though containing many salutary reforms. Stair is said not to have approved the regulations as to fees, but he acted with strictness in enforcing submission to the regulations when passed, and the secession, like other strikes, broke down through want of union in the seceders, some of whom returned to practice. In 1681 the regulation as to fees, which fixed them according to the quality of the client and probably was seldom followed, was rescinded. In the parliament of 1672 Stair sat for the shire of Wigton, and as one of the committee of the articles took part in the legislation, which was of a more creditable character in the department of private than of public law. The acts for the regulation of the courts, for the protection of minors, for the registration of titles, and for diligence or execution against land for debt by the process called adjudication in Scottish law, bear unmistakable signs of his handiwork. The combination of the office of judge with that of legislator allowed by the Scottish constitution, although contrary to modern ideas, had the advantage of securing the supervision of those most skilled in the administration of law in devising its reforms. He again sat in the parliament of 1673–4. In the latter year the dispute between the bench and bar broke out anew on a ground in which the former was less clearly in the right than in the earlier secession—the claim by the latter to a right of appeal from the court of session to parliament. The appeal taken in the case of the Earl of Dunfermline and the Earl of Callendar, which was the occasion of this dispute, was upon a point of procedure, and if such appeals had been allowed, the interference with the ordinary course of judicial business would have been intolerable. But behind the merits of the particular case lay the feeling that judges appointed by the crown were subservient to its influence, while the advocates represented the independence of the people and the ancient rights of the Scottish parliament. An unfortunate step of the privy council, which prohibited the advocates who supported the right of appeal from residing within twelve miles from Edinburgh, increased the odium against the judges, and although the matter was at last accommodated by the submission of several of the leaders of the bar, whose example was followed by the rest as in the earlier secession, it was not forgotten at the time of the revolution settlement. One of the resolutions of the constituent parliament of 1689 was a declaration 'that every subject has right of appeal to parliament, and that the banishment of the advocates was a grievance.' It is to this dispute that the appeal from the Scottish supreme court to the British House of Lords owes its origin; but it has been found necessary to limit the right of appeal in the manner Stair and his brethren on the bench contended for, and practically to restrict it to judgments on the merits, prohibiting it, unless in exceptional circumstances, from judgments pronounced during the progress of the cause. The right as regarded the original dispute was not altogether on the side of the bar, but the high-handed way in which they were dealt with by the privy council was one of the too frequent instances at this time of arbitrary government, and Stair found it necessary after the revolution to defend himself by the statement that he was absent from the council when the obnoxious order banishing the advocates was issued; 'God knows,' he adds with emphasis, 'I had no pleasure in the affairs which were then most agitated in the council.'

In 1677, when Lauderdale came to Scotland, and the persecution of the covenanters became more severe than before, Stair protested against the worst measures of the privy council—the introduction of the highland host into the western shires, and the imposition of bonds of law burrows to oblige all persons in office to deliver up any minister who kept a conventicle. He also obtained some concessions in the trial of ecclesiastical offences, and in particular the provision that no one when accused should be examined as to the guilt of any but himself. In the court over which Stair had a more direct influence many important reforms were carried out by acts of sederunt, as its rules of procedure are called. In 1679 he was summoned to London to defend the court against accusations the precise nature of which is not known, but apparently for being too much under the influence of Lauderdale. His defence was successful, and in a letter to his colleagues he urged them 'to be more and more careful that by the speedy and impartial administration of justice the people may find themselves in security and quietness, and that their rights and interests are securely lodged in your hands.' When towards the close of the year the Duke of York came to Scotland to assume the government, Stair addressed him in a speech which cannot have been to the taste of his hearer, who had just escaped from the debates on the Exclusion Bill, 'that as the nation was entirely protestant it was the fittest place his royal highness could make his

recess to at that time.' On the return of the duke in the following year, 1680, the disguise of a conciliatory policy which he at first adopted was thrown off, and military commissions to Claverhouse and other officers, as well as the torture, were freely resorted to in the vain attempt to stamp out the covenanters. When in 1681, with the same object in view, the Test Act was carried, Stair attempted to lessen its severity and turn its edge by a clause declaring that the protestant religion should be defined in it as 'the religion contained in the confession of faith recorded in the first parliament of James I, which is founded on and agreeable to the word of God;' but the form in which the act passed, though self-contradictory, was such that no honest man could safely sign it. Argyll, who took it with a declaration that he did so only 'so far as it was consistent with itself and the protestant religion,' was thrown into prison, tried, and condemned for treason, but escaped before the day fixed for his execution. Stair, dreading a similar fate, fled to London, but through the influence of the Duke of York was refused an audience with the king, and in a new commission of judges his name was omitted.

His compulsory leisure enabled him to devote undivided attention to the preparation of the 'Institutions of the Law of Scotland,' the first, and on the whole the greatest, of the institutional or complete treatises upon the law of Scotland. Though a great part of its matter is now antiquated, through the gradual abolition of the feudal system and the assimilating influences of the law of England, both statutory and judicial, the spirit which animates Stair's work has been transmitted to the Scottish law of the present day. Building on the solid foundation of the Roman civil law as modified by the equity of the canon, and adapted to modern circumstances by the civilians of France and Holland in the sixteenth and seventeenth centuries, the law of Scotland is, thanks greatly to Stair, a better organised and arranged system of jurisprudence than the law of the sister country. It was saved from the unfortunate divorce of law and equity, and through the absence of so large a body of precedents as the English courts rapidly accumulated, it remained of more manageable volume, following more frequently reason and common sense, on the whole better guides than a slavish adherence to what had been decided in prior generations.

Stair was not allowed to enjoy his retirement unmolested. Claverhouse went to Galloway armed with a military commission. Proceedings were taken against Lady Stair for attending conventicles, his factor and tenants were severely fined, and Stair himself cited before the council and threatened with being seized as a criminal. A fierce dispute arose between Claverhouse and the Master of Stair as to the conduct of his subordinates in the regality of Glenluce, of which he was hereditary baillie. When the matter was referred to the privy council, the master was found guilty of employing persons as his clerk and baillie who had been convened before Claverhouse, of imposing inadequate fines, of prohibiting others from attending Claverhouse's courts, and of causing one of his servants to make a seditious complaint against the soldiers for exaction and oppression, and also for himself misrepresenting Claverhouse to the council. He was accordingly deprived of the regality and fined, while his adversary was absolved from all charges and declared 'to have done his duty.' Stair had still powerful friends, especially the Marquis of Queensberry and Sir George Mackenzie, now lord advocate, but they found it impossible to countenance him against his more powerful enemies, the Duke of York and Claverhouse. It is probable they even gave him secret advice to quit the country, and in October 1682 he followed his old pupil Argyll to Holland as 'the place of the greatest common safety.' He chose Leyden for his residence. Stewart of Coltness, the son of one of his fellow-exiles, gives an interesting account of the Scotch refugees who then found a home in the hospitable republic. Stair occupied his time with the publication of the decisions of the court of session from 1661 to 1671, dedicating them in an epistle, dated at Leyden 9 Nov. 1683, to his former colleagues on the bench. His industry in collecting the cases he reports is vouched for by a curious passage in this epistle: 'I did form,' he says, 'this breviat of decisions in fresh and recent memory *de die in diem* as they were pronounced. I seldom eat before I observed the interlocutors of difficulty that past that day, and when I was hindered by any extraordinary occasion I delayed no longer than that was over.' Three years later he appeared as an author in a new field by printing at Leyden his 'Physiologia Nova Experimentalis,' whose purport is described in the title-page, 'in qua generales notiones Aristotelis Epicuri et Cartesii supplentur, errores deteguntur et emendantur, atque claræ distinctæ et speciales causæ præcipuorum experimentorum aliorumque phenomenωn naturalium aperiuntur ex evidentibus principiis quæ nemo antehac perspexit et prosecutus est, authore D. de Stair, Carolo II. Britanniarum Regi a Consiliis Juris et Status nuper Latinitate donata.'

This little treatise obtained a favourable notice from Bayle, and is interesting as show-

ing the activity of mind of the exiled lawyer, now approaching old age, resuming the speculations of his youth as a student of philosophy, and moved by the new birth of natural science which distinguished the close of the seventeenth century. But Stair had not emancipated himself from the old Aristotelian formulæ, or caught the light which in the very year of the publication Newton revealed to the learned world by his 'Principia.' From a contract with the printer Anderson of Edinburgh, which has been preserved, we learn that Stair had projected a more comprehensive treatise, embracing inquiries concerning human knowledge, natural theology, morality, and physiology. The 'Physiologia' is all that remains of the ambitious scheme, unless the posthumous tract 'On the Divine Perfections' may be deemed a sketch of his intended work on natural theology. Not even in Leyden was Stair left undisturbed by the relentless persecutors who then misgoverned Scotland. The States of Holland were asked but refused to expel him from their dominions. Spies were sent to watch his movements, but he eluded them, shifting from one town to another, but still keeping Leyden as his headquarters. On 2 Dec. 1684 Mackenzie as lord advocate was ordered to charge Stair, Lord Melville, Sir John Cochrane of Ochiltree, and several other persons with treason, for accession to the rebellion in 1679, the Rye House plot, and the expedition of Argyll. Sentence was pronounced against several persons involved in the same charges; but the proceedings against Stair were continued by successive adjournments till 1687, when they were dropped. The cause of their abandonment was the appointment in January of that year of his son, the Master of Stair, who had made peace with James II, to the office of lord advocate, of which Mackenzie had been deprived for refusing to relax the penal laws against Roman catholics. On 28 March a remission was recorded in favour of Stair and his family, to which was oddly tacked a pardon to the young son of the master, afterwards Field-marshal Stair, for accidentally killing his brother. The master only held the office of lord advocate for a single year, when he was, according to the anonymous author of the 'Impartial Narrative,' printed in 'Somers Tracts,' 'degraded to the office of justice clerk,' James II and his advisers finding him not a fit tool for their purposes. Stair refused to accept the remission, and remained in Holland until the following year, 1688, when he accompanied William of Orange in his own ship, the Brill, in the memorable voyage from Helvoetsluys to Torbay. He had made the acquaintance of William through the pensionary Fagel, and according to a reliable tradition, his horse having been lost on the voyage, William supplied him with one from his own stud. When they left Holland, Stair is said to have taken off his wig, and, pointing to his bare head, said: 'Though I be now in the seventieth year of my age, I am willing to venture *that* my own and my children's fortunes in such an undertaking.' William, who was as constant in his friendship as the Stuarts were fickle, was ever afterwards a steadfast supporter of the Dalrymple family. The Master of Stair was reappointed lord advocate, and on the murder of President Lockhart by Chiesly of Dalry, Stair himself was again placed at the head of the court of session.

An unscrupulous opposition called the Club, which sprang up in the Scottish parliament, led by Montgomery of Skelmorlie, who coveted the office of secretary for Scotland, and Lord Ross, who aimed at the presidency of the court of session, now attacked the courtiers or king's party, of which the Master of Stair was the representative, with a virulence worthy of the worst days of party. An anonymous pamphlet, variously attributed to Montgomery and to Fergusson the plotter, appeared in Glasgow towards the end of 1689, entitled 'The late Proceedings of the Parliament of Scotland stated and vindicated,' which contained a fierce personal invective against Stair. It charged him with illegally assuming the office of president in the nomination of Charles II, without the choice of the judges, contrary to the act of 1579, c. 93, and asserted that he had been 'the principal minister in all Lauderdale's arbitrariness and all Charles I's usurpations. Nor was there a rapine or murder in the kingdom under the countenance of the royal authority of which he was not either the author or the assister in, or ready to justify.' It was not a time when libels could be safely left unanswered, and Stair published a small quarto pamphlet, styled 'An Apology for Sir James Dalrymple of Stair, President of the Session, by himself.' To refute the charge of being a time-server, he appeals to his refusal of Cromwell's tender in 1657, the declaration of 1663, and the test of 1681. 'Let my enemies,' he urges, 'show how many they can instance in this nation that did thrice forsake their station, though both honourable and lucrative, rather than comply with the corruption of the time.' The charge of subserviency to Lauderdale he met with the reply that he joined in the representations which led Lauderdale to make several acts of council correcting abuses. The alleged obscurity of his decisions with which he had been reproached was due to the libeller's ignorance of law, and he appeals with just confidence to the publi-

cation of the 'Institutions' as a proof 'that no man did so much to make the law known and constant as I have done.' He closes with a technical argument against the accusation of accepting the presidency from Charles without a vote of the judges. Shortly after the issue of the apology Stair was created, on 1 May 1690, Viscount of Stair, Lord Glenluce and Stranraer. He had now reached the summit of his prosperity. His closing years were clouded with private and public cares. In 1692 he lost his wife, the faithful partner of the vicissitudes of his life during all but fifty years. The part she played in the advancement of her family from comparative obscurity to the highest offices in the state turned against her the jealousy of the vulgar, which resents the sudden rise of others as a personal injury. Her support of the presbyterian preachers made her odious to the Roman catholics and Jacobites, and she shared with her husband the enmity of the bitter partisans of the Club. In the satires of the time she was described as 'the witch of Endor,' 'Aunty,' and 'Dame Maggie Ross,' and charged with making a paction with the evil one, who enabled her to assume various shapes at will. The misfortunes as well as the fortune of her family were laid at her door:

It 's not Staire's bairnes alone Nick doth infest;
His children's children likewise are possest.

One daughter had been the victim or the cause of the tragedy of the 'Bride of Lammermoor,' another was a witch like herself; her grandson had killed his brother. Her own 'long wished for and tymely death' was celebrated in a coarse epitaph which prophesied the fall of her husband and family. This prophecy was not fulfilled, and her true character appears to have been that of a woman of strong purpose and much spirit, well able to bear either good or evil fortune.

The massacre of Glencoe in 1692 has left an indelible stain on the memory of William of Orange and the Master of Stair, his principal adviser in the affairs of the Scottish highlands. The commission reluctantly granted in 1695 to avoid a parliamentary inquiry directly implicated the master by finding 'that it appears to have been known at London, and particularly to the Master of Stair, in the month of January 1692, that Glencoe had taken the oath of allegiance, though after the day prefixed, and that there was nothing in the king's instructions to warrant the committing of the foresaid slaughter, even as to the thing itself, and far less as to the manner of it.' His own letters contain damning proof of the merciless spirit with which he regarded the Macdonalds. The only extenuating circumstances which can be pleaded on his behalf are that he was personally ignorant of the peculiar treachery which accompanied the execution of the massacre, and that the feelings with which he regarded the Celtic clans were in part due to the recollection of the conduct of the highland host in the western shires, and the view which a law-abiding lowlander of those days took of their freebooting habits. Stair himself is not mentioned in the report of the commission, and the only charge that bears directly against him is that he was a member of the privy council which advised that Glencoe's oath should not be taken after the time fixed for its reception had passed. But some share of the odium which attached to his son could not fail to be reflected, and the opportunity was too good a one to be lost by his bitter opponents, who renewed their charges against the president for his judicial conduct. In the parliament of 1693 the first public attack was made upon him by a disappointed suitor, who brought in a bill complaining of injustice done to him in a suit before the court. It was remitted by a narrow majority to a committee, which after full inquiry exculpated Stair. Two retrospective bills were also introduced, one declaring that no peer should enjoy the office of lord of session, and the other that the crown might appoint one of the lords for a time president, any law or custom to the contrary notwithstanding. These bills were so evidently aimed at Stair that he printed an information, addressed to the commission and parliament, which contained a convincing argument against their passage as unconstitutional in respect of their interfering with the independence of the judges who hold office for life under the Claim of Right as contrary to the act of institution of the court, and as an infringement under the pretence of being an enlargement of the royal prerogative. His argument succeeded, and neither of the bills became law. Other charges made against him, of using undue influence in obtaining the nomination of judges subservient to him, and favouring his sons, three of whom were advocates, had no foundation, though his defence of the latter charge—'When my sons came to the house, I did most strictly prohibit them to solicit me in any case, which they did exactly observe'—is a proof of the prevalence of an evil custom. His zeal for the administration of justice was shown by a series of acts of sederunt of the court, passed during his presidency, to correct this as well as other abuses, and by the report, issued shortly after his death, of a parliamentary commission on which he served, appointed 'to take a full and exact tryall of

all abuses and exorbitancies or exactions practised in prejudice of their majesties lieges in any offices of judicature.' This report formed a basis of the Act for the Regulation of the Judicatures, which received the royal sanction on 29 April 1695. On 25 Nov. 1695, Stair, who had been for some time in failing health, died in Edinburgh, and was buried in the church of St. Giles. In the same year there was published in London a small octavo entitled 'A Vindication of the Divine Perfections, illustrating the Glory of God in them by Reason and Revelation, methodically digested into several heads. By a Person of Honour, with a preface by William Bates and John Howe,' two nonconformist ministers. This work has always been ascribed to Stair, who had probably made the acquaintance of Howe when an exile like himself in Holland. It bears evidence of his authorship in the admirable distinctness of conception and lucid order of treatment, and it had probably been a portion of the inquiry concerning natural theology which he contemplated when he made his contract with the printer in 1681. But though interesting as showing the serious bent of his thoughts and the piety of his character, which his implacable adversaries deemed hypocrisy, it has no other value. Stair was not a theologian any more than he was a natural philosopher, yet one thought from this forgotten treatise deserves to be preserved. 'The discovery of the Natures of the Creatures and all experimental knowledge hath proceeded from the beginning, and shall to the end increase, that there might never be wanting a suitable exercise, diversion, and delight, to the more ingenious and inquiring men,' and he cites this as one of the proofs of the goodness of God.

Stair left four sons, of whom John, first earl Stair, Sir Hew, his successor as president in the court of session, and Sir James Dalrymple of Borthwick, antiquary, are the subjects of separate articles. His fourth son, Thomas, became physician to Queen Anne. He was survived by three daughters, Elizabeth, wife of Lord Cathcart, Sarah, who married Lord Crichton, eldest son of the Earl of Dumfries, and Margaret, wife of Sir David Cunningham of Milncraig. The best and perhaps only authentic portrait of him, by Sir John Medina, in the house of New Hailes, the property of his descendant, Mr. Charles Dalrymple, has been frequently engraved. Another, which Mr. D. Laing conjectured to be the work of Paton, a Scottish painter, is in Walpole's 'Royal and Noble Authors,' Park's ed. v. 126. A third lately sold in London, and bought by the present Earl of Stair, is probably a copy of Medina's somewhat altered by a later artist, or possibly by Medina himself.

[For fuller details see Mackay's Memoir of Sir James Dalrymple, first Viscount Stair, Edinburgh, 1873.] Æ. M.

DALRYMPLE, Sir JAMES (*fl.* 1714), Scottish antiquary, was the second son of Sir James Dalrymple, bart. [q. v.], of Stair, afterwards first Viscount Stair [q. v.], by Margaret, daughter of James Ross of Balniel. He was admitted a member of the Faculty of Advocates 25 June 1675 and was appointed one of the commissaries of Edinburgh. Afterwards he became one of the principal clerks of the court of session. He was created a baronet of Nova Scotia 28 April 1698. He was thrice married, and had a numerous family.

Dalrymple was a man of great learning, and one of the best antiquaries of his time. He published: 1. 'Apology for himself, 1690,' Edinburgh, 1825, 4to, only seventy-two copies printed (Lowndes, *Bibl. Man.* ed. Bohn, p. 583). 2. 'Collections concerning the Scottish History preceding the death of King David the First in 1153. Wherein the sovereignty of the Crown and independency of the Church are cleared, and an account given of the antiquity of the Scottish British Church and the noveltie of Popery in this Kingdom,' Edinburgh, 1705, 8vo. William Atwood [q. v.], barrister-at-law, published 'Remarks' on these 'Collections,' which were also adversely criticised by John Gillane in his 'Life of John Sage,' 1714. 3. 'A Vindication of the Ecclesiastical Part of Sir John Dalrymple's Historical Collections: in answer to a pamphlet entitled "The Life of Mr. John Sage,"' Edinburgh, 1714, 8vo.

[Douglas's Peerage of Scotland (Wood), ii. 522; Watt's Bibl. Brit.; Anderson's Scottish Nation, ii. 5; Cat. of Printed Books in Brit. Mus.; Foster's Baronetage (1882), 173; Foster's Peerage (1882), 628.] T. C.

DALRYMPLE, Sir JOHN, first Earl of Stair (1648–1707), eldest son of Sir James Dalrymple, first viscount Stair [q. v.], lord president of the court of session, by his wife Margaret Ross, coheiress of the estate of Balniel, Wigtownshire, was born in 1648. While travelling in England in 1667, in company with his friend Sir Andrew Ramsay of Abbotshall, he is said to have arrived at Chatham when the Dutch fleet sailed up the Medway, and to have assisted in preventing an English man-of-war from being blown up (*Impartial Account*; and in *Somers Tracts*, xi. 552). Either for this service, or merely as a mark of respect to his father, he received in the same year the honour of knight-

hood from Charles II, to whom he was introduced in London by the Earl of Lauderdale. In 1669 he was married to Elizabeth, daughter and heiress of Sir James Dundas of Newliston, West Lothian. Having studied for the Scotch bar, he was admitted advocate on 18 Feb. 1672, and at an early period of his career gave indications of that fluent eloquence which afterwards rendered him without a rival in the Scottish parliament. In 1681 he greatly distinguished himself in the defence, as junior to Sir George Lockhart, of the Earl of Argyll, at his trial for treason on account of the explanation he made in taking the test oath (see speech in Howell, *State Trials*, viii. 931, reprinted in *Stair Annals*, i. 371–7); but his appearance as the earl's counsel did not prove a prudent step in view of his father's, the lord president's, relation to the Test Act. For some years after the retirement of his father to Holland in 1682 he was subject to considerable persecution. At the close of the year he came into conflict with Graham of Claverhouse, then a captain of dragoons and armed with a sheriff's commission, regarding the jurisdiction of Glenluce, of which he was baillie. On the complaint of Claverhouse that he had acted in 'violent obstruction and contempt of his authority,' and had exacted merely nominal fines from his own and his father's tenants, who had been convicted of having attended conventicles, he was committed by the privy council to the castle of Edinburgh, and only obtained his liberty in February 1683, after being deprived of his jurisdiction in Glenluce, paying a fine of 500*l.*, and making a humble apology. In September of the following year he was arrested during the night at his house at Newliston, and his papers seized and examined. No evidence was discovered against him; but, as he declined to give any information regarding the late chancellor, Lord Aberdeen, then under suspicion, he was conveyed under a guard of common soldiers to the Tolbooth prison, where he was kept in durance for three months. On giving security to the amount of 5,000*l.* he was liberated on 11 Dec., within the bounds of Edinburgh (Fountainhall, *Historical Notices*, p. 579). At the time of the death of Charles II in February 1685 he was still a state prisoner, and, although his liberty was extended on 7 March to ten miles round Edinburgh (*ib.* p. 623), did not obtain his full liberty till 29 Jan. 1686 (*ib.* p. 700). Some months afterwards a prosecution was instituted against his father, Sir James Dalrymple, for complicity in Argyll's invasion of Scotland, and in all probability his estates would have been confiscated had not the son come to the rescue of the government when Sir George Mackenzie, lord advocate, refused to countenance the dispensing power claimed by the king. By a sudden change of front Dalrymple agreed to carry out the behests against which Sir George Mackenzie had revolted. In December 1685 he paid a visit to London, and in February returned to Edinburgh king's advocate, bringing with him at the same time a comprehensive remission of all charges against his father's family, and an order from the king for 1,200*l.*, of which 500*l.* was the discharge of his fine in 1682, and the remainder for the expenses of his journey and the loss of practice. 'These preferments,' according to the author of 'Memoirs of Great Britain,' 'were bestowed upon him by the advice of Sunderland, who suggested that by this means an union between the presbyterian and popish parties might be effectuated' (Dalrymple, *Memoirs*, ii. 72). But if Dalrymple's readiness to carry into effect the dispensing power commended him to the favour of James, his toleration of 'field conventicles,' which were strictly prohibited by law, rendered it advisable to deprive him of the office of public prosecutor, and, accordingly, on the death of Sir James Foulis, he succeeded him as lord justice-clerk, 19 Jan. 1688, the office of king's advocate being restored to Sir George Mackenzie. In the same year he purchased the estate of Castle Kennedy, the beautiful residence of which is now the seat of the family of Stair.

According to the author of the 'Memoirs of Great Britain,' 'Sir John Dalrymple came into the king's service resolved to take vengeance if ever it should offer: impenetrable in his designs, but open, prompt, and daring in execution, he acted in perfect confidence with Sunderland' (ii. 72); and Lockhart asserts that he 'advised King James to emit a proclamation remitting the penal laws by virtue of his own absolute power and authority, and made him take several other steps with a design (as he since bragged) to procure the nation's hatred and prove his ruin' (*Lockhart Papers*, i. 88). This statement can scarcely be harmonised with the fact that Dalrymple was himself the agent in carrying out the king's dispensing power; but there can at least be no doubt that from the first he was in the secret of the enterprise of the Prince of Orange. His father came over in the prince's own ship, and on the news of the prince's landing Viscount Tarbet and Dalrymple were the first to take measures to promote his cause (Balcarres, *Memoirs*). Dalrymple was specially active in securing the election of representatives to the convention of estates who would favour

the claims of William. Being himself returned to the convention as member for Stranraer, he brought forward successfully a motion on 4 April that James Stuart had forfeited his claims to the crown of Scotland; and, as representing the 'estate' of the burghs, he was one of the three commissioners sent by the convention to London to offer the crown to William and Mary. It is supposed that he was the commissioner who relieved William of his difficulty in regard to a clause in the coronation oath on the 'rooting' out of 'all heretics and all enemies of the true worship,' by promptly assuring the king, when he declined to 'lay himself under any obligation to be a persecutor,' that no obligation of this kind was implied in the clause or in the laws of Scotland. The king, Burnet states, resolved to rely for advice in regard to Scotland chiefly on the elder Dalrymple (*Own Time*, ed. 1838, p. 539); and although Melville, a moderate presbyterian, was made secretary of state, the younger Dalrymple, who became lord advocate, had the chief management of Scottish affairs, being entrusted with the duty of representing the government in the Scottish parliament. Burnet states that since Dalrymple had been sent to offer William the throne as commissioner for the burghs, the king 'concluded from thence that the family was not so much hated as he had been informed' (*ib.* p. 539), while the author of the 'Memoirs of Great Britain' attributes the 'absolute trust' placed in the Dalrymples by William to the certainty that 'they could never hope to be pardoned by James' (ii. 300). No doubt the part played by the Dalrymples in winning Scotland for William was what originally commended them to his favour; but, apart from this, the king could not fail to be greatly impressed with the remarkable qualifications of the younger Dalrymple—not merely his skill as a political tactician, or his fascinating manners, or his eloquence, of which Lockhart admits he was so great a master 'that there was none in the parliament capable to take up the cudgels with him' (*Papers*, i. 89), but his freedom both from religious bigotry and party spirit, and his capacity for regarding measures from a British as well as a Scottish standpoint. Some, however, of those very qualifications which commended him to William excited against him the special distrust and animosity of many in Scotland. It could not be overlooked that he had held a prominent office under James, and especially that he had taken office to carry into effect the dispensing power, for it was not generally discerned that he had merely accepted office at a critical extremity of his fortunes, chiefly to lull suspicion and to enable him more effectually to further the revolution. His indifference to religious disputes, of which the frequenters of conventicles had reaped the advantage while they were in adversity, was now keenly resented when they found themselves triumphant, and wished to enjoy in turn the sweet experience of indulging in religious persecution. The opposition to Dalrymple was led by Sir James Montgomery, an extreme covenanter, bitterly exasperated by his failure to obtain the secretaryship of state. Montgomery gathered around him the disappointed leaders of all the extreme parties, who formed themselves into a society called the Club, and, concerting measures under his guidance against the government, gained for a time complete ascendency in parliament. Thus it curiously happened that almost immediately after William had been called to the throne of Scotland by an overwhelming balance of public opinion in his favour, the crown and parliament, owing to the strong feeling against Dalrymple, artfully stimulated and guided by Sir James Montgomery, found themselves entirely at cross purposes. An act levelled specially against Dalrymple was carried, interdicting the king from ever employing in any public office any person who had ever borne any part in any proceeding inconsistent with the claim of right; and against his father, Sir James Dalrymple, it was proposed to claim a veto on the nomination of judges. It was further resolved to refuse supply till these and other votes received the royal assent. In the midst of the discussions Dalrymple was also accused of having violated his instructions as one of the commissioners sent to offer the crown, in proposing that the king should take the coronation oath before the 'grievances' were read. The design was, he relates, that on this accusation he should 'be sent to the castle—wagers five to one upon it' (Letter to Lord Melville, 12 July 1689, *Leven and Melville Papers*, p. 166); but this he completely baulked by the production of the instructions, 'bearing expressly to offer the instrument of government, the oath, and the grievances the last place.' As the supplies voted by Scotland constituted only a very small proportion of his revenue, William could without any inconvenience refuse his assent, and on 5 Aug. prorogued the parliament. During the recess the Jacobites continued their meetings and attempted to foment agitation by petitions and addresses, but their procedure aroused only a languid interest, and failed to win any general sympathy from the nation. Montgomery hoped, with the aid of the Jacobites,

to exercise a paramount influence in the parliament which assembled in 1690, but his attempted alliance with them gave deep offence to a large number of presbyterians, especially after the discovery of the Jacobite plot, and, as many waverers were also won over 'by money and other gratifications,' as well as by assurances of the king's good-will to the presbyterians (see Instructions from the King to Lord Melville in *Leven and Melville Papers*, pp. 417–18), and by the manifestation of a willingness to compromise some of the matters in dispute, the deadlock was soon at an end. Without any further mention of the acts aimed against the Dalrymples, an extraordinary supply to meet the expenses caused by the Jacobite insurrection was voted, amounting to 162,000*l*. On the proposal of Dalrymple a statute was passed establishing presbyterian church government mainly on the basis of the settlement of 1592, with the adoption of the Westminster Confession instead of that of Knox, in opposition to a motion of Sir James Montgomery for the express recognition of the covenant and all the standards of 1649. To further conciliate the presbyterians, an act was also passed for transferring the patronage of churches to the heritors and kirk sessions. In January 1691 Dalrymple, who, on the elevation of his father to the peerage in April 1690, had become Master of Stair, was appointed joint secretary of state along with Lord Melville, who, however, soon afterwards exchanged that office for the keepership of the privy seal, and was succeeded by Johnstone of Warriston.

Immediately after his appointment, Stair attended William on his visit to Holland. While there the king, under his direction, began to take more decisive measures for the settlement of the highlands, in regard to which negotiations had been for some time in progress with the Earl of Breadalbane [see CAMPBELL, JOHN, first EARL OF BREADALBANE]. In a letter of 17 Aug. to the privy council from the camp at St. Gerard, subscribed by Stair in the name of the king, the council were commissioned to issue a proclamation offering indemnity to all the clans who had been in arms, but requiring them to take the oath of allegiance in the presence of a civil judge before 1 Jan. 1692 (Letter and proclamation in *Papers illustrative of the Highlands*, pp. 33–7). From the letters of Stair it is evident that he would have much preferred that a considerable number of the clans should have stood out, in order that by a signal act of vengeance the highlanders might have been taught more effectually the danger of rebellion in the future. All that he had hoped or desired to result from the offer of indemnity and a gift of money for bribes to the Earl of Breadalbane, was that a certain proportion of the clans should have accepted the terms offered, thus rendering less difficult the execution of summary punishment upon the remainder. It was felt by the government that a submission, not in any degree inculcated by vengeance, could only be of a feigned and temporary character. Preparations had therefore been made for a winter campaign in the highlands, and before information had been received in London as to the result of the offer of indemnity, Sir Thomas Livingstone was ordered to 'act against those highland rebels who have not taken the benefit of our indemnity, by fire and sword, and all manner of hostility.' It so happened that MacIan, chief of the Macdonalds of Glencoe, was the only chief who had failed to comply with the letter of the proclamation, and even he had failed merely because he found no one at Fort William to tender him the oath when he presented himself there on 31 Dec. He induced the sheriff of Inverary to administer it on 6 Jan. after the period of grace had expired, but this availed him nothing. Stair, on learning from Argyll how matters stood with MacIan, expressed to Sir Thomas Livingstone his gratification, adding: 'It is a great work of charity to be exact in rooting out that damnable sept, the worst in all the highlands.' The additional instructions subscribed by the king on 16 Jan. contained also a proviso that 'if MacIan and that tribe can be well separated from the rest it will be a proper vindication of the public justice to extirpate that sept of thieves.' For all the details of the method by which the massacre of 13 Feb. was accomplished Stair cannot be held as immediately responsible, but there is undoubted evidence that the arrangements afterwards met with his full approval, his only regret being that they had not been more successful. It was some time before the particulars of the massacre came to be generally known, the earliest intimation of its occurrence being through letters in the 'Paris Gazette' in March and April of 1692, from information supplied by the Jacobites, probably with the view of awakening animosity against the government in the highlands.

Meantime the affairs of the church now for a year occupied the principal share of Stair's attention. An attempt was made to effect a union between the presbyterian and episcopal clergy, and finally, after the king had agreed to dispense with putting the oath of allegiance to every clerical member of the assembly about to meet, the assembly in 1693 appointed a commission to receive episcopal ministers

qualifying themselves in terms of the recent act of parliament, that is by subscribing the confession of faith and acknowledging presbyterian church government.

From references in Johnstone of Warriston's letters to Carstares (*Carstares State Papers*, p. 159 et seq.), it would appear that already in 1693 the enemies of Stair were meditating an attack on him for his share in the massacre of Glencoe. Probably the chief cause of the delay in bringing forward the accusation was the difficulty in disassociating his conduct from that of the king. At length, in order to anticipate the intended action of the parliament, it was announced at its meeting in May 1695 that a royal commission had been issued in April to examine into the slaughter of the men of Glencoe. Their report was subscribed on 20 June, and was immediately forwarded to the king. After considering the report the parliament also voted an address to the king to the effect that Stair in giving directions for the massacre had exceeded his instructions, and requesting that such orders should be given about him for the vindication of the government as might seem fit. In the midst of the discussions a defence of Stair, entitled 'Information for the Master of Stair,' &c. (printed in *Papers illustrative of the Highlands*, pp. 120–131), was published by his brother, Sir Hugh Dalrymple, which the estates declared to be false and calumnious, but to which it was deemed advisable to publish a reply by Sir James Stewart, lord advocate, under the title 'Answers to the Information of the Master of Stair' (*ib.* pp. 131–42). That enmity against Stair, rather than horror at the outrage committed against an obscure band of mountain robbers, was the motive which chiefly prompted the action of the estates, may be taken for granted. Indeed, the extreme mildness of the terms of their request as regards Stair indicates that all that they really desired was his removal from office; while a special show of indignation against the subordinate agents of the massacre was manifested, seemingly in order the better to demonstrate the absence of animus against the chief offender. The conclusions of the commission that Stair exceeded the intentions of William is adopted by Macaulay, who supposes that if the king really read the 'instructions' to 'extirpate that set of thieves' before signing them, he interpreted them in a sense 'perfectly innocent.' It may be admitted that Stair did not inform the king of the exact character of his arrangements for 'extirpating' the clan, but his letters sufficiently prove that it never entered into his mind that there was anything heinous in what he was contemplating, and the supposition that he wilfully concealed his purpose from the king cannot therefore be entertained. In any case, William, after all the facts of the case were fully explained, never expressed a syllable of disapproval of the conduct of his minister. He 'contented himself,' not with 'dismissing the master from office,' as Macaulay following Burnet states, but with doing nothing, for Stair voluntarily resigned. On the death of his father in November of the same year he became Viscount Stair, and although, with the king's assent, he refrained meanwhile from taking his seat as a peer of parliament, he received at the close of the year a remission freeing him from all the consequences of his participation in the slaughter of Glencoe, on the ground that he had 'no knowledge of nor accession to the method of that execution,' which was condemned merely as 'contrary to the laws of humanity and hospitality, being done by those soldiers who for some days before had been quartered amongst them and entertained by them.' 'Any excess of zeal as going beyond his instructions,' it was added, is 'remitted;' but the question as to whether any excess of zeal was really chargeable against him was avoided, the impression conveyed by the words being, however, that it was not chargeable, and that if it were it was of no consequence (*ib.* p. 143). Indeed, the extirpation of the whole clan by wholesale massacre is by implication justified, all that is condemned being the attempt to accomplish this through accepting the clan's hospitality.

Notwithstanding the remission, a proposal of Stair to take his seat in parliament in 1698 awoke such 'a humour among the members,' that he desisted from carrying out his intention till February 1700. On the accession of Queen Anne in 1702 he was sworn a privy councillor, and on 8 April 1703 was created Earl of Stair. Although he held no office under Queen Anne, he enjoyed the special confidence of Godolphin, and continued to be the chief adviser of the government on Scottish affairs. Holding aloof from the political factions by which Scotland was distracted, he was able to take an unprejudiced and comprehensive view of the political situation as affecting the general welfare of both countries. The statement of Lockhart that he 'taught and encouraged England arbitrarily and avowedly to rule over Scots affairs, invade her freedom, and ruin her trade' (*Papers*, i. 88), is as nearly as possible the opposite of truth, for Scotland had been much less interfered with under William and Anne than under the Stuarts, and in regard to the Darien expedition the action of England was not only justifiable but wise. That Stair was, how-

ever, as Lockhart states, 'at the bottom of the union,' and that 'to him in a great measure it owes its success,' is not probably wide of the mark, although the inference of Lockhart, 'and so he may be stiled the Judas of his country,' is not one to be taken for granted. The truth is, that patriotic statesmen both in England and Scotland who were friends of the government had come to discern that the union was almost a necessity. At the same time many despaired of its accomplishment, and even the most sanguine 'thought it must have run out into a long negotiation for several years' (BURNET, *Own Time*, ed. 1838, p. 798). That 'beyond all men's expectation it was begun and finished in the compass of one year' (*ib.*) may be attributed chiefly to the tact and skill of Stair in the private negotiations and arrangements, and his unfailing watchfulness and powers of persuasion in the stormy debates during the discussion of the question in the Scottish parliament. So great were the demands it made upon his attention that it 'allowed him no time to take care of his health, though he perceived it ruined by his continual attendance and application' (Letter of John, second earl of Stair, in *Marchmont Papers*, iii. 447). He spoke on 1 Jan. 1707, when the twenty-second article of the treaty, the only remaining one of importance, was carried, but his spirits were 'quite exhausted by the length and vehemence of the debate' (BURNET, *Own Time*, p. 801), and having retired to rest he died next morning, 8 Jan., of apoplexy (HUME OF CROSSRIGG'S *Diary*, p. 194). The opponents of the union spread the report that he had committed suicide, but there is no shadow of evidence to lend credibility to the rumour.

Though the name of the first earl of Stair is unhappily chiefly associated with the barbarous massacre of Glencoe, severity or cruelty was by no means one of his characteristics. Even his enemy, Lockhart, admits that he was, 'setting aside his politics (to which all did yield), good-natured' (*Papers*, p. 88), and Macky, who, like Lockhart, refers to his 'facetious conversation,' states that he 'made always a better companion than a statesman, being naturally very indolent' (*Memoirs of Secret Services*, p. 212). Neither of his great gifts nor services as a statesman can there, however, be any question, and if his inability to recognise the turpitude of the outrage of Glencoe must be regarded as deepening the stain with which that deed has tarnished his memory, it cannot be denied that even here his motives were unselfish and patriotic. Before the revolution his policy was chargeable with crookedness, but in working for the revolution there is every reason to suppose that he had the welfare of Scotland at heart, and at any rate his consistent and unwavering devotion to the interests of the new government, and his superiority to the party prejudices of the time, though it may be explained on the theory of enlightened self-interest, enabled him to confer on his country services which almost atone for the crime of his connection with Glencoe. He had five sons and two daughters, and was succeeded by his second son John [q. v.]

[Leven and Melville Papers (Bannatyne Club); Fountainhall's Historical Notices (Bannatyne Club); ib. Historical Observes; Papers Illustrative of the Highlands (Maitland Club); Burnet's Own Time; Sir John Dalrymple's Memoirs; Lockhart Papers; Carstares' State Papers; Marchmont Papers; Macky's Memoirs of Secret Services; Luttrell's Diary; Gallienus Redivivus, or Murder will out, 1692; The Massacre of Glenco, being a true narrative of the barbarous murder of Glenco-men in the Highlands of Scotland, by way of military execution, on 13 Feb. 1692; containing the Commission under the Great Seal of Scotland for making an Enquiry into the Horrid Murder, the Proceedings of the Parliament of Scotland upon it, the Report of the Commissioners upon the Enquiry laid before the King and Parliament, and the address of the Parliament to King William for Justice on the Murderers; faithfully extracted from the Records of Parliament, and published for undeceiving those who have been imposed upon by false accounts, 1703, reprinted in Somers Tracts, xi. 529–47; An Impartial Account of some of the Transactions in Scotland concerning the Earl of Breadalbin, Viscount and Master of Stair, Glenco-men, Bishop of Galloway, and Mr. Duncan Robertson. In a letter to a friend, 1695, reprinted ib. pp. 547–61; Complete History of Europe for 1707, p. 579; Crawfurd's Peerage of Scotland, p. 459; Douglas's Peerage of Scotland (Wood), ii. 527–8; Omond's Lord Advocates, i. 225–71; Graham's Stair Annals, 1875, pp. 115–220; Mark Napier's Memoirs of Viscount Dundee; Macaulay's History of England; Hill Burton's History of Scotland; Edinburgh Review, vol. cv.] T. F. H.

DALRYMPLE, JOHN, second EARL OF STAIR (1673–1747), general and diplomatist, was the second son of John Dalrymple, second viscount and first earl of Stair [q. v.], lord advocate, lord justice clerk, and secretary of state for Scotland, by his wife, Elizabeth, heiress of Sir John Dundas of Newliston, and was born at Edinburgh on 20 July 1673. When only eight years old, in April 1682, he accidentally shot his elder brother dead at the family seat, Carsrecreugh Castle, Wigtonshire. For this act he received a pardon under the great seal, but his parents could not bear to see his face, and after he had spent

three years at a tutor's he was sent over to his grandfather, Sir James Dalrymple, the ex-lord president of the court of session, and future Viscount Stair, who was then in exile in Holland. The boy studied at Leyden University, and there attracted the attention of the Prince of Orange, who remained his friend and patron for the rest of his life. When the Prince of Orange became king of England, as William III, he reinstated Sir James Dalrymple as lord president, created him Viscount Stair, and entrusted the government of Scotland to him and his son, who, as secretary of state for Scotland, bears the blame for the massacre of Glencoe. The younger John Dalrymple served in the campaign of 1792 as a volunteer with the regiment of Angus, afterwards the 26th (the Cameronians), and was present at the battle of Steenkerk, and he probably served in various subordinate grades throughout the wars of William III in Flanders, though no documentary evidence of his presence there exists. He often spoke in after life of having served under William III in a manner which leaves little doubt of his being present in all his chief campaigns, though the Stair papers, which have been examined by Mr. Graham for his 'Annals and Correspondence of the Viscount and the first and second Earls of Stair,' throw no light on this period of his career. He became Master of Stair when his father succeeded to the viscounty in 1695, and accompanied Lord Lexington's embassy to Vienna in 1700, after which he travelled in Italy for a year, and on his return was appointed a lieutenant-colonel in the Scotch foot guards. William III died, however, in the following year, and the Master of Stair's commission was signed by Queen Anne, being one of the first acts of sovereignty which she performed. In 1703, in which year he became Viscount Dalrymple on his father being created Earl of Stair, he joined the army in Flanders as aide-de-camp to the Duke of Marlborough, and distinguished himself at the taking of Peer, when he was first in the breach, and at Venlo, when he served with the storming party under Lord Cutts, and saved the life of the Prince of Hesse-Cassel, afterwards king of Sweden. He was probably present at the battle of Blenheim in the following year, and in 1705 he was made colonel of a regiment in the Dutch service. The pay was, however, so bad that he petitioned to return to the English establishment, and was made colonel of his old regiment, the Cameronians, on 1 Jan. 1706. Marlborough at once made him a brigadier-general, and he commanded a brigade of infantry at the battle of Ramillies, and as a reward for his services he succeeded the gallant Lord John Hay as colonel of the Scots greys on 15 Aug. 1706. He then took command also of the cavalry brigade, consisting of his own regiment and the royal Irish dragoons, at the head of which he remained until the Duke of Marlborough's disgrace. He succeeded his father as second earl of Stair in January 1707, and so greatly distinguished himself at the battle of Oudenarde in 1708, when he exposed himself to the fire of two of the allied battalions in order to save them from inflicting loss on each other, that he was sent home with the despatches. He was graciously received by Queen Anne and Prince George of Denmark, who were charmed by his manners, and declared him made for an ambassador. He was promoted major-general on 1 Jan. 1709, and commanded his brigade at the siege of Lille and the battle of Malplaquet, where his lieutenant-colonel and future brother-in-law, Sir James Campbell (1667–1745) [q.v.], made his famous charge with the Scots greys. The Earl of Stair, who was a gallant cavalry officer, then proposed, according to Voltaire in his 'Siècle de Louis Quinze,' to make a dash at Paris with his horsemen, a statement both probable in itself and supported by Voltaire's known friendship with Stair in after years, but the proposal was rejected by Marlborough. Lord Stair was in the following winter sent on a special mission to Augustus, elector of Saxony and king of Poland, when he showed his ability as an ambassador, and won the friendship and admiration of Augustus, who had a special medal struck in his honour. He rejoined the army in time to cover the siege of Douai, and was promoted lieutenant-general on 1 Jan. 1710, and also made a knight of the Thistle. He also covered the siege of Bouchain in 1711. This was his last service in the war, as the tories on their accession to office recalled him, together with the Duke of Marlborough himself. Lord Stair was, however, promoted general on 1 Jan. 1712, but he was compelled to sell his regiment, the Scots greys, to David Colyear, earl of Portmore. He then retired to Edinburgh, where he became a leader of the whig party in Scotland, and made preparations to secure the accession of the elector, George, whom he had known upon the continent, after the death of Queen Anne. While in political disgrace in Edinburgh he fell in love with Eleanor, viscountess Primrose, daughter of the second Earl of Loudoun, and widow of James, first viscount Primrose. This lady, who was both beautiful and strong-minded, had been most cruelly treated by her first husband, and had been left a widow in 1706. She is the heroine of the strange story which

formed the foundation of Scott's novel, 'My Aunt Margaret's Mirror,' in the 'Chronicles of the Canongate' (see ROBERT CHAMBERS'S *Traditions of Edinburgh*, ed. 1869, pp. 76–82), and she declared she would never marry again. Stair, however, declared that he would win her, and to get over her reluctance he concealed himself in her house, and by appearing at her bedroom window compelled her to marry him, to save her reputation, in 1714.

On the accession of George I, Stair as a whig leader at once returned to honour and favour. He was re-elected a representative peer, made a lord of the bedchamber, appointed colonel of the Inniskilling dragoons, sworn of the privy council, and finally appointed ambassador at Paris. In January 1715 he reached Paris, and commenced his famous mission by compelling his predecessor, Matthew Prior, to give up the secret correspondence with the tory ministers, on which were based most of the charges laid in the impeachment of Oxford and Bolingbroke. During the few months which elapsed before the death of Louis XV, Stair occupied himself in preparing for the new reign, and took care to make friends with the Duke of Orleans. When Louis XIV died he was therefore prepared to play the great part which has made him an important figure in English history. The era of peace which followed the wars of Louis XIV was really initiated by Stanhope and the regent Orleans, and it was Stair's duty to maintain the compact at Paris and to watch over the policy of Orleans. But he had a yet more important duty, namely, to keep the English government informed of the intrigues of the adherents of the Pretender, and to secure the expulsion of the Pretender himself from Paris. To carry out these duties he lavished money with profusion, and lived in a princely fashion. His banquets and his gaming parties were famous; and though seeming to be devoted to pleasure, he took care to have every one in his pay. He was informed both of the most secret decisions of the regent's council and of every move of the friends of the Pretender, and the information he afforded to his ministry at home was invaluable. He it was who discovered, through his spies or through Madame de Gyllenburg, the great schemes of Alberoni, and revealed to the regent the conspiracy of Cellamare, and he then was Stanhope's agent in signing the triple and quadruple alliances which overthrew that famous intriguer. He also, in pursuance of those treaties, secured the expulsion of the Pretender from Paris. Yet he always insisted on rigid personal deference being paid to the unfortunate Mary of Modena, and even dismissed a young aide-de-camp who had spoken against her because 'she had once been queen of England.' In February 1719 he was raised from the rank of minister plenipotentiary to that of ambassador, and made his famous official entry into Paris, a superb ceremony, chiefly arranged by his master of the horse, Captain James Gardiner, whom he had befriended ever since he was a cornet of dragoons, and who was afterwards killed at the battle of Prestonpans. At this period Stair seemed at the height of power, but his fortune had been impaired by his lavish expenditure, and he tried to repair it by stockjobbing on a large scale in the schemes of Law. He himself had introduced his compatriot to the Cardinal Dubois, and had recommended him to the ministers in London; yet when Law obtained his commanding influence in the councils of the regent Orleans, Stair became jealous of him, and quarrelled with him. Stanhope was too shortsighted to see that Law's fall was at hand, and thought it better to rule the regent through Law than Stair. The great ambassador was therefore recalled in 1720 and succeeded by Sir Robert Sutton.

Stair's services were very inadequately rewarded; he received the sinecure office of vice-admiral of Scotland, but nothing more, and practically retired from politics for a time. His friend Stanhope died a few months after recalling him, and Sir Robert Walpole, while carrying out the policy initiated by Stanhope, preferred to have his brother, Horace Walpole, in the important position of ambassador at Paris. Stair occupied himself in trying to repair his shattered fortunes; from January to April he lived in London in regular attendance at the House of Lords, of which he was a member as a Scotch representative peer, and for the rest of the year he lived on his estates in Scotland, either at his hereditary seat of Castle Kennedy in Wigtonshire, or at Newliston in Linlithgowshire, which he had inherited from his mother. He was the foremost agriculturist and rural economist of his time. He introduced many improvements on his farms; he laid out Newliston afresh—it is said in exact imitation of the military positions at the battle of Blenheim; and he was the first Scotchman to plant turnips and cabbages in fields upon a large scale; while Lady Stair became a leader of society in Scotland, and, among other things, helped to bring the watering-place of Moffat, whither she went every year to drink the waters, into repute. But his active temperament tired of inaction; he became one of the leading opponents of Sir Robert Walpole, and still more of Archibald Campbell, earl of Islay,

the brother of John, duke of Argyll and Greenwich, who was entrusted with the government of Scotland by Sir Robert [see CAMPBELL, ARCHIBALD, third DUKE OF ARGYLL]. In particular, Lord Stair objected to Islay's plan of drawing up a government list of the sixteen Scotch representative peers previous to each election, and asserted the right of the peers to elect freely at Holyrood, and in consequence he was deprived of his post of vice-admiral of Scotland in April 1733. This disgrace only increased his opposition to Walpole and Lord Islay, and on 17 April 1734 he was deprived of his colonelcy of the Inniskilling dragoons. He was also not re-elected a representative peer in the same year, and then devoted all his energies to organising an opposition to Walpole and Islay in Scotland. He and his brother malcontents were quite successful, and in 1741 no less than two-thirds of the Scotch M.P.'s were returned in the anti-Walpole interest.

On Walpole's fall Stair was created a field-marshal on 28 March 1742, and made governor of Minorca, with leave not to reside there. He also received the command-in-chief of the army sent to act upon the continent in conjunction with the Dutch and Austrian forces when England decided to support the claims of Maria Theresa and insist upon the performance of the pragmatic sanction. In imitation of his great master, the Duke of Marlborough, Stair moved rapidly into Bavaria to join the Austrian general, Count von Khevenhüller. He was, however, out-manœuvred by the French general, Noailles, who had gained great strategic advantages, when George II came to Germany in person to take command of the army. The battle of Dettingen was then fought, in which Lord Stair showed his usual gallantry, but was nearly taken prisoner owing to his shortsightedness and audacity. When the victory was won, Lord Stair proposed various plans for the allies to follow, but the king, relying, it was said, upon his Hanoverian councillors, rejected them all, and Stair sent in the resignation of his command. It was many times refused, until he sent the king a most remarkable memorial, printed by Mr. Graham in his 'Annals and Correspondence of the Viscount and the first and second Earls of Stair,' ii. 454-6, of which the conclusion is worth quoting: 'I shall leave it to your majesty as my political testament, never to separate yourself from the House of Austria. If ever you do so, France will treat you, as she did Queen Anne, and all the courts that are guided by her counsels. I hope your majesty will give me leave to return to my plough without any mark of your displeasure.' To the credit of George II be it said that he in no way disgraced the old field-marshal for his behaviour, for in April 1743 he was once more appointed colonel of the Inniskilling dragoons. In the following year, when a Jacobite rising was expected, he offered his services to the king once more, and was made commander-in-chief of all the forces in south Britain, and he was also elected a representative Scotch peer in the place of the Earl of Lauderdale. In 1745 he was again made colonel of his old regiment, the Scots greys, in the place of his gallant brother-in-law, Sir James Campbell, who was killed at the battle of Fontenoy. In 1746 he received his last appointment as general of the marines, and on 9 May 1747 he died at Queensberry House, Edinburgh, leaving a great reputation as a general and a diplomatist, and was buried in the family vault at Kirkliston, Linlithgowshire. His countess survived him twelve years, and remained till the day of her death the most striking figure in Edinburgh society (see CHAMBERS, *Traditions of Edinburgh*, pp. 76–82).

[The leading authority for the life of Lord Stair is The Annals and Correspondence of the Viscount and the first and second Earls of Stair, by J. Murray Graham, 2 vols. 1875, who had the use of the Stair papers for the embassy to Paris, and of Stair's letters to the Earl of Mar for the Marlborough campaigns. Two biographies, published directly after his death, the one by Alexander Henderson and the other anonymously, have formed the basis of previous biographical articles, but they are both extremely incorrect. For his embassy see also Stanhope's History of England from 1713 to 1783; Voltaire's Siècle de Louis XV; and Saint-Simon's Mémoires; and for the campaign of Dettingen, Carlyle's History of Frederick the Great.] H. M. S.

DALRYMPLE, JOHN, fifth EARL OF STAIR (1720–1789), was eldest son of George Dalrymple of Dalmahoy, fifth son of the first earl of Stair, and a baron of the court of exchequer of Scotland, by his wife Euphame, eldest daughter of Sir Andrew Myrton of Gogar. He passed advocate of the Scottish bar in 1741, but afterwards entered the army and attained the rank of captain. He was a favourite with his uncle John, second earl of Stair, who having in 1707 obtained a new charter containing, in default of male issue, a reversionary clause in favour of any one of the male descendants of the first viscount Stair whom he should nominate, selected him to succeed him in the states and honours on the death of the second earl. He therefore, in 1745, assumed the title, and voted as Earl of Stair in 1747, but by a decision of the House

of Lords in 1748 the titles were assigned to his cousin James, who became third earl of Stair, without, however, entering upon the possession of the estates. John Dalrymple succeeded to the title as fifth earl on the death of his cousin William, fourth earl of Dumfries and fourth earl of Stair, on 27 July 1768. He was chosen a representative peer in 1771, and in the House of Lords opposed the measures which led to the revolt of the American colonies. For presenting a petition on behalf of Massachussetts in 1774 he received the thanks of that province. Not having been returned at the general election of 1774, he found scope for his political proclivities in the composition of a number of pamphlets, chiefly on national finance, which, on account of the gloomy character of their predictions, earned for him, according to Walpole, the title of the 'Cassandra of the State.' They include: 1. 'The State of the National Debt, Income, and Expenditure,' 1776. 2. 'Considerations preliminary to the fixing the Supplies, the Ways and Means, and the Taxes for the year 1781,' 1781. 3. 'Facts and their Consequences submitted to the Consideration of the Public at large,' 1782. 4. 'An Attempt to balance the Income and Expenditure of the State,' 1783. 5. 'An Argument to prove that it is the indispensable Duty of the Public to insist that Government do forthwith bring forward the consideration of the State of the Nation,' 1783. 6. 'State of the Public Debts,' 1783. 7. 'On the Proper Limits of Government's Interference with the Affairs of the East India Company,' 1784. 8. 'Address to, and Expostulation with, the Public,' 1784. 9. 'Comparative State of the Public Revenue for the years ending on 10 Oct. 1783 and 10 Oct. 1784,' 1785. He died on 13 Oct. 1789. By his wife, a daughter of George Middleton, banker, London, he had one son John [q. v.], who succeeded him as sixth earl.

[Douglas's Scottish Peerage (Wood), ii. 534; Walpole's Royal and Noble Authors (Park), v. 166–9.] T. F. H.

DALRYMPLE, Sir JOHN (1726–1810), fourth baronet of Cranstoun, and afterwards by right of marriage Sir John Dalrymple Hamilton Macgill, author, was the eldest son of Sir William Dalrymple of Cranstoun, and was born in 1726. He was educated at the university of Edinburgh and Trinity Hall, Cambridge, and in 1748 was admitted advocate at the Scottish bar. For some time he held the situation of solicitor to the board of excise. On the death of his father, 26 Feb. 1771, he succeeded to the baronetcy. In 1776 he was appointed baron of the exchequer, an office which he held till 1807. In 1757 he published an 'Essay towards a General History of Feudal Property in Great Britain under various Heads,' which reached a fourth edition, corrected and enlarged, in 1759, and of which Hume, writing in 1757, says: 'I am glad of the approbation which Mr. Dalrymple's book meets with; I think it really deserves it' (Hill Burton, *Life of Hume*, ii. 37). In 1765 he published a pamphlet, 'Considerations on the Policy of Entails in Great Britain.' His 'Memoirs of Great Britain and Ireland from the Dissolution of the last Parliament of Charles II until the Sea Battle of La Hogue,' 3 vols. 1771, illustrated by collections of state papers from Versailles and London, caused some sensation from their revelations as to the motives actuating some of the more eminent statesmen of that time. The work was reprinted in 1790 with a continuation till the capture of the French and Spanish fleets at Vigo. Hume, while admitting the collection to be 'curious,' was of opinion that it threw no light into the civil, whatever it might into the 'biographical and anecdotical history of the times' (*ib.* ii. 467). Nichols states that Dalrymple had the use of Burnet's 'History,' with manuscript notes by his ancestor Lord Dartmouth (*Literary Anecdotes*, i. 286), and that he was largely indebted to the 'Hardwicke Papers,' which he consulted every day in the Scots College at Paris (*ib.* ii. 514). Boswell chronicles various conversational criticisms by Johnson of the work. Johnson in 1773 visited Dalrymple at Cranstoun. He was accidentally detained from keeping his appointment at the hour fixed, and amused himself by describing to Boswell the imaginary impatience of his host in language resembling that of the 'Memoirs.' According to Boswell, the visit was not a success. Dalrymple occupied his leisure with various chemical experiments of a useful kind. He discovered the art of making soap from herrings, and in 1798 gave instruction at his own expense to a number of people who were inclined to acquire a knowledge of the process (*Diary of Henry Erskine*, 260–1). Robert Chambers (*Life and Works of Burns*, Lib. ed. ii. 30) records an anecdote of his resigning Burns's favourite stool to the poet in Smellie's office, when Dalrymple's 'Essay on the Properties of Coal Tar' was passing through the press. As a lay member of the assembly of the church of Scotland, Dalrymple spoke in favour of Home, who incurred the censure of the church for having his play of 'Douglas' acted in the Edinburgh theatre in 1756 (Somerville, *Life and Times*, 116). In addition to the works already mentioned, Dal-

rymple was the author of 'Three Letters to the Right Hon. Viscount Barrington,' 1778; 'The Question considered whether Wool should be allowed to be exported when the Price is low at Home, on paying a Duty to the Public,' 1782; 'Queries concerning the Conduct which England should follow in Foreign Politics in the Present State of Europe,' 1789; 'Plan of Internal Defence as proposed to a Meeting of the County of Edinburgh, 12 Nov. 1794,' 1794; 'Consequences of the French Invasion,' 1798; 'Oriental Repository,' vol. i. 1810. An amusing letter of his to Admiral Dalrymple is printed in Nichols's 'Illustrations,' i. 791–2. He died on 26 Feb. 1810. By his cousin Elizabeth, only child and heiress of Thomas Hamilton Macgill of Fala, and heiress of the Viscounts Oxenford, he had several children, and he was succeeded in the baronetcy by his fourth son, Sir John Hamilton Macgill Dalrymple [q. v.], who became eighth earl of Stair in 1840, and in 1841 was created Baron Oxenford in the United Kingdom. The fifth son, North Hamilton Dalrymple, became ninth earl.

[Burke's Peerage; Anderson's Scottish Nation; Hill Burton's Life of Hume; Thomas Somerville's Own Life and Times, 1861; Alexander Carlyle's Memoirs of his own Times, 1860; Boswell's Life of Johnson; Notes and Queries, 3rd ser. iv. 449.] T. F. H.

DALRYMPLE, JOHN, sixth EARL OF STAIR (1749–1821), eldest son of John, fifth earl of Stair [q. v.], and his wife, a daughter of George Middleton, banker, London, was born 24 Sept. 1749. As captain of the 87th foot he served in the first American war, being present at the successful attack on New London and Fort Griswold in September 1781 under Sir Henry Clinton, who sent him home with the despatches. On 5 Jan. 1782 he was appointed minister plenipotentiary to the king and republic of Poland, and on 5 Aug. 1785 minister plenipotentiary to Berlin. He succeeded to the peerage on the death of his father in 1789, and was several times chosen a representative peer. He died without issue on 1 June 1821.

[Douglas's Scotch Peerage (Wood), pp. 534–5; Annual Register, lxiii. 238.] T. F. H.

DALRYMPLE, JOHN (1803–1852), ophthalmic surgeon, eldest son of William Dalrymple, surgeon [q. v.], was born at Norwich in 1803. He studied under his father and at Edinburgh, became a member of the Royal College of Surgeons in 1827, and settled in London. Making the surgery of the eye his special study, he was in 1832 elected assistant-surgeon to the Royal London Ophthalmic Hospital, and in 1843 full surgeon. In 1850 he was chosen F.R.S., and in 1851 a member of the council of the College of Surgeons. After attaining, in spite of feeble health, a very large practice in his speciality, with a high reputation for skill and conscientiousness, he died on 2 May 1852, in his forty-ninth year.

Dalrymple contributed two valuable works to ophthalmic literature. The first was 'The Anatomy of the Human Eye, being an account of the History, Progress, and Present State of Knowledge of the Organ of Vision in Man,' London, 1834, 8vo; the other, in process of publication at his death, was 'The Pathology of the Human Eye,' London, 1851–2, in which the thirty-six folio coloured plates are of first-rate excellence. They were from water-colour drawings by Messrs. W. H. Kearny and Leonard, and engraved by W. Bagg. A list of Dalrymple's scientific papers is given in the Royal Society's 'Catalogue of Scientific Papers,' ii. 132.

[Times, 6 May 1852, quoted in Gent. Mag. 1852, i. 626; Medical Times, 8 May 1852, p. 471.] G. T. B.

DALRYMPLE, SIR JOHN HAMILTON MACGILL, eighth EARL OF STAIR (1771–1853), fourth but eldest surviving son of Sir John Dalrymple [q. v.] of Cranstoun, author of 'Memoirs of Great Britain,' by his wife and cousin Elizabeth, only child and heiress of Thomas Hamilton Macgill of Fala and Oxenford, was born at Edinburgh 15 June 1771. He entered the army 28 July 1790 as ensign in the 100th foot, and with the rank of captain served in 1794 and 1795 in Flanders. As lieutenant-colonel he accompanied the expedition to Hanover in October 1805, and in 1807 he went to Zealand and was present at the siege of Copenhagen. He succeeded to the baronetcy on the death of his father, 26 Feb. 1810. In 1838 he attained the rank of general. While captain in the guards he devoted considerable attention to the devising of means for providing a substitute for corporal punishment in the army, and was asked to explain his scheme to the Duke of Wellington. On retiring from active connection with the army he interested himself warmly in politics, and in 1812 and 1818 contested Midlothian unsuccessfully in the whig interest. After the passing of the Reform Bill in 1832 he was returned by a majority of sixty-nine over Sir George Clerk, an event which, according to Lord Cockburn, 'struck a blow at the very heart of Scottish toryism' (*Memorials*, i. 42). He succeeded to the earldom of Stair on the death of his kinsman, John William

Henry Dalrymple, seventh earl, 22 March 1840. In April of the same year he was appointed keeper of the great seal of Scotland, an office which he held till September 1841, and again from August 1846 to August 1852. On 11 Aug. 1841 he was created a peer of the United Kingdom by the title Baron Oxenford of Cousland, and in 1847 he was made a knight of the Thistle. Much of his attention was occupied in his later years in the improvement of his estates in Midlothian and Galloway. He died 10 Jan. 1853. He was twice married, first to Henrietta, eldest daughter of the Rev. Robert Augustus Johnson of Kenilworth, and second to Adamina, daughter of Adam, first Viscount Duncan, but by neither marriage had he any issue, and the estates and earldom of Stair devolved on his brother, North Home Dalrymple of Cleland, while the peerage in the United Kingdom conferred in 1841 became extinct.

[Burke's Peerage; Gent. Mag. 1853, new ser. xxxix. 207–8; Annual Register, xcv. 206–7.]

T. F. H.

DALRYMPLE, WILLIAM, D.D. (1723–1814), religious writer, was a younger son of James Dalrymple, sheriff-clerk of Ayr. He was born at Ayr on 29 Aug. 1723, and being destined for the Scotch church he was ordained minister of the second charge in his native town in 1746, from which he was translated to the first charge in 1756. He received the degree of D.D. from the university of St. Andrews in 1779, was elected moderator of the general assembly of the church of Scotland in 1781, and died in his ninety-first year on 28 Jan. 1814, having been one of the ministers of Ayr for the extraordinary period of sixty-eight years. Although the author of several religious works, he is chiefly memorable for the beautiful tribute paid to his character by Burns in the satirical poem entitled 'The Kirk's Alarm:'—

> D'rymple mild, D'rymple mild,
> Though your heart's like a child,
> And your life like the new-driven snaw,
> Yet that winna save ye,
> Auld Satan must have ye,
> For preaching that three's ane an' twa.

The lines, of course, indicate that he was accused of holding unsound views on the subject of the Trinity; and the warm admiration which he expressed in the introduction to his 'History of Christ' of a similar work on the death of Christ by his colleague Dr. McGill naturally exposed him to a good deal of criticism when the latter publication brought upon its author a prosecution in the church courts for heresy. Such were, however, the simple piety, meekness, and habitual benevolence of Dr. Dalrymple, that he was universally beloved by his parishioners, and no active proceedings were ever taken against him. As an example of his unbounded charity it is recorded of him that, meeting a beggar in the country who was almost naked, he took off his own coat and waistcoat and gave the latter to the man; then, putting on his coat again, buttoned it about him and walked home. Gilbert Burns also informs us that when a schoolmaster at Ayr once, under the influence of drink, said disrespectful things of Dr. Dalrymple, so strongly was the outrage resented by the people that he was obliged to leave the place and go to London. Dr. Dalrymple had a large family, and has many descendants now alive, but only by daughters.

[Hew Scott's Fasti Eccl. Scot.; Chambers's Life of Burns; Robert Burns, by a Scotchwoman, 28–35.]

J. G.

DALRYMPLE, WILLIAM (1772–1847), surgeon, was born in 1772 at Norwich, where his father, a native of Dumfriesshire, and relative of the Stair family, had settled. He was educated at Norwich School, under Dr. Parr, and among his school friends was Edward Maltby, afterwards bishop of Durham. After an apprenticeship in London to Messrs. Devaynes & Hingeston, court apothecaries, and studying at the Borough hospitals under Henry Cline and Astley Cooper, he returned to Norwich in 1793 and opened a surgery in his father's house. His ardent advocacy of liberal opinions retarded his progress for some years, and it was not till 1812 that he became assistant-surgeon of the Norfolk and Norwich Hospital, being elected a full surgeon in 1814. This position he held till 1839, when he retired on his health giving way. In 1813 he attracted great attention by his successful performance of the then rare operation of tying the common carotid artery. He attained great success as an operator, especially in lithotomy. He formed a valuable collection of anatomical and pathological preparations, which he gave to the Norfolk and Norwich Hospital on his retirement from practice in 1844. His last years were passed in London, where he died on 5 Dec. 1847.

Dalrymple's many operative successes were won in spite of feeble health. His sense of responsibility and honour was high, his character and conversation were elevated, and his teaching judicious. He married in July 1799 Miss Marianne Bertram, by whom he had a family of six sons and three daughters, who survived him [see DALRYMPLE, JOHN, 1803–1852].

Besides a few papers in medical journals,

Dalrymple made no contribution to literature. Among his papers may be mentioned 'A Case of Trismus,' in 'Edinburgh Medical and Surgical Journal,' vol. i. 1805; and 'A Case of Aneurism cured by Tying the Left Common Carotid Artery,' in 'Medico-Chirurgical Transactions,' vol. vi. 1815.

[Gent. Mag. 1848, i. 314–16.] G. T. B.

DALTON, JOHN (1709–1763), poet and divine, son of the Rev. John Dalton, rector of Dean in Cumberland 1705–12, was born there in 1709. He received his school education at Lowther in Westmoreland, and when sixteen years old was sent to Queen's College, Oxford, entering the college as batler 12 Oct. 1725, being elected taberdar 2 Nov. 1730, and taking the degree of B.A. on 20 Nov. 1730. Shortly afterwards he was selected as tutor to Lord Beauchamp, the only son of the Earl of Hertford, the seventh duke of Somerset, and during the leisure which this employment afforded he amused himself with adapting Milton's masque of 'Comus' for the stage. Through the 'judicious insertion of several songs and passages' taken from other poems of Milton, and by the addition of several songs of his own, which have been pronounced by H. J. Todd to have been 'written with much elegance and taste,' he produced in 1738 a work which, when set to the delicious melodies of Dr. Arne, kept its place on the stage for many years. In 1750 Dalton ascertained that Mrs. Elizabeth Foster, a granddaughter of Milton, was in want of pecuniary assistance, and he procured for her a benefit at Drury Lane Theatre on 5 April 1750. The performance was recommended by a letter from Dr. Johnson which appeared in the 'General Advertiser' of the previous day, and aided by a new prologue written by Johnson and spoken by Garrick. By this help, strengthened by large contributions from Tonson the bookseller and Bishop Newton, the sum of 130*l.* was raised for Mrs. Foster and her husband, who were thus enabled to establish themselves in a better class of business at Islington. Ill-health prevented Dalton from accompanying Lord Beauchamp on his travels through Europe, and the master was consequently spared from any complaints which might have been brought against him on account of his pupil's death at Bologna in 1744. Dalton proceeded to his degree of M.A. on 9 May 1734, and on 21 April in the next year was allowed to accept a living now offered him to be held for a minor ten years without prejudicing his pretensions to the further benefits of the foundation. These pretensions were justified by his election to a fellowship on 28 June 1741. For some time he was an assistant preacher under Secker, at St. James's, Westminster, and his services in the pulpit seem to have been much appreciated. The favour of the Duke of Somerset was continued to him after the death of his pupil. Through the duke's influence he was appointed canon of the fifth stall in Worcester Cathedral in 1748, and about the same time obtained the rectory of St. Mary-at-Hill in the city of London. Dalton took the degrees of B.D. and D.D. on 4 July 1750. He died at Worcester on 22 July 1763, and was buried at the west end of the south aisle of Worcester Cathedral, where a monumental inscription was placed to his memory. His widow, a sister of Sir Francis Gosling, alderman of London, long survived him, and on the decease in 1791 of her husband's brother, Richard Dalton [q. v.], she obtained an accession to her income. Horace Walpole asserts (*Letters*, Cunningham, vi. 233) that Lady Luxborough was in love with Dalton, and on a later page implies that both she and her friend the Duchess of Somerset had been guilty of improper conduct with him. Dalton's first work was 'An Epistle to a Young Nobleman [Lord Beauchamp] from his Preceptor' [anon.], 1736. It was republished in 'Two Epistles, the first to a Young Nobleman from his Preceptor, written in the year 1735–6; the second to the Countess of Hartford at Percy Lodge, 1744, Lond. 1745,' the second of which was dated 'from the Friary at Chichester, August 15, 1744.' Both of them are included in Pearch's 'Collection of Poems,' i. 43–64. His version of 'Comus, a Mask, now adapted to the Stage, as alter'd [by J. Dalton], from Milton's Mask,' was published in 1738, and in the same year it was twice reprinted in London and once pirated at Dublin. The sixth impression bore the date of 1741; it was often reissued until 1777, and has been included in 'Bell's British Theatre,' and several cognate collections, but it was banished from the stage about 1772 by George Colman's abridgment. His published sermons were: 1. 'Two Sermons before University of Oxford at St. Mary's, 15 Sept. and 20 Oct. 1745; on the Excellence of an Oxford Education.' 2. 'Religious Use of Sickness; a Sermon preached at Bath Abbey Church for the Infirmary, 8 Dec. 1745.' 3. 'Sermon before University of Oxford at St. Mary's, 5 Nov. 1747.' 4. 'Sermon preached at St. Anne's, Westminster, 25 April, 1751, for Middlesex Hospital.' He was also the author of 'A Descriptive Poem, addressed to two ladies [the two Misses Lowther] at their return from viewing the mines near Whitehaven, to which are added some

Thoughts on Building and Planting, to Sir James Lowther, 1755,' which was accompanied by a set of useful scientific notes on the mines, drawn up by his friend, William Brownrigg, F.R.S. [q. v.], a physician resident at Whitehaven. The greater part of the former poem is printed with the notes in Hutchinson's 'Cumberland,' ii. 54–6, 161, and both of the poems are reproduced in Pearch's 'Collection,' i. 23–43, 64–7. Dalton's verses on 'Keswick's hanging woods and mountains wild' are much praised in Thomas Sanderson's 'Poems' (Carlisle, 1800), pp. 84, 226–7. Brotherly affection prompted his preliminary puff of Richard Dalton's artistic efforts in the work entitled 'Remarks on XII. Historical Designs of Raphael and the Musæum Græcum et Ægyptiacum, or Antiquities of Greece and Egypt, illustrated by prints intended to be published from Mr. Dalton's drawings,' 1752.

[Gent. Mag. 1763, p. 363, 1791, pp. 198, 310; Hutchinson's Cumberland, ii. 104, 233; Chambers's Worcestershire, 393–4; V. Green's Worcester, i. 230, ii. xxv; Johnson's Poets (Cunningham's ed.), i. 137–8.] W. P. C.

DALTON, JOHN (1726–1811), captain H.E.I.C. service, defender of Trichinopoly 1752–3, was the only child of Captain James Dalton, 6th foot (now Warwickshire regiment), by his wife, a Limerick lady named Smith, and grandson of Colonel John Dalton, of Caley Hall, near Otley, a royalist officer of an old Yorkshire family, desperately wounded in the civil wars. Captain James Dalton fell in the West Indies in 1742, probably in one of the minor descents on Cuba after the British failure before Carthagena. He had previously obtained for his son, then a boy of fifteen, a second lieutenancy in the 8th marines, lately raised by Colonel Sir Thomas Hanmer. Young Dalton embarked with a small detachment of that corps in the Preston, 50 guns, commanded by the sixth Earl of Northesk, which sailed from Spithead in May 1744; and after serving off Madagascar and Batavia, arrived in Balasore roads in September 1745, and was afterwards employed on the Coromandel coast. When the marine regiments were disbanded in 1748, Dalton was appointed first lieutenant of one of the independent marine companies formed on shore at Madras by order of Admiral Boscawen. The year after he transferred his services to the East India Company, and became captain of a company of European grenadiers, and made the campaigns of the next three years against the French under Dupleix and their native allies. In June 1752 he was appointed by Major Stringer Lawrence commandant of Trichinopoly, which place he defended with great skill and bravery against treachery within and overwhelming numbers of assailants without for several months, until the little garrison, the European portion of which had been reduced to a mere handful by repeated sorties, was finally relieved in the autumn of 1753. Dalton resigned his appointment on the ground of ill-health 1 March 1754, and received the thanks of the governor in council for his services. He returned to England in 1754, at the age of twenty-eight, having 'amassed a fortune of 10,000*l.* and a fair share of military fame.' His name appears in the 'Army List' for 1755 as a first lieutenant on half-pay of the reduced twelve marine companies formed by order of Admiral Boscawen, but he seems to have commuted his half-pay. He married at Ripon, on 7 March 1756, the second daughter of Sir John Wray, bart., of Glentworth, Lincolnshire, and Sleningford, Yorkshire, by whom he had six children, the eldest of whom was afterwards major and brevet lieutenant-colonel in the 4th dragoons. After his wife's death in 1787 Dalton resided at Sleningford, which he had purchased from her brother. He died 11 July 1811.

[A Life of Captain John Dalton, H.E.I.C.S. (London, 1885), has been compiled from that officer's journal and other private and public sources by Charles Dalton, F.R.G.S., who accuses Orme, the author of History of the Military Transactions in Indoostan, originally published in 1763, of not having done justice to his ancestor's services as a chronicler of the events in which he took part. Collateral information will be found in the editions of Orme's work, and also, under corresponding dates, in the manuscript Marine Order Books among the Admiralty papers in the Public Record Office, and in Colonel Raikes's Hist. 102nd Royal Madras Fusiliers, formerly the H.E.I.C. 1st Madras Europeans, and now 1st Royal Dublin Fusiliers.] H. M. C.

DALTON, JOHN (1766–1844), chemist and natural philosopher, was born at Eaglesfield, near Cockermouth in Cumberland, on 6 Sept. 1766. His father, Joseph Dalton, was a poor weaver, undistinguished either for parts or energy, who married in 1755 Deborah Greenup, a woman of strong character, and, like himself, a member of the Society of Friends. The Greenups of Caldbeck were a respectable family of yeomen; the Daltons were husbandmen and artisans, although Joseph Dalton inherited, shortly before his death in 1787, a freehold of sixty acres acquired by his father Jonathan, a shoemaker at Eaglesfield. John Dalton was the youngest of three children who reached maturity out

of six born to Joseph and Deborah Dalton. While attending a quakers' school kept by Mr. John Fletcher at Pardshaw Hall, he entered, at the age of ten, the service of Mr. Elihu Robinson, a quaker gentleman of fortune and scientific attainments, whose notice was quickly attracted by Dalton's love of study. He gave him evening lessons in mathematics, and so effectually stimulated the boy's desire for self-improvement, that, on Fletcher's retirement in 1778, he was able to set up school on his own account. His first schoolroom was a barn at Eaglesfield, soon exchanged for the quakers' meeting-house. His pupils were boys and girls of all ages, from infants whom he held on his knee while he taught them their letters, to robust youths who met his reprimands with pugilistic challenges. The weekly pence gathered from them, to the total amount of about five shillings, were eked out with the sale of stationery; while his own education was pursued with a zeal exemplified by his copying out verbatim a number of the 'Ladies' Diary' which fell into his hands.

After two years the school was closed, and Dalton took to field work as a means of subsistence. In 1781, however, he joined his brother Jonathan as assistant in a school at Kendal, which they carried on independently on the retirement, in 1785, of the master and their cousin, George Bewley. Their sister Mary acted as housekeeper, and their parents visited them from time to time, bringing home-produce, and accomplishing the distance of forty-four miles from Eaglesfield on foot in one day. About sixty pupils of both sexes attended, including some boarders, and the profits reached one hundred guineas in the first year. But the popularity of the brothers did not increase. They were uncompromising in their discipline, and somewhat over stern in punishment, although John was the milder of the two, and was, besides, too much absorbed in private study to look out for delinquencies. His progress may be judged of from a syllabus of a course of lectures on natural philosophy issued by him 26 Oct. 1787, including mechanics, optics, pneumatics, astronomy, and the use of the globes. They were repeated in 1791, when the price of admittance was reduced from one shilling to sixpence.'

Dalton probably read more in the twelve years he spent at Kendal than in the fifty of his remaining life. There was gathered the stock of knowledge which served as the basis of all his future researches. There also he acquired habits of close and meditative observation. His acquaintance with Gough, the blind philosopher described by Wordsworth in the 'Excursion'—'Methinks I see him how his eyeballs roll'd,' &c.—was of material assistance to him. He acquired with Gough's help a little Latin, French, and Greek, mastered fluxions, and studied the chief works of English mathematicians. Between 1784 and 1794 he tried his powers by diligently answering questions in the 'Gentleman's' and 'Ladies' Diaries,' winning by his solutions two high prizes. From Gough, too, he learned to keep a meteorological journal. The first entry commemorated an aurora borealis, 24 March 1787, and during the ensuing fifty-seven years two hundred thousand observations were recorded in it. He made hygrometers of whipcord, and supplied his friend Mr. Peter Crosthwaite, whom he engaged to make simultaneous observations at Keswick, with a rude barometer and thermometer of his own construction. Zoology and botany came in for a share of his attention. He furnished specimens of butterflies and dried plants to Mr. Crosthwaite's museum; compiled a 'Hortus Siccus' in eleven volumes, possessed a few years ago by Mr. T. P. Heywood of the Isle of Man; while his 'Herbarium' is still preserved in the Manchester Public Library.

Discouraged by his friends' advice from taking a learned profession, he accepted in 1793 a professorship of mathematics and natural philosophy in New College, Manchester, offered to him on Gough's recommendation. The proofs of his first book accompanied him on his removal from Kendal. The 'Meteorological Observations and Essays' (London, 1793) contained, as the author remarked forty years later, the germs of most of the ideas afterwards expanded by him into discoveries. A prominent section comprised the results of six years' auroral observations. He had detected independently the magnetic relations of the phenomenon, and concluded thence auroral light to be of purely electrical origin, and auroral arches and streamers to be composed of an elastic fluid of a ferruginous nature existing above our atmosphere. This hypothesis was further developed by Biot in 1820. From simultaneous observations at Kendal and Keswick Dalton derived for the aurora of 15 Feb. 1793 a height of a hundred and fifty miles; and recurring to the subject in later life, he calculated that the display of 29 March 1826 occurred a hundred miles above the earth's surface (*Phil. Trans.* cxviii. 302).

The essay in the same volume on evaporation was remarkable for the then novel assertion that aqueous vapour exists in the air as an independent elastic fluid, not chemically combined, but mechanically mixed with the

other atmospheric gases. A second edition of the 'Meteorological Essays' was published in 1834, with the addition of some notes collected into an appendix, but with no alteration in the text. A catalogue of auroræ observed between 1796 and 1834 was added (p. 218).

Dalton was admitted a member of the Literary and Philosophical Society of Manchester 3 Oct. 1794, and read 31 Oct. a paper on 'Extraordinary Facts relating to the Vision of Colours' (*Manchester Memoirs*, v. 28). In it he gave the first detailed description of the peculiarity now known as 'colour-blindness,' discovered in himself through the attention paid by him in 1792, in the course of his botanical studies, to the hues of flowers. The defect was shared by his brother, and was studied on the continent under the name of 'Daltonism.' A post-mortem examination in his own case showed his explanation, by a supposed blue tinge in one of the humours of the eye, to have no foundation in fact.

He communicated to the same society on 1 March 1799 'Experiments and Observations to determine whether the Quantity of Rain and Dew is equal to the quantity of Water carried off by the Rivers and raised by Evaporation; with an Enquiry into the Origin of Springs' (*ib.* v. 346). The last point, then much debated, was practically settled by Dalton's conclusion that springs are fed by rain. The same paper contained a further development of his theory of aqueous vapour, with the earliest definition of the 'dew-point.' It was followed on 12 April 1799 by an essay on the 'Power of Fluids to conduct Heat' (*ib.* v. 373), in which he combated Count Rumford's view that the circulation of heat in fluids is by convection solely. That entitled 'Experiments and Observations on the Heat and Cold produced by the Mechanical Condensation and Rarefaction of Air,' read on 27 June 1800 (*ib.* v. 515), contained the understated but important result that the temperature of air compressed to one-half its volume is raised 50° Fahrenheit.

Dalton's next communication gave him at once a European reputation. It consisted of four distinct essays comprised under a single heading, and was read on 2, 16, and 30 Oct. 1801 (*ib.* v. 535). The first was 'On the Constitution of Mixed Gases,' and expounded the doctrine of their mechanical diffusion, further developed in a paper read on 28 Jan. 1803. His inquiries into the relations of aqueous vapour and atmospheric air had convinced him that each follows its own laws of equilibrium, as if the other were absent. In 1801 he hit upon the explanatory idea, verified by numerous experiments, that the particles of every kind of elastic fluid are elastic only with regard to those of their own kind. This now discarded theorem rested on the fact (first observed by Dalton) that the quantity of aqueous vapour suspended in a given space depends upon temperature alone, and is unaffected by the pressure of air. Hence his generalisation that the maximum density of a vapour in contact with its liquid remains the same whether other gases be present or not. A further corollary was the extension of Boyle's law to a mixture of gases. In consonance with these views was Dalton's theory of the atmosphere, by which he regarded each of its constituents as forming a distinct envelope with its own proper limit of altitude (*Phil. Trans.* cxvi. 174). Observation, however, has shown no corresponding decrease in the proportion of oxygen at great heights.

The second essay of the set, 'On the Force of Steam,' gave the first table of its varying elasticity at temperatures from 32° to 212°, and described the 'dew-point hygrometer' (p. 582). The issue of some recent experiments was remarkably anticipated in the following sentence: 'There can scarcely be a doubt entertained respecting the reducibility of all elastic fluids of whatever kind into liquids; and we ought not to despair of effecting it in low temperatures, and by strong pressure exerted upon the unmixed gases' (p. 550). The third essay, 'On Evaporation,' showed the quantity of water evaporated in a given time to be strictly proportional to the force of aqueous vapour at the same temperature, and to be the same in air as in vacuo. The fourth, 'On the Expansion of Gases by Heat,' announced the law (arrived at almost simultaneously by Gay-Lussac) 'that all elastic fluids expand the same quantity by heat' (p. 537). This is known as 'Dalton's law of the equality of gaseous dilatation.' The fraction of their original volume, by which gases expand, under constant pressure, between 32° and 212°, was fixed by Dalton at 0·376 (since reduced to 0·367).

By these discoveries meteorology was constituted a science. They excited a strong interest, were immediately and widely discussed, and, with some minor deductions, made good their footing. From meteorology Dalton progressed naturally to chemistry. One of his leading mental characteristics was his proneness and power to realise distinctly what he thought about. His meditations on the atmospheric gases had led him to conceive them as composed of atoms, each surrounded by a very diffuse envelope of heat. That he should seek to follow them in their combinations was but an inevitable further

step. His first chemical memoir was an 'Experimental Enquiry into the Proportion of the several Gases or Elastic Fluids constituting the Atmosphere' (*Manch. Memoirs*, i. 244, 2nd ser.) It was read on 12 Nov. 1802, and disclosed the insight obtained through study of the combinations of oxygen with nitrous gas, into the law of multiple proportions. With a view to explaining the various absorption of gases by water, he undertook to determine the comparative weights of their atoms. He remarked in a paper on the subject read 21 Oct. 1803 (*ib.* p. 271): 'An inquiry into the relative weights of the ultimate particles of bodies is a subject, so far as I know, entirely new. I have lately been prosecuting the inquiry with remarkable success. The principle cannot be entered upon in this paper, but I shall just subjoin the results, as far as they appear to be ascertained by my experiments' (*ib.* p. 286). A list of twenty-one atomic weights followed, that of hydrogen being taken for unity. To oxygen was assigned the number 5·5, to water 6·5, nitrogen 4·2, carbon 4·3. Inexact as these results were, their attainment marked an epoch in chemistry. There is reason to believe that they were inserted not long previous to the publication, in November 1805, of the paper containing them.

On 26 Aug. 1804 Dalton explained in conversation his theory of combining weights to Dr. Thomson, who in 1807 added a sketch of it to the third edition of his 'System of Chemistry' (iii. 424). The attention of the Royal Society was drawn to it by both Thomson and Wollaston in 1808; and Dalton, who had already lectured upon the subject at Edinburgh and Glasgow, published his views in 'A New System of Chemical Philosophy' (Manchester, part i. 1808, part ii. 1810). In this work he developed those primary laws of heat and chemical combination to which he had been gradually led since 1801, and laid the foundation of chemical notation by representing graphically the supposed collocation of atoms in compound bodies. Extended and revised tables of atomic weights were appended (pt. i. p. 219; pt. ii. 546). Dalton's curious inaptitude to receive the ideas of others was exemplified in an appendix disputing with Davy the elementary nature of chlorine, sodium, and potassium, and with Gay-Lussac the validity of his law of combining volumes, in reality, could he have seen it, a beautiful confirmation of his own law of combining weights.

The atomic theory was now fairly before the world. It met with very general applause, but only gradual acceptance. Berthollet and Davy were the most conspicuous objectors; but Davy retracted so far, after a few years, as to declare it the greatest scientific advance of recent times. The innovation of attributing fixed weights to the ultimate particles of matter, by which their combining proportions were strictly determined, gave a hitherto unknown definiteness to chemical analysis, and brought it within the scope of numerical calculation. There had, as usual, been partial anticipations. The claims of Dr. Bryan Higgins, professor of chemistry in Dublin, were brought forward by Davy in the Bakerian lecture of 15 Nov. 1810 (*Phil. Trans.* ci. 15), and still more emphatically by himself in 1814 (*Experiments and Observations on the Atomic Theory*). Higgins had undoubtedly, as early as 1789, laid a loose and temporary grasp on the doctrine of atomic combination, but its generalisation and proof were entirely due to Dalton, who read Higgins's 'Comparative View' only when he found himself under the suspicion of plagiarism from it. He declined all controversy in the matter, and it was publicly acknowledged by Davy in 1827 that Dalton 'first laid down, clearly and numerically, the doctrine of multiples, and endeavoured to express, by simple numbers, the weights of the bodies believed to be elementary' (*Six Discourses*, p. 128).

The outward circumstances of Dalton's life remained, meanwhile, unchanged. After the removal of New College to York in 1799 he supported himself by giving private lessons in mathematics at half-a-crown an hour, besides performing analyses and doing other work as a professional chemist at ridiculously low charges. His wants were few, and his habits economical to the verge of parsimony. Yet he could be generous on occasions. He gave largely, even at times lavishly, to objects deemed by him worthy; and in his later years he made liberal allowances to two distant female relatives. A fixed routine left no space in his laborious and abstemious life for recreation other than a game of bowls every Thursday afternoon at the 'Dog and Partridge,' and a yearly visit of intense enjoyment to Cumberland. He ascended Helvellyn in all between thirty and forty times. Asked the reason why he had not married, he replied, 'I never had time.' It is certain, however, that he cherished all his life the memory of one hopeless attachment.

One day in the autumn of 1804 Mrs. Johns, wife of the Rev. W. Johns, who kept a school in Faulkner Street, Manchester, seeing him pass, asked why he never called to see them. 'I do not know,' was the answer; 'but I will come and live with you, if you will let me.' He was as good as his word, took pos-

session of their one spare bedroom, and resided with them in the utmost amity for twenty-six years. His laboratory was close at hand, on the premises of the Philosophical Society; and the neighbours could tell the hour to a minute by seeing him each morning read the thermometer outside his window.

His first visit to London was in 1792, for the purpose of attending the yearly meeting of Friends. He had then no scientific acquaintances, and described the metropolis to his brother as 'a surprising place, and well worth one's while to see once, but the most disagreeable place on earth for one of a contemplative turn to reside in constantly.' Under very different circumstances he returned thither in December 1803 to deliver a course of lectures at the Royal Institution, received, by his own perhaps sanguine account, with marked admiration. He was introduced to Sir H. Davy, but made no favourable impression, judging from the more critical than kindly sketch of his character penned at Rome in February 1829, and published by Dr. Henry (*Memoir of Dalton*, p. 216). Dr. Davy, his brother, too, conveyed his recollections of him in 1809–10 in the following unflattering terms: 'Mr. Dalton's aspect and manner were repulsive. There was no gracefulness belonging to him. His voice was harsh and brawling; his gait stiff and awkward; his style of writing and conversation dry and almost crabbed. In person he was tall, bony, and slender. . . . Independence and simplicity of manner and originality were his best qualities. Though in comparatively humble circumstances, he maintained the dignity of the philosophical character' (*ib.* p. 217).

He was at that time delivering three lectures a week at the Royal Institution. 'I find myself just now,' he wrote, 'in the focus of the great and learned in the metropolis.' Among his new acquaintances were Dr. Wollaston and Sir Joseph Banks. He had dined with James Watt at Birmingham in 1805; and foreign savants soon began to make their way to his dwelling in Manchester. Biot and Pelletan are named with others, the latter being unable to conceal his amazement at finding the great chemical philosopher engaged in giving a small boy a lesson in arithmetic.

Dalton was chosen secretary of the Manchester Philosophical Society in 1800, vice-president in 1808, and president in 1817, continuing in that office until his death. The Paris Academy of Sciences elected him in 1816 a corresponding member, and in 1830, in Davy's place, one of their eight foreign associates. He highly appreciated this compliment. Davy's offer of a nomination to the Royal Society had been refused by him in 1810, probably on grounds of expense; but he was elected in 1822, with no consent asked, and paid the usual fees. The first award of the annual prizes placed at the disposal of the Royal Society by George IV in 1825 was to Dalton 'for his development of the chemical theory of Definite Proportions, usually called the Atomic Theory, and other discoveries.' In his presidential discourse on the occasion, 30 Nov. 1826, Davy placed his services to chemistry on a par with those of Kepler to astronomy. Among his other distinctions was membership (from 1834) of the Royal Society of Edinburgh, of the Berlin and Munich Academies of Science, and of the Natural History Society of Moscow. One of the most gratifying events of his life was a visit to Paris in the summer of 1822. He dined with Laplace at Arcueil in company with Berthollet, Biot, Arago, and Fourier; Gay-Lussac and Humboldt called upon him; Biot presented him at the Institute; he visited Ampère's laboratory; Cuvier did the honours of the museum to him. The pleasurable impression was never effaced.

A proposal made to him by Davy in 1818 to accompany Sir John Ross's polar expedition in a scientific capacity was declined, as well as the generous offer by Mr. Strutt of Derby of a home and laboratory, with a salary of 400*l.* a year and the free disposal of his time. Attachment to routine probably induced the refusal of the first, love of independence of the second. Yet the monotony of his toil led to a certain stagnation in his ideas. He discouraged reading both by precept and example. 'I could carry all the books I have ever read on my back,' he used to say. Narrowness and rigidity of mind were the result. What he had not himself discovered was to him almost non-existent. This unprogressiveness was strikingly manifest in the second volume of his 'New System of Chemical Philosophy,' published in 1827. It was a book evidently behind its time. The printing had been begun in 1817, and nearly completed in 1821; the author's experimental results being then added as obtained during six more years. They related to the metallic oxides, sulphurets, phosphorets, and alloys. Many of his old atomic weights were retained in his 'reformed table;' he showed himself scarcely disabused of his early prejudices concerning chlorine, sodium, and potassium; gave no sign of adhesion to the law of volumes; and continued to the end of his life to employ his own atomic symbols, completely superseded as they had been by those of Berzelius. To Dulong and

Petit's researches on heat he was more respectful. Indeed their law of specific heats, enunciated in 1819, had been in part anticipated by his statement in 1808, that 'the quantity of heat belonging to the ultimate particles of all elastic fluids must be the same under the same pressure and temperature' (*New System*, i. 70).

In 1832 and 1834 honorary degrees of D.C.L. and LL.D. were conferred upon Dalton by the universities of Oxford and Edinburgh respectively. He constantly attended the meetings of the British Association, acting as vice-president of the chemical section at Dublin in 1835, and at Bristol in 1836. In 1834 his friends employed Chantrey to execute a marble statue of him; and while the necessary sittings were in progress in London, Babbage persuaded him to allow himself to be presented at court. As a quaker he could not wear a sword; so he went attired in his scarlet doctor's robes, with the less scruple on the score of their brilliancy that to his own eyes they were undistinguishable in hue from grass or mud.

Meanwhile Babbage, Chalmers, and other well-wishers were anxious to see him relieved from the drudgery of teaching; and the success of their efforts to procure him a pension was formally announced by Professor Sedgwick at the Cambridge meeting of the British Association in 1833. From 150*l.* a year it was increased to 300*l.* in 1836, while the devolution upon him, by the death of his brother in 1834, of the paternal estate augmented by purchase, raised him to comparative wealth. He did not therefore relax his industry. He sent to the Royal Society in 1839 an essay 'On the Phosphates and Arseniates,' which proved too feeble and obscure to be inserted in the 'Philosophical Transactions.' Deeply mortified, he had it printed separately, adding to the note intimating its rejection the remark, 'Cavendish, Davy, Wollaston are no more.' Two of four short papers collectively published in 1842, 'On a new and easy Method of Analysing Sugar,' and 'On the Quantities of Acids, Bases, and Water in the different Varieties of Salts,' announced the discovery, prosecuted by Playfair and Joule, that certain salts rendered anhydrous by heat add nothing to the volume of the water they are dissolved in, the solid matter 'entering into the pores' of the liquid.

The Johns family left Manchester in 1830, and Dalton thenceforth lived alone. His friend, Mr. Peter Clare, however, attended him devotedly during his last years of infirmity. On 18 April 1837 he had a shock of paralysis, which recurred in the following year, and left him with broken powers. Impaired utterance hindered him from assuming the office, otherwise designated for him, of president of the British Association at Manchester in 1842. He had another slight fit 20 May 1844, and made a last feeble record of the state of the barometer on 26 July. On the following morning he fell from his bed in attempting to rise, and was found lifeless on the floor. He was in his seventy-eighth year. His remains, placed in the town hall, and there visited, during four days, by above forty thousand persons, were escorted 12 Aug. by a procession of nearly one hundred carriages to Ardwick cemetery. His memory was fittingly honoured by the foundation of two chemical and two mathematical scholarships in connection with Owens College.

Several portraits of Dalton exist. One painted by Allen in 1814 adorns the rooms of the Manchester Philosophical Society. An engraving from it is prefixed to Dr. Angus Smith's 'Memoir.' Another by Phillips showing the advance of age belonged to Mr. Duckworth of Beechwood. Chantrey's fine statue stands in the entrance hall of the Manchester Royal Institution. A bronze copy of it was placed after his death in front of the Royal Infirmary. Dalton was always unexceptionably dressed in quaker costume—knee-breeches, dark-grey stockings, and buckled shoes. His broad-brim beaver was of the finest quality, his white neckcloth spotless, his cane gold or silver headed. The members of the British Association were forcibly struck at Cambridge in 1833 with his likeness to Roubiliac's statue of Newton. In society he was unattractive and uncouth, sometimes presenting to strangers the appearance of moroseness. Importunate questionings about his discoveries he was wont to cut short with the reply: 'I have written a book on that subject, and if thou wishest to inform thyself about the matter, thou canst buy my book for 3*s.* 6*d.*' (Lonsdale, *John Dalton*, p. 255). Yet he was fundamentally gentle and humane. Those who saw most of him loved him best, and his friendship, once bestowed, was inalienable. He had a high respect for female intelligence, paid to women an almost chivalrous regard, and honoured some with a warm attachment. He was alive to the beauties of nature, enjoyed simple music, and in his youth wrote indifferent poetry. His kindliness and love of truth are exemplified in the following anecdote: 'A student who had missed one lecture of a course applied to him for a certificate of full attendance. Dalton at first declined to give it; but after thinking a little replied, "If thou wilt come to-morrow, I will go over the lecture

thou hast missed"' (*Brit. Quart. Review*, i. 197).

Like Newton and Buffon, Dalton disbelieved in what is called 'genius,' attributing its results to the determined pursuit of some one attainable object. The processes of his own mind were slow and difficult. He formed his ideas laboriously, and held them tenaciously. An extraordinary sagacity enabled him to reason accurately from frequently defective data. He was a coarse experimenter, and his apparatus (preserved by the Manchester Philosophical Society) was of the rudest and cheapest description. Yet his experiments were so carefully devised as usually to prove a guide to truth. As a teacher he was uncommunicative, as a writer dogged and matter-of-fact, as a lecturer ungainly and inelegant; his true greatness was as a philosophical investigator of the physical laws governing the mutual relations of the ultimate particles of matter.

Complete lists of Dalton's numerous contributions to scientific collections are included in Dr. Angus Smith's and Dr. Lonsdale's 'Memoirs' of him. Before the Manchester Society alone he read no less than 116 papers, many of them of epochal importance. In that entitled 'Remarks tending to facilitate the Analysis of Spring and Mineral Waters,' communicated 18 March 1814 (*Manch. Memoirs*, iii. 59), he explained the principles of volumetric analysis, a method of great value to practical chemists. He published in 1801 (2nd ed. 1803) 'Elements of English Grammar,' and wrote the article 'Meteorology' in Rees's 'Cyclopædia.' A German translation of his 'New System of Chemical Philosophy' appeared 1812–13, and a second edition of the first part of vol. i. at London in 1842. The second part of the second volume, by which the work was designed to have been completed, was never written.

[Dr. Angus Smith's Memoir of Dr. Dalton, and Hist. of the Atomic Theory, forming vol. xiii. ser. ii. of Memoirs of Lit. and Phil. Soc. of Manchester, London, 1856; Dr. William C. Henry's Memoirs of the Life and Scientific Researches of John Dalton, printed for the Cavendish Society, London, 1854; Lonsdale's Worthies of Cumberland: John Dalton, London, 1874; Wheeler's Hist. of Manchester, p. 498; Thomson on Daltonian Theory, Annals of Philosophy, ii. 1813, Hist. of Chemistry, ii. 285; Whewell's Hist. of Inductive Sciences, vols. ii. and iii.; Daubeny's Introduction to the Atomic Theory, 2nd ed. Oxford, 1850; Sir H. Roscoe on Dalton's first Table of Atomic Weights, Nature, xi. 52; North Brit. Review, xxvii. 465 (Brewster); Brit. Quart. Review, i. 157 (Dr. G. Wilson); Quart. Review, xcvi. 43; Roy. Soc.'s Cat. Scientific Papers.] A. M. C.

D'ALTON, JOHN (1792–1867), Irish historian, genealogist, and biographer, was born at his father's ancestral mansion, Bessville, co. Westmeath, on 20 June 1792. His mother, Elizabeth Leyne, was also descended from an ancient Irish family. D'Alton was sent to the school of the Rev. Joseph Hutton, Summer Hill, Dublin, and passed the entrance examination of Trinity College, Dublin, in his fourteenth year, 1806. He became a student in 1808, joined the College Historical Society, and gained the prize for poetry. Having graduated at Dublin, he was in 1811 admitted a law student of the Middle Temple, London, and the King's Inns. He was called to the Irish bar in 1813.

He confined himself chiefly to chamber practice. He published a very able treatise on the 'Law of Tithes,' and attended the Connaught circuit, having married a lady of that province, Miss Phillips. His reputation for genealogical lore procured him lucrative employment, and he received many fees in the important Irish causes of Malone *v.* O'Connor, Leamy *v.* Smith, Jago *v.* Hungerford, &c. With the exception of an appointment as commissioner of the Loan Fund Board, he held no official position, but a pension of 50*l.* a year on the civil list, granted while Lord John Russell was prime minister, was some recognition of his literary claims. His first publication was a metrical poem called 'Dermid, or the Days of Brian Boru.' It was brought out in a substantial quarto in twelve cantos. In 1827 the Royal Irish Academy offered a prize of 80*l.* and the Cunningham gold medal for the best essay on the social and political state of the Irish people from the commencement of the christian era to the twelfth century, and their scientific, literary, and artistic development; the researches were to be confined to writings previous to the sixteenth century, and exclusive of those in Irish or other Celtic languages. Full extracts were to be given and all original authorities consulted. D'Alton obtained the highest prize, with the medal, and 40*l.* was awarded to Dr. Carroll.

D'Alton's essay, which was read 24 Nov. 1828, occupied the first part of vol. xvi. of the 'Transactions of the Royal Irish Academy.' In 1831 he also gained the prize offered by the Royal Irish Academy for an account of the reign of Henry II in Ireland. He then employed himself in collecting information regarding druidical stones, the raths and fortresses of the early colonists, especially of the Anglo-Normans, the castles of the Plantagenets, the Elizabethan mansions, the Cromwellian keeps, and the ruins of abbeys. These form the illustrations of

Irish topography contributed by D'Alton to the 'Irish Penny Journal,' commenced in January 1833. The drawings were supplied by Samuel Lover. In 1838 D'Alton published his valuable and impartial 'Memoirs of the Archbishop of Dublin.' He published in the same year a very exhaustive 'History of the County of Dublin.' His next work was a beautifully illustrated book, 'The History of Drogheda and its Environs,' containing a memoir of the Dublin and Drogheda railway, with the history of the progress of locomotion in Ireland. Shortly followed the 'Annals of Boyle.' Lord Lorton, the proprietor, contributed 300*l.* towards the publication. He published in 1855 'King James II's Irish Army List, 1689,' which contained the names of most of the Irish families of distinction, with historical and genealogical illustrations, and subsequently enlarged in separate volumes, for cavalry and infantry. They bring the history of most families to the date of publication.

In 1864 D'Alton was requested to write the 'History of Dundalk.' He had prepared the earlier part of this work, but as his strength was failing, it was entrusted to Mr. J. R. O'Flanagan, who completed it from the reign of Queen Elizabeth to that of Queen Victoria. D'Alton had great business qualities, and his rigid adherence to the naked facts of history doubtless impaired the literary success of his books.

Latterly his infirm health confined him to his house, but he was very hospitable, loved society, and had great talent as a vocalist. He occupied himself towards the close of his life in preparing an autobiography, but it has not been published. He died 20 Jan. 1867.

[Personal knowledge.] J. R. O'F.

DALTON, JOHN (1814–1874), catholic divine, was of Irish parentage, and passed the early years of his life at Coventry. He received his education at Sedgley Park School, and was transferred in 1830 to St. Mary's College, Oscott, where he was ordained priest. He was engaged in the missions at Northampton, Norwich, and Lynn, and became a member of the chapter of the diocese of Northampton. In 1858 and the following years he resided for a time at St. Alban's College, Valladolid. After his return from Spain he settled at St. John's Maddermarket, Norwich, where he spent the remainder of his days, with the exception of a brief interval in 1866, when Archbishop Manning sent him to Spain to collect subscriptions towards the erection in London of a cathedral in memory of Cardinal Wiseman. He died on 15 Feb. 1874.

He published translations from the Latin and Spanish of various devotional works, including several by St. Teresa; also: 1. 'The Life of St. Winifrede, translated from a MS. Life of the Saint in the British Museum, with an account of some miraculous cures effected at St. Winifrede's Well,' Lond. 1857, 18mo. 2. 'The Life of Cardinal Ximenez,' Lond. 1860, 8vo, translated from the German of Dr. C. J. von Hefele, bishop of Rottenburg. 3. 'A Pilgrimage to the Shrines of St. Teresa de Jesus at Alba de Tormes and Avila,' Lond. 1873, 8vo.

[Norfolk Chronicle, 21 Feb. 1874, p. 5; Weekly Register, 28 Feb. 1874; Gillow's Bibl. Dict. ii. 5; Cat. of Printed Books in Brit. Mus.] T. C.

DALTON, LAURENCE (*d.* 1561), Norroy king of arms, entered the College of Arms as Calais pursuivant extraordinary, became Rouge Croix pursuivant in 1546, Richmond herald in 1547, and Norroy king of arms by patent 6 Sept. 1557, though his creation as Norroy by Queen Mary at Somerset Place was postponed till 9 Dec. 1558 (*Addit. MS.* 6113, f. 144). He received a pardon 26 April 1556 for the extortions he had practised in his office of Richmond herald. In 1557–8 he began a visitation of Yorkshire and Northumberland. He died on 13 Dec. 1561, and was buried in the church of St. Dunstan-in-the-West, London. His portrait, representing him with his crown and tabard, is engraved in Dallaway's 'Inquiries into the Origin and Progress of the Science of Heraldry.'

[Noble's College of Arms, pp. 128, 132, 144, 146, 153, 154, 171; Gent. Mag. 1823, ii. 487; Evans's Cat. of Engraved Portraits, No. 14854; Addit. MS. 6031, f. 172; Harl. MS. 1359, art. i.] T. C.

DALTON, MICHAEL (*d.* 1648?), author of two legal works of high repute in the seventeenth century, was the son of Thomas Dalton of Hildersham, Cambridgeshire. In dedicating his first work, 'The Countrey Justice' (1618, fol.), to the masters of Lincoln's Inn, he describes himself as 'a long yet an unprofitable member' of this society. He also dates the epistle to the reader 'from my chamber at Lincoln's Inn.' His name, however, is not to be found in the Lincoln's Inn register, and as he never calls himself barrister-at-law, it is probable that though he had a room in the Inn he was never admitted to the society. He resided at West Wratting, Cambridgeshire, and was in the commission of the peace for that county. In 1631 he was fined 2,000*l.* for having permitted his daughter Dorothy to marry her maternal uncle, Sir Giles Allington of Horse-

heath, Cambridgeshire. The fine, however, was remitted. He married first, Frances, daughter of William Thornton, and secondly, Mary, daughter of Edward Allington.

Dalton was living in 1648, and was then commissioner of sequestrations for the county of Cambridge. He probably died between that date and 1655, when an edition of 'The Countrey Justice' was published with a commendatory note by the printer. On the title-page of this edition he is for the first time described as 'one of the masters of the chancery.' His name does not occur in the list of masters in chancery edited by Sir Duffus Hardy. The Dalton mentioned by Strype as a member of parliament and a staunch episcopalian is another person. Michael Dalton never had a seat in the house.

Dalton published: 1. 'The Countrey Justice,' London, 1618, fol., a treatise on the jurisdiction of justices of the peace out of session. The idea was not altogether novel, as FitzHerbert ('L'Office et Auctoritee de Justices de Peace,' 1514, English translation 1538) and Lambarde ('Eirenarcha,' 1610) had already devoted substantive treatises to the duties of justices. Dalton's book differed from these in the limitation of its scope and the fulness of its detail. A second edition appeared in 1619 (London, fol.), prefaced by commendatory Latin verses by John Richardson, master of Trinity College, Cambridge, William Burton, regius professor of medicine in the same university, Isaac Barrow, quaintly described as 'affinis,' and William de Lisle. A third edition appeared in 1630, and a fourth (probably posthumous) in 1655. In 1666 the work was edited by a certain T. M., of whom nothing is known except that he was a member of Lincoln's Inn, who added a treatise on the jurisdiction in sessions, and much new matter besides. Subsequent editions appeared in 1682, 1690, and 1742. Besides this work Dalton published 'Officium Vicecomitum, or the Office and Authoritie of Sheriffs,' London, 1623, fol. An abridgment appeared in 1628, London, 8vo. The last edition of this book was published in 1700. There exists in the British Museum a manuscript in a seventeenth century hand (Sloane MS. 4359) entitled 'A Breviary of the Roman or Western Church and Empire, containing the decay of True Religion and the rise of the Papacy, from the time of our Lord, the Saviour Jesus Christ, until Martin Luther, gathered by Michael Dalton of Lincoln's Inn, Esq. . . . A.D. 1642.' It is an abstract of events in chronological sequence from the foundation of christianity to 'the discovery of anti-christ' in the sixteenth century, and consists of 230 closely written 8vo pages.

[Cole MSS. xi. 17; Cal. State Papers (Dom. 1631–3), pp. 41, 62, 91, 102, 108 (Dom. 1635–1636), p. 497; Add. MS. 5494, f. 62; Brit. Mus. Cat.] J. M. R.

DALY or O'DALY, DANIEL or DOMINIC (1595–1662), ecclesiastic and author, a native of Kerry, born in 1595, was member of a branch of an Irish sept which took its name from an ancestor, Dalach, in the twelfth century. His family were among the adherents of the Earl of Desmond, who was attainted for having opposed the government of Queen Elizabeth in Ireland, and was killed there in 1583. Daly, while a youth, entered the Dominican order at Lugo, Galicia, assuming in religion the name of Dominic de Rosario; studied at Burgos in Old Castile; passed through a course of philosophy and theology at Bordeaux, and, returning to Ireland, remained for a time at Tralee, in his native county. Thence he was sent as professor to the college newly established for Irish Dominicans at Louvain, where he distinguished himself by his devotion, learning, and energy. He was despatched on college business to the court at Madrid, and was received with consideration by Philip IV, then king of Spain and Portugal. Daly at this time undertook to establish a college at Lisbon for Dominicans of Irish birth, as the harsh laws in force in Ireland proscribed education in or the practice of the catholic religion. In conjunction with three members of his order, and favoured by Da Cunha, archbishop of Lisbon, Daly was enabled to purchase a small building in that city, not far from the royal palace, and there established an Irish Dominican college, of which he was appointed rector in 1634. At Lisbon Daly was held in high esteem, and was much favoured by Margaret, dowager duchess of Mantua, cousin of Philip IV, and administratrix of the government of Portugal. For the benefit of Irish catholic ladies, who suffered much under penal legislation, Daly projected a convent in Portugal for Irish nuns of the order of St. Dominic. This undertaking was for a time impeded by want of funds and the difficulty of obtaining the requisite royal permission in Spain. The first obstacle was partly removed by the munificence of some Portuguese ladies of rank, the chief of whom was Dona Iria de Brito, dowager countess of Atalaya and Feira. To procure the royal license Daly proceeded to Madrid, with letters of recommendation from eminent personages, and obtained access to the king, who received him courteously, but stipulated, as a condition, that he should enlist in Ireland a body of soldiers for the service of Spain in the Netherlands. Daly sailed promptly to Lime-

rick, and succeeded in enrolling the requisite number of men. Obstacles still beset him on his return to Madrid, but he declined to relinquish his claim in consideration of an offer of nomination to a bishopric for himself and of the grant of offices to some of his relatives. The desired instrument was issued by Philip IV in March 1639, authorising the establishment, in Lisbon or in its vicinity, of a convent for fifty Irish Dominican nuns. In this document Daly is designated 'Domingos do Rosario,' qualificator or censor of the press for the inquisition, and commissary-general of the mission of Ireland. Ecclesiastical sanction for the scheme was given by John de Vasconcellos, head of the Dominicans in Portugal, on condition that all austerities of the order should be strictly observed. The convent, established at Belem, a short distance from Lisbon, on the bank of the Tagus, was placed under the patronage of the Blessed Virgin Mary, with the title of 'Bom Successo,' or 'Good Success,' and was opened in November 1639. In the following January its chief benefactress, the Countess Atalaya, died, and was buried within its precincts.

In 1640 the people of Portugal freed their country from Spanish dominion, and elected the Duke of Braganza king, under the title of John IV. His queen, Luisa de Gusman, eminent for her courage and prudence, selected Daly as confidential adviser and chief of her confessors. The progress made by the inmates of the college at Lisbon, in theological and philosophical studies, led the general chapter of the order at Rome, in 1644, to grant it the title and privileges of a 'Studium Generale,' or establishment where exercises for degrees were held in public. Daly was sent as envoy by the king of Portugal to Charles I, and was subsequently accredited to Charles II. Towards the close of 1649, Charles II and his mother, Queen Henrietta-Maria, confidentially consulted him at Paris on Irish affairs, and urged him to proceed to Ireland and use his influence there to effect a coalition of the royalists against the parliamentarians. Daly endeavoured to impress upon the king the justice of the claims of the Irish to civil and religious liberty, but was unable to go to Ireland, as his presence was required at Rome. In a letter addressed in 1650 to the Marquis of Ormonde, lord-lieutenant of Ireland, Daly referred to his own relations with Charles I and Charles II, and intimated his readiness to serve the royal cause in Ireland as well as in Spain, so soon as an assurance was received from the king that the Irish should be established as a free nation in direct connection with the crown. Daly appealed to Ormonde, as an Irishman, to aid in obtaining an independent and honourable position for his country.

In 1655 a small volume in Latin, by Daly, was issued at Lisbon by the printer of the king of Portugal, with the title: 'Initium, incrementum et exitus familiæ Geraldinorum Desmoniæ, Comitum Palatinorum Kyerriæ in Hibernia; ac persecutionis hæreticorum descriptio, ex nonnullis fragmentis collecta, ac Latinitate donata, per Fratrem Dominicum de Rosario O'Daly, Ordinis Prædicatorum, S. Theologiæ Professorem, in Supremo S. Inquisitionis Senatu Censorem, in Lusitaniæ regnis quondam Visitatorem Generalem ac fundatorem Conventuum Hibernorum ejusdem Ordinis in Portugallia.' The first part of this work consists of an account of the Geraldine earls of Desmond in the south of Ireland, from the establishment of their progenitors there by Henry II to the death of Earl Gerald in the reign of Elizabeth. The second part is devoted to an account of the persecution of Roman catholics in Ireland, after the extinction of the Geraldine earls. Members of the Dominican order who had recently met their death in Ireland are specially noticed. Among them were several connected with the Irish college at Lisbon, including Terence Albert O'Brien, bishop of Emly, who was hanged on the surrender of Limerick to Ireton in 1651. Daly was supplied with information by Dominicans who had come from Ireland to Lisbon and Rome. The book is written in an animated, pathetic, and somewhat declamatory style, and displays a strong sense of religion, morality, and justice. In 1656 Daly was accredited as envoy from Portugal to Louis XIV at Paris, and there negotiated with English royalists as to the employment of Irish troops and the means of procuring contributions for Charles II.

Meanwhile, the community of the Irish Dominican College at Lisbon largely increased, and at the instance of Daly the queen-regent of Portugal conferred upon the order a larger building at her own cost. An elaborate public ceremonial was arranged, and on Sunday, 4 May 1659, the foundation of the new building was laid. The stone bore an inscription recording that the college was founded by Luisa de Gusman, queen-regent of Portugal, for Dominicans of the Irish nation. The important archiepiscopal see of Braga in Portugal was offered to Daly, but he declined it, as well as the see of Goa, with the Portuguese primacy in India. He consented subsequently to accept the wealthy see of Coimbra, with which was associated the presidency of the privy council of Portugal. His intention was to apply the

extensive revenues of the bishopric to meet the pressing wants of the newly erected college. Before the arrival of the requisite official documents from Rome, Daly died at the Lisbon college on 30 June 1662, in the sixty-seventh year of his age, having passed his life in great austerity and religious mortification. He was interred in the college, where his monument is still preserved. The Latin inscription on it designates Daly bishop-elect of Coimbra, founder of the Irish Dominican college of Lisbon, as well as of the convent of 'Bom Successo' in its vicinity, and adds that he was successful in the royal legations which he undertook, and was conspicuous for prudence, learning, and piety. The college and convent are still administered by the Irish Dominicans.

A French version of Daly's publication appeared at Dunkirk in 1697, under the title: 'Commencement, progres et la fin de la famille des Geraldins, comtes de Desmound, Palatins de Kyerie en Irlande, et la description des persecutions des hérétiques. Tiré de quelques fragmens et mis en Latin par Frère Dominique du Rosaire ô Daly . . . Traduit du Latin en François par l'Abbé Joubert.' An English translation, by the Rev. C. P. Meehan, from the Latin original, entitled 'The Geraldines, Earls of Desmond,' was published at Dublin in 1847, and a new edition was issued in 1878.

[Archives of Irish Dominicans at Lisbon and Belem; manuscripts in the Library of the Royal Irish Academy, Dublin; Carte MS. vol. xxix. and Clarendon Papers, 1656, Bodleian Library; Histoire du détrônement d'Alfonse VI, roi de Portugal, Paris, 1742; Hibernia Dominicana et Supplementum, 1762–72; Collection of Original Papers by T. Carte, 1759; Historia de S. Domingos . . . do Reyno de Portugal, por Fr. Lucas de S. Catharina, Lisbon, 1767; Hist. of Kerry, by C. Smith.] J. T. G.

DALY, DENIS (1747–1791), Irish politician, was the eldest son of James Daly of Carrownakelly and Dunsandle, county Galway, by his wife Catherine, daughter of Sir Ralph Gore, bart., a sister of Ralph, earl of Ross. He was the great-grandson of the Right Hon. Denis Daly, second justice of the common pleas in Ireland, who died on 11 March 1720. Daly was born on 24 Jan. 1747, and was educated at Christ Church, Oxford, but it does not appear that he ever took his degree. At a bye election in 1768 he was returned to the Irish parliament as one of the representatives of the county of Galway. He continued to sit for this constituency until 1790, when he was returned for Galway town. At the previous general election of 1783 he had been elected both for the county and the town, but had chosen to continue his representation of the former. In August 1778 he moved an address to the king for the removal of the embargo, but though strenuously supported by Grattan, Yelverton, and Fitzgerald, the motion was rejected. Though possessing a great reputation among his contemporaries as a speaker, he did not often join in the debates, and rarely spoke without having first carefully prepared his speech. In 1780 he opposed the measure of independence, and in the following year accepted the office of muster-master-general, with a salary of 1,200*l.* a year. In 1783 he opposed Flood's bill for parliamentary reform; but, though now a ministerialist, he still continued to retain the respect of the opposition. His friendship with Grattan, who had the greatest reliance on his judgment, remained unbroken to the last. Daly was good-humoured and indolent, fond of books, and a good classical scholar. His library, which was sold after his death for over 3,760*l.*, contained many valuable books. He died at Dunsandle on 10 Oct. 1791, in his forty-fifth year. Daly married, on 5 July 1780, Lady Henrietta Maxwell, only daughter and heiress of Robert, earl of Farnham, by his wife Henrietta, countess-dowager of Stafford. His family consisted of two sons and six daughters. His eldest son, James, sometime M.P. for Galway county, was on 6 June 1845 created Baron Dunsandle and Clan Conal in the kingdom of Ireland, and died on 7 Aug. 1847. His other son, Robert, became bishop of Cashel in 1843, and died on 16 Feb. 1872. Denis Daly's widow survived him for many years, and died at Bromley, county Wicklow, on 6 March 1852. The present Baron Dunsandle is his grandson. In Grattan's opinion Daly's death was an irretrievable loss to Ireland, and he is reported to have said that had Daly lived there would probably have been no insurrection, for 'he would have spoken to the people with authority, and would have restrained the government' (Grattan, *Memoirs*, i. 295). According to Grattan's biographer, Daly 'had as much talent as Malone, with more boldness; he surpassed Henry Burgh in statement, though he was not so good in reply; and he was superior to Flood in general powers, though without his force of invective' (*ib.* p. 291).

[Grattan's Memoirs of the Life and Times of the Right Hon. Henry Grattan (1839), i. 251–252, 288–95; Hardy's Memoirs of James Caulfeild, Earl of Charlemont (1812), i. 283–8, 391, ii. 135, 196; Sir J. Barrington's Historic Memoirs of Ireland (1833), ii. 131–2, 166; Webb's Compendium of Irish Biography (1878), p. 121; Wills's Irish Nation (1875), iii. 289–90; Burke's

Peerage (1886), p. 459; Gent. Mag. 1791, pt. ii. p. 1065, 1792, pt. i. p. 326, 1852, new ser. xxxvii. 430; Official Return of Lists of Members of Parliament, pt. ii. pp. 665, 669, 679, 688; Notes and Queries, 2nd ser. iv. 451.] G. F. R. B.

DALY, Sir DOMINICK (1798–1868), governor of South Australia, was the third son of Dominick Daly of Benmore, county Galway, by his wife Joanna Harriet, widow of Rickard Burke of Glinsk, and daughter of Joseph Blake of Ardfry, county Galway. He was born at Ardfry on 11 Aug. 1798, and was educated at Oscott College, near Birmingham. Daly went to Canada in 1822 as private secretary to Sir Francis Burton, and in 1825 was appointed assistant-secretary to the government of Lower Canada. Two years afterwards he was appointed provincial secretary for Lower Canada, and upon the union of the Canadas in 1840 became the provincial secretary for the united provinces, and a member of the board of works with a seat in the council. He retired from the latter post in 1846, and from the former in 1848, but continued to represent the county of Megantic in the Canadian parliament. After more than twenty-five years' service in Canada he returned to England, and on 23 Oct. 1849 was placed on the commission appointed to inquire into the rights and claims over the New and Waltham Forests (*Parl. Papers*, 1850, vol. xxx.) On 16 Sept. 1851 Daly was appointed lieutenant-governor of Tobago, and on 8 May 1854 was transferred to the post of lieutenant-governor of Prince Edward Island. In July 1856 he received the honour of knighthood by letters patent, and in 1859 was succeeded as lieutenant-governor of Prince Edward Island by George Dundas. Daly was gazetted governor of South Australia in the place of Sir R. G. MacDonnell 28 Oct. 1861, but did not assume office until March 1862. Apart from the judicial difficulty, and the removal of Mr. Justice Boothby from his seat on the bench, matters went smoothly enough during Daly's administration of the colony. In 1864 and 1865 expeditions were despatched for the purpose of establishing a settlement in the northern territory. In 1867 he entertained the Duke of Edinburgh on his visit to the colony. During the last year or two of his life his health began to fail, and he died towards the close of the customary term of office, at the Government House at Adelaide, on 19 Feb. 1868, in the seventieth year of his age. Though not possessing any gifts as a speaker, Daly showed considerable sagacity and firmness as an administrator, while his genial manner and strict impartiality won him the golden opinions of the colonists over whom he ruled. He married, on 20 May 1826, Caroline Maria, second daughter of Ralph Gore of Barrowmount, county Kilkenny, who survived him, and by whom he had three sons and two daughters.

[Heaton's Australian Dict. of Dates, &c. (1879) p. 51; Men of the Time (1868), p. 224; Ward's Men of the Reign (1885), p. 243; Morgan's Sketches of Celebrated Canadians, &c. (1862), p. 375; Stow's South Australia (1883), pp. 37–42; Gent. Mag. 4th ser. (1868), v. 684; Burke's Peerage, &c. (1886), p. 1383; Dod's Peerage, &c. (1866), p. 208; London Gazette, 1849, ii. 3161, 1851, ii. 2361, 1854, i. 1442, 1856, ii. 2341, 1861, ii. 4303.] G. F. R. B.

DALY, RICHARD (*d.* 1813), actor and theatrical manager, was the second son of an Irish gentleman in the county of Galway. He entered Trinity College, Dublin, as a fellow-commoner, and while there engaged actively in the violent contests which occasionally took place between students and citizens. Daly is described as of tall stature and of elegant personal appearance, although squint-eyed. He was much addicted to gambling, and noted as a successful duellist, both with sword and pistol. The exhaustion of his patrimony led him to seek employment as an actor, and after having been instructed for the stage by his countryman, Macklin, he made his appearance at Covent Garden, London, in the character of Othello. This attempt was unsuccessful. He was, however, befriended by Spranger Barry's widow, Mrs. Crawford, and her husband, with whom he returned to Ireland. In their company at Cork he played Norval and other parts with success, and obtained an engagement from Thomas Ryder, then lessee of the Theatre Royal, Dublin. Daly first appeared on the Dublin stage as Lord Townley. He was well received, and subsequently attained to first-class parts in the Dublin theatre. His position was much improved by his marriage with Mrs. Lister, a popular actress and singer of high personal character, and possessed of considerable property. The pecuniary embarrassments of Ryder enabled Daly to acquire the lease of Smock Alley Theatre, Dublin, which he opened in 1781. Some of the most eminent actors of the time performed there under his management. Among them were John Philip Kemble, Macklin, Mrs. Jordan, Mrs. Inchbald, Mrs. Billington, and Mrs. Siddons. On the insolvency of Ryder and of Crawford, his successor at Crow Street Theatre, Daly became proprietor of that establishment, as well as of Smock Alley and of some Irish provincial theatres. In November 1786 Daly obtained a patent from the crown for a theatre royal at Dublin, with important

rights in relation to theatrical performances throughout Ireland. In 1788 the Theatre Royal, Crow Street, was opened by Daly after an expenditure of 12,000*l.* on its rebuilding and decoration. The house had for a short time a profitable career; but its receipts were soon diminished by the establishment of Astley's Amphitheatre, and by frequent disturbances within the theatre itself. These were supposed to be instigated, or at least encouraged, by the severe strictures on Daly which appeared in two Dublin newspapers, the 'Evening Post' and the 'Weekly Packet.' John Magee, an eccentric and energetic man, the proprietor and editor of these journals, continuously published in them diatribes, in prose and verse, against Daly and his associate, Francis Higgins, a wealthy solicitor of obscure origin and low repute, who was believed to be confidentially employed by the chief justice, Lord Clonmel, and English government officials in Ireland. In addition to imputations against Daly in his private and public capacity, Magee charged him with having improperly obtained a large sum from lottery-offices in Dublin, by having anticipated information from London by means of carrier pigeons. Legal proceedings for libel were in 1789 instituted by Daly against Magee, and the latter was imprisoned, being unable to find bail for 7,800*l.*, the amount of the 'fiats' or warrants issued against him by the chief justice. Questions as to the legality of these 'fiats' were argued in the court of king's bench, Dublin, and discussed in the House of Commons there. Magee's trial took place in June 1790, in the king's bench, before Lord Clonmel and a special jury. On Daly's behalf eleven eminent barristers were engaged, including John Philpot Curran, and 200*l.* damages were awarded. Daly's theatrical revenue was much diminished by the establishment of a private theatre at Dublin in 1792 by some of the principal nobility and gentry, under the direction of Frederick E. Jones. In that year a series of statements depreciatory of Daly's character and management were published anonymously at London, as a portion of an answer to an attack on the eminent actress, Mrs. Billington. On the ground of the decay of the drama in Ireland under the management of Daly a memorial from persons of importance was in 1796 presented to the viceroy, Earl Camden, in favour of authorising the establishment of a new theatre royal in Dublin, under F. E. Jones. This movement was opposed by Daly, and the subject was referred to the consideration of the law officers of the crown. After a lengthened inquiry and negotiations an agreement was effected in 1797 by which Daly, in consideration of annuities for himself and his children, transferred his interest in the Dublin theatres to Jones. These arrangements were made under the immediate supervision of the lord-lieutenant and the law officers of the government. An annual pension of 100*l.* was in 1798 granted by the crown to Daly. He died at Dublin in September 1813.

[Hibernian Magazine, 1785; Dublin Chronicle, 1788; Trial of John Magee, 1790; Answer to Memoirs of Mrs. Billington, 1792; Anthologia Hibernica, 1794; Dramatic Mirror, 1808; Gent. Mag. 1814; Boaden's Life of J. P. Kemble, 1825; Recollections of J. O'Keeffe, 1826; Boaden's Memoirs of Mrs. Siddons, 1827; Reminiscences of M. Kelly, 1826; manuscripts relative to Dublin theatres; Hist. of City of Dublin, vol. ii. 1859; Life of Sir M. A. Shee, 1860; Prior's Life of E. Malone, 1860.] J. T. G.

DALY, ROBERT (1783–1872), bishop of Cashel and Waterford, younger son of Denis Daly [q. v.], by Henrietta, only daughter and heiress of Robert Maxwell, first earl of Farnham, was born at Dunsandle, co. Galway, on 8 June 1783. Having entered Trinity College, Dublin, as a fellow-commoner in 1799, he gained the gold medal in 1803, and graduated B.A. in the same year. He proceeded M.A. in 1832 and B.D. and D.D. in 1843. In 1807 he was ordained a deacon, and was admitted to priest's orders in the following year. From 1809 to 1843 he held the prebend of Holy Trinity in the diocese of Cork; from 1814 to 1843 the prebend of Stagonil and the rectory of Powerscourt in the diocese of Dublin, and in 1842 was declared dean of St. Patrick's, Dublin, by the court of delegates appointed to try the validity of an election held on 8 Dec. 1840, in which the Rev. James Wilson, D.D. (precentor of St. Patrick's, and soon after bishop of Cork, Cloyne, and Ross), had been the other candidate. Daly was raised to the bishopric of the united dioceses of Cashel, Emly, Waterford, and Lismore, by patent dated 12 Jan. 1843. For many years, both before and after his elevation to the bench of bishops, his name was a household word throughout the church of Ireland. He was an eminent leader of the evangelical section, and in him the various religious societies connected with the church found at all times a very munificent contributor. He was a preacher of considerable force and energy, maintaining his own principles with great consistency, and ever ready to do battle on their behalf. He died 16 Feb. 1872, and was buried in the cathedral of Waterford.

Daly was the author of several printed ser-

mons and charges, and of various detached tracts on religious and moral subjects; he was also a frequent contributor to ecclesiastical periodicals. In 1832 he edited an edition of Bishop O'Brien's 'Focaloir Gaoidhilge-Sax-Bhéarla, or Irish-English Dictionary,' &c. A 12mo volume, entitled 'Letters and Papers of Viscountess Powerscourt,' was edited by him in 1839, and has passed through at least eight editions. His valuable library included a fine and rare collection of bibles and prayer-books, which was sold by auction in London a short time before his death, the proceeds being applied by him to a benevolent purpose.

[Burke's Peerage (1880), 416; Dublin University Calendars; Todd's Catalogue of Dublin Graduates, 141; Personal Recollections of Bishop Daly, by an old Parishioner; Men of the Time (1868), 161; Brady's Records of Cork, Cloyne, and Ross, i. 108; Cotton's Fasti Ecclesiæ Hibernicæ, i. 31, 264, ii. 109, 179; Supplement, 1; Irish Ecclesiastical Gazette (February 1872), xiv. 45.] B. H. B.

DALYELL, Sir JOHN GRAHAM (1775–1851), antiquary and naturalist, the second son of Sir Robert Dalyell, fourth baronet, who died in 1791, by Elizabeth, only daughter of Nicol Graham of Gartmore, Perthshire, was born at Binns, Linlithgowshire, in August 1775. When an infant he fell from a table upon a stone floor and became lame for life. He attended classes first at St. Andrews, and secondly at the university of Edinburgh, and while there qualified himself for the Scotch bar, and became a member of the Faculty of Advocates in 1796. The work in the parliament-house proved to be too fatiguing for him, but he acquired a considerable business as a consulting advocate, and although a younger son and not wealthy he made it a rule of his legal practice not to accept a fee from a relative, a widow, or an orphan. In 1797 he was elected a member of the Society of Antiquaries of Scotland, and was chosen the first vice-president of that society; he also became a member of the Society of Arts for Scotland, and served as president 1839–40. Devoting himself to letters with an enthusiasm which animated him to the last, he soon turned his attention to the manuscript treasures of the Advocates' Library, and in 1798 produced his first work, 'Fragments of Scottish History,' which contained, among other matter of interest, 'The Diary of Robert Birrell, burgess of Edinburgh from 1532 to 1608.' This was followed in 1801 by 'Scottish Poems of the Sixteenth Century,' in 2 vols. In the preface to this work the author says that in the course of his preparatory researches he had examined about seven hundred volumes of manuscripts. In addition to his knowledge of antiquarian lore he had also an extensive acquaintance with natural history, and in 1814 gave to the public his very valuable 'Observations on several Species of Planariæ, illustrated by coloured figures of living animals.' On 22 Aug. 1836 he was created a knight by letters patent, and on 1 Feb. 1841 succeeded his brother, Sir James Dalyell, as sixth baronet of Binns. 'Rare and Remarkable Animals of Scotland, with practical observations on their nature,' he finished in 2 vols. in 1847. The publication of this beautifully engraved work was unfortunately delayed for nearly five years, owing to a dispute and a law process with the engraver, and the delay deprived Dalyell of the full credit of several of his discoveries in connection with medusæ. The first volume of his last and great work, 'The Powers of the Creator displayed in the Creation, or Observations on Life amidst the various forms of the humbler Tribes of Animated Nature,' was published in 1851. The second volume, after the author's death, was brought out in 1853, under the superintendence of his sister, Miss Elizabeth Dalyell, and Professor John Fleming, D.D., while the third volume was delayed until 1858. Dalyell became an enrolled member of the Highland and Agricultural Society of Scotland in 1807, and in 1817 was presented by his fellow members with a piece of plate for the invention of 'a self-regulating calendar.' He was one of the original promoters of the Zoological Gardens of Edinburgh and 'preses' of the board of directors in 1841. He died at 14 Great King Street, Edinburgh, 7 June 1851, and was buried beside his ancestry in Abercorn Church. He was never married, and his successor in the baronetcy was his brother, Sir William Cunningham Cavendish Dalyell. Besides the publications already mentioned Sir John Dalyell was the author, editor, or translator of the following works: 1. 'Tracts on the Nature of Animals and Vegetables,' by L. Spallanzani, a translation, 1799, and another translation of the same work in 1803. 2. 'Journal of the Transactions in Scotland during the contest between the adherents of Queen Mary and those of her Son,' by R. Bannatyne, 1806. 3. 'A Tract chiefly relative to Monastic Antiquities, with some account of a recent search for the remains of the Scottish kings interred in the abbey of Dunfermline,' 1809; a copy of this book in vellum is believed to have been the only work printed on vellum in Scotland for nearly three centuries. 4. 'Some Account of an Ancient Manuscript of Martial's Epigrams,' 1811. 5. 'Shipwrecks and Disasters

at Sea, with a sketch of several expedients for preserving the lives of mariners,' anon. 1812, 3 vols. 6. 'The Chronicles of Scotland,' by R. Lindsay, 1814. 7. 'Annals of Scotland, 1514–1591,' by G. Marioreybanks, 1814. 8. 'Remarks on the Antiquities, illustrated by the chartularies, of the Episcopal See of Aberdeen,' 1820. 9. 'Observations on the Natural History of Bees,' by F. Huber, 1821. 10. 'Historical Illustration of the Origin and Progress of the Passions and their Influence on the Conduct of Mankind,' 1825, 2 vols. 11. 'A Brief Analysis of the Ancient Records of the Bishopric of Moray,' 1826. 12. 'A Brief Analysis of the Chartularies of the Abbey of Cambuskenneth, the Chapel Royal of Stirling, and the Preceptory of St. Anthony at Leith,' 1828. 13. 'The Darker Superstitions of Scotland, illustrated from History and Practice,' 1834. 14. 'Musical Memoirs of Scotland,' 1849. 15. 'Musical Practice,' a work left in manuscript. He was also a contributor to the 'Philosophical Journal,' 'Reports of the British Association,' 'New Philosophical Journal,' 'Encyclopædia Britannica,' Douglas's 'Peerage,' and Burke's 'Baronetage.'

[Memoirs and portrait prefixed to vol. iii. of The Power of the Creator (1858); Gent. Mag. August 1851, pp. 195–6; Illustrated London News, 14 June 1851, p. 545, and 6 Dec. p. 663.]

G. C. B.

DALYELL or DALZELL, ROBERT, second Earl of Carnwath (*d.* 1654), was the eldest son of Sir Robert Dalyell, created earl of Carnwath in 1639, and Margaret, daughter of Sir Robert Crichton of Clunie. He succeeded his father in the earldom about the close of 1639. In the dispute with the covenanters he from the beginning sided with the king, and, it is charitably to be hoped, chiefly on this account is styled by Robert Baillie 'a monstre of profanity' (*Letters and Journals*, ii. 78). Being absent from Scotland when the parliament met in July 1641, he was one of the noblemen summoned to present himself at the market-cross of Edinburgh or the pier of Leith within sixty days on pain of forfeiture (Spalding, *Memorials*, ii. 57). He had not subscribed the covenant when Charles on 17 Aug. visited the parliament, and therefore, with other noblemen, had to remain in 'the next room' (Balfour, *Annals*, iii. 44). On 17 Sept. he was, however, nominated a member of the privy council (*Acts of the Parliament of Scotland*, v. 675); but as on 3 Oct. it was reported to the house that Carnwath the previous night had said to William Dick 'that now we had three kings, and by God two of them behoved to want the head' (Balfour, *Annals*, iii. 101), thus causing 'grate execrations' on the part of Hamilton and Argyll, it was not surprising that his name should have been included among those of the privy councillors which the Estates on 13 Nov. deleted out of the roll given in by the king (*ib.* 109). On 22 June he attended the convention of the Estates, and the following day information was laid against him for treasonable correspondence with the queen (*Acts of the Parliament of Scotland*, vi. 6). To this he immediately made a reply, but after the adjournment to dinner failed to present himself when his case was about to be further considered, and incurred a fine of 10,000*l.* Scots for 'contempt and contumacie' (Spalding, *Memorials*, ii. 255), the money being obtained from Sir William Dick, who was in debt to the earl for a large sum. Carnwath, deeming it unadvisable to place himself in the power of his opponents, went to the king, and on 18 Aug. was put to the horn. It is to an indiscretion on the part of Carnwath that Clarendon chiefly attributes the defeat of the royalists at Naseby on 14 June 1644. According to Clarendon, the king with his reserve of horse was about to charge the horse of the enemy, who had broken his left wing, 'when the Earl of Carnwath, who rode next to him, on a sudden laid his hand on the bridle of the king's horse, and, swearing two or three full-mouthed Scottish oaths (for of that nation he was), said, "Will you go upon your death in an instant?" and before his majesty understood what he would have turned his horse round; upon which a word ran through the troops "that they should march to the right hand," which led them both from charging the enemy and assisting their own men. Upon this they all turned their horses, and rode upon the spur, as if they were every man to shift for himself' (*History of the Rebellion*, Oxford edit. ii. 863–4). The story, however, is uncorroborated. Carnwath, with other Scottish gentlemen, served under Lord Digby, who in 1645 was appointed lieutenant-general of the forces north of the Trent. After Digby's defeat in October at Sherborne in Yorkshire, Carnwath retreated with him to Dumfries, and embarked with him to the Isle of Man, whence they passed over to Ireland, the troops 'being left by them to shift for themselves' (*ib.* 943). The process of forfeiture against the Earl of Carnwath was finally completed on 25 Feb. 1645, when he was declared guilty of treason, and ordained to be hanged, drawn, and quartered, and whoever should kill him it was declared should do good service to his country (Balfour, *Annals*, iii. 282). The

forfeiture did not, however, extend to his issue, and his eldest son Gavin, who had not joined the royalists, and had obtained from his father a grant of the fee of the barony of Carnwath, received in April 1646 a charter under the great seal of the earldom of Carnwath, after he had paid a hundred thousand merks Scots on account of his father's life-rent. The fact that Gavin assumed the title has led Douglas, in the 'Scotch Peerage,' erroneously to state that the second earl had died before this, and has introduced also some uncertainty in the references to the Earl of Carnwath in contemporary writers. Thus, it was the son and not the father who, as recorded by Balfour, subscribed the covenant and oath of parliament on 31 July 1646 (*ib.* iii. 299), and is subsequently mentioned as taking part in the proceedings of the Estates. On 15 May 1650 an act was passed precluding the father—described merely as Sir Robert Dalyell—with other persons, from entering 'within the kingdom from beyond seas with his majesty until they give satisfaction to the church and state' (*ib.* iii. 14), but Charles II after his recognition by the Scots in 1651 took immediate measures to have him restored to his estates and honours (*Acts of the Parliament of Scotland*, vi. 604, 606, 614, 623). It was the father and not the son, as is frequently stated, who was the Earl of Carnwath taken prisoner at the battle of Worcester. On 16 Sept. 1651 he was ordered to be committed to the Tower (*State Papers*, Dom. Ser. 1651, p. 432). On 17 Dec. 1651 he was allowed the liberty of the Tower, to walk for the preservation of his health (*ib.* 1651–2, p. 67), and on 25 June 1652 liberty was given him to go to Epsom for six weeks to drink the waters (*ib.* 301). He died in June 1654. In 1661 a commission was appointed to inquire 'into the losses and sufferings sustained by the deceast Robert earl of Carnwath, and Gavin, now earl of Carnwath, his sonne, during the late troubles' (*Acts of the Parliament of Scotland*, vii. 237). By his wife Christian, daughter of Sir William Douglas of Drumlanrig, he had two sons, Gavin, third earl, and the Hon. William Dalyell.

[Balfour's Annals; Acts of the Parliament of Scotland, vols. v., vi., vii.; Spalding's Memorials of the Troubles; Nicolls's Diary; Gordon's Scots Affairs; State Papers, Dom. Ser., 1651–4; Robert Baillie's Letters and Journals; Guthrie's Memoirs; Douglas's Scotch Peerage (Wood), i. 311–12; Irving's Upper Ward of Lanarkshire, ii. 513–17.] T. F. H.

DALYELL or **DALZELL**, SIR ROBERT sixth EARL OF CARNWATH (*d.* 1737), was the eldest son of Sir John Dalyell of Glenae, Dumfriesshire, by his wife Harriet, second daughter of Sir William Murray of Stanhope, bart. He was educated at the university of Cambridge, and like his other relations was a zealous supporter of the Stuarts. On the death of the fifth earl of Carnwath in 1703 he succeeded him as sixth earl; but the property of Carnwath had previous to this been sold by the fourth earl to Sir George Lockhart, lord president of the Court of Session. His brother, the Hon. John Dalyell, who was married to a daughter of Viscount Kenmure, on learning of the arrival of the Earl of Mar in 1715 resigned his commission as captain in the army, and set off immediately to the earl's residence at Elliock, to give the news and obtain the co-operation of the other Jacobite nobles of the south of Scotland. On 27 Aug. the Earl of Carnwath attended the so-called hunting-match convened by the Earl of Mar at Aberdeen, and being summoned to Edinburgh to give bail for his allegiance he disregarded the summons. He joined the forces which, under Viscount Kenmure, assembled at Moffat on 11 Oct., and on the arrival at Kelso William Irvine, his episcopalian chaplain, on 23 Oct. delivered the identical sermon he had preached in the highlands twenty-six years before, in the presence of Dundee. On their arrival at Langholm on 30 Oct. a detachment of two hundred horse, divided into squadrons commanded respectively by Lords Wintoun and Carnwath, were sent forward in advance to hold Dumfries; but learning at Ecclefechan that it was strongly defended, information was sent to Viscount Kenmure, who determined to abandon the intended attack, and led his forces into England. The Earl of Carnwath and his brother, the Hon. John Dalyell, were both taken prisoners at Preston on 14 Nov. The latter was tried by court-martial as a deserter, but was able to prove that he had resigned his commission before joining the rebels. The earl, along with Viscount Kenmure and the other leaders of the southern rebellion in Scotland, were impeached on 18 Jan. before the House of Lords for high treason, when he pleaded guilty and threw himself on the mercy of the king. He was condemned, with the other lords, to be beheaded, but was respited, until ultimately his life was protected by the indemnity. He was four times married: first, to Lady Grace Montgomery, third daughter of the ninth Earl of Eglinton, by whom he had two daughters; second, to Grizel, daughter of Alexander Urquhart of Newhall, by whom he had a son, Alexander, who succeeded to the estates; third, to Margaret, daughter of John Hamilton of Bangor, by

whom he had a daughter; and fourth, to Margaret, third daughter of Thomas Vincent of Bamburgh Grange, Yorkshire, by whom he had a son.

[Douglas's Scottish Peerage (Wood), i. 313; State Trials, xv. 762–806; Patten's History of the Rebellion in Scotland, 1717; Hill Burton's History of Scotland.] T. F. H.

DALYELL or DALZELL, THOMAS (1599?–1685), of Binns, general, was descended from a family which possessed the barony of Dalyell as early as the thirteenth century, and, having acquired the property of Carnwath about the end of the sixteenth century, was ennobled in the person of Sir Robert Dalyell, who was created Lord Dalyell 18 Sept. 1628, and Earl of Carnwath in 1639. The general's father, Thomas Dalyell, who acquired the property of Binns, Linlithgowshire, in 1629, was a second cousin of the first Earl of Carnwath, and his mother, Janet Bruce, was the daughter of the first Lord Bruce of Kinloss. He was born about 1599, and seems to have taken part in the Rochelle expedition in 1628 as captain in the Earl of Morton's regiment (*State Papers*, Dom. Ser. 1628, p. 320). In 1640 he was serving under Major Robert Monro at Aberdeen, and on 3 July was sent with fifty-eight musketeers to protect two Scottish barques which had been driven into the cove by a ship of war (Spalding, *Memorials*, i. 296). He accompanied Monro in his expedition to Ireland 8 April 1642, having obtained a commission as colonel to command 2,500 men (*Hist. MSS. Comm.* 9th Rep. pt. ii. appendix, p. 236). For a considerable time he was in command at Carrickfergus, and on 1 Aug. 1649 received from Sir George Monro, who had succeeded his father, Robert Monro, as general, the management of the customs there (*ib.* 236). On the capitulation of Carrickfergus he obtained from Sir Charles Coote a free pass, dated 15 Aug. 1650, to go out of Ireland whither he pleased (*ib.* 236), but on 4 June had, with other prominent royalists, been banished the kingdom of Scotland on pain of death (Nicolls, *Diary*, 14; Balfour, *Annals*, iv. 42). He therefore remained some time in Ireland, and on 30 Dec. 1650 appealed against the order of banishment made in his absence and without hearing his defence (*Acts of the Parliament of Scotland*, vol. vi., pt. ii., p. 638). On 6 May following he was appointed by the king a general major of foot, and fought on 3 Sept. at Worcester, where his brigade, which had possessed themselves of St. Johns, without any great resistance laid down their arms and craved quarter (*Boscobel Tracts*, p. 34). Dalyell was taken prisoner, and on 16 Sept. committed to the Tower (*State Papers*, Dom. Ser., 1651, p. 432), five shillings a week being allowed for his maintenance (*ib.* 1651–2, p. 96). He escaped in the following May, and, although a committee was appointed 1 June to examine into the manner of his escape (*ib.* 1651–2, p. 272), and an order made to search for him (*ib.* 566), got clear off to the continent. In March 1654 he appeared off the northern coasts of Scotland, and assisted in the rebellion in the highlands in that year, being lieutenant-general of infantry under Middleton (*Cal. Clarendon State Papers*, ii. 305). He was specially excluded from Cromwell's act of grace, and on 4 May a reward of 200*l.* and a free pardon was offered by General Monck to any one who should deliver him, or any one of certain other prominent rebels, up to the English garrison dead or alive (*Cal. Clarendon State Papers*, ii. 365; *Thurloe State Papers*, ii. 261). He reached the continent again in safety, and there received from Charles a special letter of thanks dated Cologne 30 Dec. 1654. The royalist cause being for the time hopeless, Dalyell determined to enter foreign service, and received from Charles II, 17 Aug. 1655, a letter of recommendation to the King of Poland, another to Prince Radzivill, and also a general pass and recommendation (all printed in the *Hist. MSS. Comm.* 9th Rep. pt. ii. 235, from the originals at Binns). On the strength of these recommendations he was made a lieutenant-general by the Czar Michaelovitch, who had special use for the services of him and other Scotch officers, in introducing a more regular system of discipline into his army. After taking part in the wars against the Poles, Dalyell obtained the rank of full general, in which capacity he served in several campaigns against the Tartars and Turks. In 1665, at the request of Charles II, who was in need of his services in Scotland, he obtained permission from the czar to return 'to his country,' with a patent testifying that he was 'a man of virtue and honour, and of great experience in military affairs' (*ib.* 236). On 19 July 1666 he was appointed commander-in-chief in Scotland (*ib.* 237), with the special purpose of curbing the covenanters. A commission was also given him to raise a troop of horse in the regiment of which Lieutenant-general Drummond was colonel (*ib.* 236), and another making him colonel of ten companies of a regiment of foot (*ib.* 236). On 28 Nov. he dispersed the covenanters at Rullion Green in the Pentlands, taking many prisoners with him to Edinburgh. His forces were then ordered to lie in the west, 'where,' says Burnet, 'Dalyell acted the Muscovite too grossly. He threatened to spit men and to roast them,

and he killed some in cold blood, or rather in hot blood, for he was then drunk when he ordered one to be hanged because he would not tell where his father was for whom he was in search. When he heard of any that did not go to church, he did not trouble himself to put a fine upon him, but he set as many soldiers upon him as should eat him up in a night. By this means all people were struck with such a terror that they came regularly to church. And the clergy were so delighted with it that they used to speak of that time as the poets do of the golden age' (Burnet, *Own Time*, ed. 1838, p. 161). Although such statements are often exaggerated, it must be borne in mind that Burnet was not biassed in favour of the covenanters. There can be no doubt that Dalyell had recourse to harsh methods of punishment, learnt when serving the czar. The peremptory fierceness of his manner and his violent threats were, however, frequently sufficiently effectual without resort to extreme measures. He was a plain, blunt soldier, desirous chiefly to perform his duty to his sovereign as efficiently as possible; and had no doubts of the justice of persecuting those who did not conform to the religion of all good royalists. 'He was bred up very hardy from his youth,' says Captain Creichton, 'both in diet and clothing; he never wore a peruke, nor did he shave his beard since the murder of king Charles I. In my time his head was bald, which he covered only with a beaver hat, the brim of which was not above three inches broad. His beard was white and bushy, and yet reaching down almost to his girdle. He usually went to London once or twice a year, and then only to kiss the king's hand, who had a great esteem for his worth and valour' ('Memoirs of Captain John Creichton' in Swift's *Works*, ed. Scott, vol. xii). The eccentric appearance of Dalyell no doubt excited the imaginations of the peasantry. He was reputed by them to be a wizard, in league with the satanic powers, and therefore bullet-proof, the bullets having been seen plainly on several occasions to recoil from his person when discharged against him.

Relentless though Dalyell was against persistent nonconformists, his better feelings were easily touched through his royalist sentiments. When Captain John Paton of Meadowbank was about to be examined before the privy council, a soldier taunted him with being a rebel. 'Sir,' retorted Paton, 'I have done more for the king perhaps than you have done—I fought for him at Worcester.' 'Yes, John, you are right—that is true,' said Dalyell; and, striking the soldier with his cane, added, 'I will teach you, sirrah, other manners than to abuse a prisoner such as this.' A less pleasing illustration of Dalyell's choleric temper, manifested, however, under strong provocation, is given by Fountainhall. The covenanter Garnock having 'at a committee of council railed on General Dalyell, calling him a Muscovian beast, who used to roast men, the general struck him with the pommel of his shable on the face till the blood sprung' (*Historical Notices*, 332). Another act of severity recorded by Fountainhall was doubtless attributable to his sensitive regard for royalty. During the Duke of York's visit to Edinburgh in 1681 a sentinel was found asleep at the gates of the abbey of Holyrood when the Duke of York passed, upon which Dalyell immediately condemned him to be shot, his life only being spared through the intervention of the duke (*Historical Observes*, 28).

Dalyell, after the action of Rullion Green, was created a privy councillor, being sworn 3 Jan. 1667. He also obtained various forfeited estates, including those of Mure of Caldwell, which remained in the possession of the Dalyells till after the revolution. From 1678 till his death he represented his native county of Linlithgow in parliament. His self-esteem was deeply wounded by the apparent slight put upon his services through the appointment of the Duke of Monmouth as commander-in-chief in June 1679, and, having refused to serve under him, he was not present at the battle of Bothwell Bridge. Charles II, who always regarded his eccentricities with good-humoured indulgence, and usually addressed him familiarly as 'Tom Dalyell,' salved, however, his wounded feelings by issuing a new commission reappointing him commander-in-chief, with the practical control of the forces, the appointment of the Duke of Monmouth, who was styled lord-general by the privy council, remaining chiefly nominal. With this commission Dalyell arrived shortly after the close of the battle, and at once took prompt measures for the apprehension of the fugitives. On account of representations made to the king of the necessity of more stringent measures against the covenanters, Dalyell was on 6 Nov. declared commander-in-chief of the forces in Scotland, 'and only to be accountable and judgeable by his majesty himself, for he would not accept otherwise' (Fountainhall, *Historical Notices*, 243). He was also appointed a commissioner of justiciary, with the advice of nine others, to execute justice on such as had been at Bothwell Bridge (*ib.* 264). On Christmas day, 1680, learning that the students of Edinburgh University intended to burn an effigy of the pope, Dalyell marched his troops from

Leith to the Canongate, but failed to prevent them carrying out their programme. Nor, although several students were captured and threatened with torture, and a reward offered for the leaders, was information obtained sufficient for the conviction of any one. On 15 Nov. 1681 Dalyell received a commission to enrol the celebrated regiment of the Scots Greys (*Hist. MSS. Comm.* 9th Rep. ii. 237), so called originally not from the colour of their horses but of the men's long overcoats. They were armed with sword, pistol, and musket, for service on horseback or on foot, and consisted of six companies of fifty-nine each, including officers. In a document (printed in the *Miscellany* of the Maitland Club) signed by Charles II at Windsor 16 June 1684, a list is given of the Scottish forces under Dalyell irrespective of the militia. With these thoroughly disciplined troops he easily restrained any serious manifestation of the covenanting spirit; although, of course, the influence of his rigour on covenanting convictions was utterly fruitless. As he grew older Dalyell became more testy. In Napier's 'Life of Graham of Claverhouse,' several amusing instances are given of the slights to which that ambitious officer had to submit from Dalyell. Latterly his duties were comparatively light, and he is said to have spent much of his time at his paternal estate of Binns, which he adorned with 'avenues, large parks, and fine gardens, pleasing himself with the culture of curious plants and flowers.' On the accession of James II in 1685 he received commendation and approval under the great seal of his conduct in Scotland, and an enlarged commission as commander-in-chief. Captain Creighton states that the catholic faith of James would probably have placed Dalyell in a perplexing dilemma had he lived. He died suddenly of an apoplexy at his town house in the Canongate, on Sunday evening 23 Aug. 1685. He was buried probably in Abercorn Church, near Binns, on 1 Sept., and 'got,' says Fountainhall, 'a very splendid buriall after the military forme, being attended by the standing forces, horse and foot, present at Edinburgh, and six pieces of cannon drawn his herse, with his led horse and general's baton, &c.' (*Historical Observes*, 215). 'Some,' adds Fountainhall, 'were observing that few of our generall persons in Scotland had come to their grave without some tach or note of disgrace which Dalyell had not incurred' (*ib.* 236).

Dalyell is said to have married a daughter of Ker of Cavers, and by her to have had an only son, Captain Thomas Dalyell, who was, in recognition of his father's services, created on 7 Nov. 1685 a baronet of Nova Scotia. The patent of baronetcy is unique, inasmuch as it gives the dignity to heirs female and of entail succeeding to the estate of Binns. Thus, as the second baronet died unmarried, the baronetcy descended to James Menteith of Auldcathy, son of the second baronet's sister, who assumed the additional name of Dalyell. Four sons and three daughters are mentioned in the general's entail of 3 Aug. 1682. The second son, also named Thomas, a colonel of foot, who was engaged at the battle of the Boyne, settled in Ireland, and acquired by grant from Queen Anne the estate of Ticknevin, in the county Kildare, but this branch became extinct in 1756, when the property in Ireland came to the descendants of John, the third son, another colonel of foot, who commanded the 21st fusiliers at the battle of Blenheim, and was killed while leading the first charge on the village of Blenheim. He was the progenitor of the Dalyells of Lingo in Fife. The fourth son, Captain Charles Dalyell, took part in the Darien expedition, and died there, leaving his brother John his heir. Dalyell's town house in Edinburgh was situated a little off the Canongate, on the north side, opposite John Street, but was removed within the present century (Wilson, *Memorials of Edinburgh*, 290–1). As would appear from the picture of him in full uniform with his general's baton, painted probably in 1675 by Reilly for the Duke of Rothes, and now in Leslie House, Fifeshire, he in his later years shaved his beard. A picture in which he has the beard, and regarded as the original by Paton, from which the Vanderbanc print was done, is in the possession of Sir Robert Dalyell, K.C.I.E., of the India Council. There are also two paintings of the general at Binns, one probably a copy of the Reilly. A pair of very heavy cavalier boots, and an enormous double-handed sword, reputed to have been the general's, are now preserved at Lingo, Fifeshire.

[Report on the Muniments of Sir Robert Osborne Dalyell, baronet of Binns, Hist. MSS. Comm. 9th Rep. pt. ii. 230–8; Captain Creighton's Memoirs in Swift's Works; Thurloe State Papers, ii.; State Papers, Dom. Ser., 1654–67; Wodrow's Sufferings of the Church of Scotland; Fountainhall's Historical Notices; ib. Observes; Nicolls's Diary; Burnet's Own Time; Balfour's Annals; Acts of the Parliament of Scotland; Douglas's Baronage of Scotland; Grainger's Biog. Hist. of England, 4th ed. iii. 380–1; Letters to the Duke of Lauderdale, 1666–80; Add. MSS. 23125–6–8, 23135, 23246–7, published in Lauderdale Papers (Camden Soc.); Letters to Charles II, Add. MS. 28747; information from Sir Robert Dalyell, K.C.I.E.; Foster's Members of Parliament in Scotland, 1882, p. 94.]

T. F. H.

DALZEL, ANDREW (1742–1806), classical scholar, was born on 6 Oct. 1742, at Gateside, on the estate of Newliston, parish of Kirkliston, Linlithgowshire. He was the youngest of four sons of William Dalzel (*d.* 1751), a carpenter, who married Alice Linn. He was named after his uncle, Andrew Dalzel (*d.* 22 Nov. 1755), parish minister of Stoneykirk, Wigtownshire, who adopted him on his father's death. His education was superintended by John Drysdale, D.D. [q. v.], minister of Kirkliston, who sent him to the parish school, and thence with a brother to the Edinburgh University. He was intended for the church, and after graduating M.A. went through the divinity course, but was never licensed. Leaving the university, he became tutor in the Lauderdale family, having as his pupils James, lord Maitland (afterwards eighth earl of Lauderdale), his brother Thomas, and Robert (afterwards Sir Robert) Liston, Dalzel's lifelong friend. With his pupils he attended the lectures on civil law of John Millar at Glasgow. He assisted Alexander Adam, LL.D. [q. v.], rector of the Edinburgh High School, in the preparation of his admirable Latin grammar (published May 1772). Robert Hunter, professor of Greek in the Edinburgh University, was infirm and inefficient. Adam began to teach Greek in the high school, an innovation against which Principal Robertson, apparently prompted by Hunter, protested to the town council on 14 Nov. 1772 as an invasion of the exclusive privilege of the university. The protest was ineffectual, and Hunter retired, resigning (for a consideration of 300*l.*) half his salary and all class fees to Dalzel, who in December was appointed joint professor by the town council. In 1774 Dalzel travelled with Lord Maitland to Paris, and in 1775 accompanied him to Oxford, entered at Trinity College, and resided for a term. With Thomas Warton, then one of the fellows, he contracted a friendship which led to much correspondence. In 1779 Hunter died, aged 75, and Dalzel became sole professor. His emoluments were 400*l.* a year and a house.

Dalzel found the studies of his chair at the lowest possible ebb. He did for Greek what Pillans (his pupil in Greek) at a later day did for Latin, combining exactness of scholarship with the cultivation of a taste for the literature of Greece. In his lowest class he had to begin each year with the alphabet. But he succeeded in attracting to his higher classes students from all quarters, and his annotated extracts from Greek literature were adopted as text-books beyond the limits of Scotland. Dalzel was unable to avail himself of the researches of German scholars conducted in their own language, but he was kept informed to some extent of the progress of German scholarship by his friend C. A. Böttiger at Weimar, and he corresponded in Latin with Heyne.

In 1783 Dalzel assisted in founding the Royal Society of Edinburgh, and became one of its secretaries. In 1789 he became a candidate for the office of principal clerk to the general assembly, vacated by the death of Drysdale in the previous year. His competitor was Alexander Carlyle [q. v.], who on a first count gained 145 votes against 143 for Dalzel. Carlyle took his place as clerk and delivered a speech; but on a scrutiny being demanded he gave way, and Dalzel was appointed, being the first layman who had ever held the post. Kay the caricaturist published a fine full-length portrait of him as 'the successful candidate.' In September 1789 Dalzel obtained a grant of arms and a common seal (engraved in October) for the Edinburgh University. These it had never previously possessed. He had been (from 1785) librarian at the college in conjunction with James Robertson, professor of oriental languages, on whose death in 1795 he was appointed keeper. Dalzel had a good presence, and lectured with grace and dignity. Lord Cockburn [q. v.] says: 'He inspired us with a vague but sincere ambition of literature, and with delicious dreams of virtue and poetry.' In private he was exceedingly beloved. He resigned his chair in 1805, George Dunbar [q. v.], who had acted as his assistant, being promoted to the vacancy. After a long illness Dalzel died on 8 Dec. 1806. He is buried in the Westminster Abbey of Edinburgh, the graveyard of Old Greyfriars. He married (28 April 1786) Anne (*b.* 18 Oct. 1751, *d.* 22 Dec. 1829), daughter of his old friend Drysdale, and thus became connected with the families of the brothers Adam [q. v.], the architects, and of Principal Robertson. His courtship had been a long one; 'with a siege of five years,' it was said, 'he has conquered his Helen.' His family consisted of two daughters and three sons. His eldest son, Robert, was counsel at Port Mahon; his second son, William, who was in the artillery, was the only one who left issue; his third son, John (1796–1823), was called to the Scottish bar as an advocate in 1818.

His works are: 1. 'Short Genealogy of the Family of Maitland, earls of Lauderdale,' 1785 (printed but not published). 2. ''Ανάλεκτα Ἑλληνικὰ Ἥσσονα, sive Collectanea Græca Minora,' &c., 1789, 8vo, often reprinted; edited by Dunbar, Edinburgh, 1821, 8vo; London, 1835, 8vo; by White, 1849, 8vo;

by Frost, 1863, 8vo; 1865, 16mo. 3. 'Ἀνάλεκτα Ἑλληνικὰ Μείζονα, sive Collectanea Græca Majora,' &c., 5th edition, Edinburgh, 1805; continued by Dunbar and Tate, Edinburgh, 1820–2, 8vo, 3 vols.; several later, including four American editions. 4. 'Description of the Plain of Troy, translated from the original [by J. B. le Chevalier] not yet published,' &c. Edinburgh, 1791, 4to (for this Dalzel got thirty guineas from Cadell for Chevalier). 5. 'An Account of the Author's Life and Character,' prefixed to vol. i. 1793, 8vo, of 'Sermons' by John Drysdale, D.D., edited by Dalzel. 6. 'M. Chevalier's Tableau de la Plaine de Troye illustrated and confirmed,' &c. 1798, 4to. 7. 'Memoir of Duke Gordon' (Dalzel's assistant in the university library), in 'Annual Register,' 1802, and 'Scots Magazine,' 1802. Also papers in 'Transactions of Edinburgh Royal Society.' Posthumous were: 8. 'Substance of Lectures on the Ancient Greeks and on the Revival of Greek Learning in Europe,' Edinburgh, 1821, 8vo, 2 vols. (edited by John Dalzel). 9. 'History of the University of Edinburgh,' &c. Edinburgh, 1862, 8vo, 2 vols. (the first volume consists of a memoir of Dalzel by Cosmo Innes; the second volume, edited by D. Laing, brings the history of the university down to 1723. Dalzel began the work in 1799. It consists largely of extracts from the city registers and university records).

[Memoir by Innes, 1862; Chalmers's Gen. Biogr. Dict. vol. xi. 1813, p. 242, calls him Anthony Dalzell; Anderson's Scottish Nation, 1870, ii. 17, calls him Dalzell and (p. 81) Dalziel; Grant's History of the University of Edinburgh, 1884, i. 252, ii. 324.] A. G.

DALZELL, NICOL ALEXANDER (1817–1878), botanist, born at Edinburgh on 21 April 1817, was a member of the Carnwath family. He was educated at Edinburgh High School, and studied divinity under Chalmers. He proceeded M.A. at Edinburgh University in 1837. His love of science induced him to give up the intention of entering the ministry. He was one of the earliest members of the Botanical Society in Edinburgh. In 1841 he visited Bombay and was appointed assistant commissioner of customs. He still pursued his botanical studies, contributing frequently to Sir W. Hooker's 'Journal of Botany' and to the 'Proceedings' of the Botanical Society of Edinburgh. He became forest ranger of Scinde, and, on the retirement of Dr. Gibson, conservator of forests, Bombay. In 1849 he communicated to the Bombay Asiatic Society's 'Journal' a paper entitled 'Indications of a New Genus of Plants of the Order Anacardieæ.' His 'Contributions to the botany of Western India,' which were published through Sir William Hooker, were commenced in 1850; they extended over a considerable period, and form the most complete account of the remarkable flora of that district. In 1861 he published 'The Bombay Flora,' which bore also the name of Dr. Gibson, who volunteered to bear the expense of publication. It is the only general descriptive work on the vegetation of Western India. This publication contains the names of upwards of two hundred plants, scientifically named and described, for the first time, by Dalzell himself. In 1857 he published in 'Hooker's Journal of Botany' 'Observations on Cissus quadrangularis of Linnæus.' He also published a pamphlet upon the effects of the denudation of forests in limiting the rainfall, which is highly praised in Forsyth's 'Highlands of India.' His health suffered from jungle malaria, and he retired upon a pension in 1870. Dalzell was distinguished as a forest officer by his strict attention to the higher duties of his office. His services to the department, to his subordinates, and to the scientific world are noticed in the highest terms by Sir Joseph Hooker, who states that his knowledge and the fidelity of his descriptions were so remarkable that he was selected as one of the intended authors of the 'Flora of British India,' now in course of publication by the Indian government. He died at Edinburgh in January 1878, leaving a widow and six children.

[Royal Society's Catalogue of Scientific Papers; Hooker's Journal of Botany, vols. ii. iii. iv.; Transactions of the Linnean Society; Athenæum, 2 Feb. 1878, p. 162; communication from Mrs. Dalzell.] R. H–T.

DALZELL, ROBERT (1662–1758), general, whose name is generally misspelt 'Dalziel,' belonged to the family of the earls of Carnwath, the records of which, for the period of his birth, are imperfect. He was born in 1662, and is described as having entered the military service at an early age, and 'made eighteen campaigns under the greatest commanders in Europe' (Grainger, iii. 1221). Family tradition has it that his father was Earl of Carnwath, and himself in the direct line of succession to the title, which was forfeit during the latter half of his lifetime, and that he began his military career as ensign in the foot company of his kinsman, Sir John Dalzell of Glenae. This is confirmed by the muster-rolls of the Earl of Mar's regiment (21st Royal Scots fusiliers) now in the Register House at Edinburgh, which show a Robert Dalzell serving as ensign in Captain

Sir John Dalzell's company of that regiment at Dumfries, Glasgow, Ayr, &c., at various dates from January 1682 to May 1686. Mar's regiment came into England in 1688; and it is possible that Dalzell was the 'Dalyell' serving as a lieutenant in the regiment of foot of Gustavus Hamilton, Viscount Boyne (20th foot), in Ireland, in 1694 (*Add. MS.* 17918). In 1698–9 Dalzell appears as 'Robert Daliel' in the list of the captains of Gibson's foot (28th foot) ordered to be reduced (*All Souls' Coll. MS.* 154, f. 130). This regiment had been originally raised in 1694 by Sir John Gibson, knight, lieutenant-governor of Portsmouth, who married Dalzell's sister, and after serving in Flanders, the West Indies, and Newfoundland, was disbanded in 1698, except a detachment in Newfoundland. It was raised again on 10 March 1702 (*Home Off. Mil. Entry Book*, iv.), Dalzell, like Gibson himself, reverting to his former rank in the regiment. This is the earliest mention of him in existing War Office records. The baptism of Dalzell's eldest child, Gibson Dalzell, appears in the register of the parish church, Portsmouth, under date 9 March 1698, and the baptisms of his other children all appear in the same register. On 2 July 1702 Dalzell was appointed town-major of Portsmouth (*ib.* vi.), an appointment worth 70*l.* a year, which he retained for many years. Gibson's regiment went from Portsmouth to Ireland in 1702, and in 1704 Gibson sold the colonelcy to Sampson de Lalo, a Huguenot officer in the British service. De Lalo's regiment, as it was now called, joined Marlborough's army, and served at the recapture of Huy and the forcing of the enemy's lines at Neer Hespen in 1705, and at the battle of Ramillies in 1706, during all which time the name of Robert Dalzell appears as lieutenant-colonel (Chamberlayne, *Angl. Not.*) De Lalo exchanged the colonelcy with Lord Mordaunt on 26 June 1706, and under the name of Mordaunt's the regiment went to Spain, and was one of those cut up at the disastrous battle of Almanza, 24 April 1707. Dalzell reformed the regiment in England, and it again went to Spain in April 1708 (*Add. MS.* 19023). A writer from the army under date 23 April 1708 says: 'We cannot yet give any certain account of the number of our forces, but what we have are the finest in the world, such as the regiments of Southwell, commanded by Col. Hunt; of Blood, commanded by Col. Du Bourgay; and of Mordaunt, commanded by Col. Robt. Dalziel' (*Compleat State of Europe*, June 1708). Some account of the regiment up to this period will be found in Colonel Brodigan's 'Hist. Recs. 28th Foot,' London, 1884, but the details are imperfect and not always accurate, and throw no light on Dalzell's services. Dalzell became a colonel in 1708 (1709?), brigadier-general in 1711, major-general 1715, in which year his appointment as town-major of Portsmouth was renewed. In 1709 he raised a regiment of foot in Spain (*Add. MS.* 19023), which appears in a list of regiments in 1713 (*Eg. MS.* 2618, f. 205) as Brigadier Dalzell's, but was afterwards disbanded. Dalzell became lieutenant-general in 1727; colonel of a regiment of foot (33rd foot) in 1730, in succession to General Wade; commander of the forces in North Britain, 1732; was transferred to the colonelcy of a regiment of foot (38th foot), in succession to the (second) Duke of Marlborough, in 1739; became general in 1745; and retired by the sale of his regimental commissions in 1749. In 1720 Dalzell was appointed treasurer of the Sun Fire Office, the only office then taking fire risks outside the bills of mortality. He is said to have been one of a party of Scottish gentlemen who took over the concern from the projector; but although this is probable, the books of the office contain no information respecting his interest in it prior to 1720. Thirty years later he was chairman of the directors, of whom his son, Gibson Dalzell, was one. Gibson Dalzell appears to have had a lease of one of the coal-meters' offices in the city of London, and shares in the Sun office and the Company for working Mines and Metals in Scotland. He died in Jamaica in 1755, and was buried at St. Martin's-in-the-Fields, London.

Dalzell died in London on 14 Oct. 1758, in the ninety-sixth year of his age. In his will, proved on 19 Oct. 1758, he spells his name as here indicated, and describes himself as of Craig's Court, Charing Cross, expressing a desire to be buried in Westminster Abbey. He was buried in the church of St. Martin-in-the-Fields. Several engraved portraits of Dalzell exist; one at the age of eighty-four, from a painting at Glenae, once the seat of the earls of Carnwath, is believed to be an excellent likeness. Dalzell's wife and children predeceased him, and his only surviving descendants at the time of his death were the two children of Gibson Dalzell: Robert, of Tidcombe Manor-house, Berkshire, and Frances, who married the Hon. George Duff, son of the first Earl of Fife. A grandson of Robert was the late Robert Dalzell, M.A., D.C.L., barrister-at-law, of the Middle Temple, and joint author of a 'Treatise on the Equitable Doctrine of the Conversion of Property' (London, 1825), who died in 1878 at the age of eighty-three, and whose daughter is now the only surviving representative of this branch of the family.

G G

[Particulars supplied, from family sources, by Miss Caroline Margaret Legh Dalzell of Wallingford. Some very curious information respecting the orthography of the name is given in the Christian Leader, September 1883, p. 687. Information has also been obtained from the secretary of the Sun Fire Office; Walford's Cyclopædia of Insurance; Granger's Biog. Hist. of England (ed. 1806), vol. iii.; Regimental Muster Rolls in Register House, Edinburgh; MS. Army and other Lists in Library, All Souls' Coll., Oxford; War Office (Home Office) Military Entry Books; Chamberlayne's Angliæ Notitiæ; Brit. Mus. Add. MS. 17918, also 19023 (abstracts of Muster Rolls); Eg. MSS. 2618; wills of General Robert Dalzell and of Gibson Dalzell in Somerset House; Gent. Mag. xxviii. 504.] H. M. C.

DAMASCENE, ALEXANDER (*d.* 1719), musician, was of Italian origin, but by birth a Frenchman. Obliged to quit France on account of his religion, he came to England and obtained letters of naturalisation on 22 July 1682 (Agnew, *Protestant Exiles*, 2nd edit. i. 42, iii. 37). He gained a livelihood as an alto singer and teacher of music. On 6 Dec. 1690 he was appointed a gentleman extraordinary of the Chapel Royal, being preferred to a full place 10 Dec. 1695 in the room of Henry Purcell, deceased (*Old Cheque Book of the Chapel Royal*, Camden Soc. pp. 19, 21). He died 14 July 1719 (*ib.* p. 29; *Historical Register*, Chron. Diary, iv. 32). His will, in which he describes himself as 'of the parish of St. Anne's, Westminster, gentleman,' was dated 16 May 1715, and proved 27 July 1719 (registered in P. C. C. 126, Browning). Therein he devised his estate to Sarah Powell, his daughter-in-law, and appointed her sole executrix. Damascene composed numerous songs, many of which were published in the various musical miscellanies of the day, such as 'Choice Ayres and Songs,' 1676–84; the 'Theatre of Musick,' 1685–7; 'Vinculum Societatis,' 1687–91; the 'Banquet of Musick,' 1688–92; 'Comes Amoris,' 1687–94; 'The Gentleman's Journal,' 1692–4.

[Old Cheque Book of the Chapel Royal, Camd. Soc., p. 225; Grove's Dict. of Music, i. 428.] G. G.

DAMER, ANNE SEYMOUR (1749–1828), sculptress, was the only child of Field-marshal (Henry Seymour) Conway [q. v.], by his wife, Lady Caroline Campbell, daughter of the fourth duke of Argyll and widow of Lord Aylesbury. She was from infancy a pet of her father's friend, Horace Walpole, and soon showed literary and artistic talent. David Hume reproved her when a child for laughing at the work of an Italian street sculptor, telling her that she could not do the like. She immediately modelled a head in wax, and in a further challenge produced one in stone. She afterwards took lessons from Ceracchi, worked in Bacon's studio, and studied anatomy under Cruikshank. On 14 June 1767 she married John Damer, eldest son of Joseph Damer, Lord Milton (afterwards earl of Dorchester), and heir to a fortune of 30,000*l.* a year. By 1776 her husband and his two brothers had contracted a debt of 70,000*l.*, which their father refused to pay. Damer shot himself on 15 Aug. after a supper with a blind fiddler and worse company at the Bedford Arms, Covent Garden. His wardrobe was sold for 15,000*l.* Mrs. Damer was left with a jointure of 2,500*l.* a year, and devoted herself chiefly to sculpture. She was in a packet which was captured by a privateer in 1779, and was allowed to proceed to Jersey, where her father was governor. She passed some winters in Italy and Portugal on account of her health, and Walpole, introducing her to Sir Horace Mann at Florence, says that she 'writes Latin like Pliny and is learning Greek. She models like Bernini, has excelled moderns in the similitudes of her busts, and has lately begun one in marble.' She had also 'one of the most solid understandings' he ever knew. Her chief performances were the two heads of the rivers Thame and Isis, executed in 1785 for the bridge at Henley, near her father's house at Park Place. Her father chiefly designed the bridge. She also executed two kittens in marble and an eagle, upon which Horace Walpole, adopting an inscription at Milan, placed the (superfluous) statement 'Non me Praxiteles finxit, at Anna Damer.' Darwin, referring to her busts of Lady Elizabeth Foster, afterwards Duchess of Devonshire, and Lady Melbourne, says:—

Long with soft touch shall Damer's chisel charm,
With grace delight us and with beauty warm;
Foster's fine form shall hearts unborn engage,
And Melbourne's smile enchant another age.
(*Economy of Vegetation*, ii. 113.)

Mrs. Damer was a staunch whig in politics. She helped the Duchess of Devonshire and Mrs. Crewe in canvassing Westminster for Charles James Fox in the famous election of 1780. She had made the acquaintance of Josephine when Mme. de Beauharnais. On the peace of Amiens, Josephine, as wife of the first consul, invited her to Paris and introduced her to Napoleon. She promised to give him a bust of Fox, and fulfilled her promise during the 'hundred days,' when she saw the emperor in Paris. He presented her in return with a diamond snuff-box with his portrait, now in the British Museum. Nelson was another friend, and sat to her for his bust after the battle of the Nile. She pre-

sented a bronze cast of this bust in 1826 to the king of Tanjore, who, under the advice of her connection, Sir Alexander Johnston, was trying to introduce European art and sciences. She considered that the Indian princes had special reasons for gratitude to the conqueror at the Nile, and intended this as the first of a series of artistic objects which were to wean the Hindoos from the worship of ugly idols. Another bronze bust of Nelson was finished just before her death for the Duke of Clarence, and placed upon the stump of a mast of the Victory in his house at Bushy. She also made a statue of George III for the Edinburgh register office. She presented a bust of herself to the gallery at Florence. Another, engraved in Walpole's 'Anecdotes,' was in the collection bequeathed by Payne Knight to the British Museum.

Under the will of Horace Walpole (Lord Orford), who died 2 March 1797, Mrs. Damer was his executrix and residuary legatee. She also had Strawberry Hill for life, with a legacy of 2,000*l.* to keep it in repair. She lived there till 1811, when she parted with it, according to a provision in the will, to Lord Waldegrave. She saw many friends, especially the Berrys, and gave popular garden parties. In 1800 she produced 'Fashionable Friends,' a comedy by Miss Berry [see BERRY, MARY], described as 'found amongst Walpole's papers.' She recited the epilogue, written by Joanna Baillie. It was produced at Drury Lane on 22 April 1802, but damned by the public (GENEST, vii. 535). In 1818 Mrs. Damer bought York House, Twickenham, where she brought together a large collection of her own busts and terra cottas, and her mother's worsted work. She bequeathed these heirlooms to the wife of Sir Alexander Johnston, the daughter of her maternal uncle, Lord William Campbell. Her studio is the conservatory of the present house. She died at her house in Upper Brook Street on 28 May 1828, and was buried at Sundridge, Kent. The church contains monuments by her to her mother and to several of her mother's relations, Combe Bank, in the neighbourhood, having long been in possession of the Argyll family. All her papers, including many letters from Walpole, were burnt by her directions. She also directed that her working tools and apron and the ashes of a favourite dog should be placed in her coffin.

The merits of her works were chiefly perceptible when proper allowance was made for her position as an amateur fine lady. It was whispered that she received a good deal of assistance from 'ghosts'—in the slang of sculptors. Allan Cunningham, who criticises her severely, admires her courage in persistently trying to refute Hume's doubts of her powers.

[Walpole's Letters (Cunningham), i. 283, ii. 75, vi. 366, 368, viii. 76, ix. 28, and passim; Annual Obituary for 1829, 125–36; Allan Cunningham's Lives of the Painters (1830), iii. 247–73 (with portrait after Cosway); Walpole's Anecdotes (Wornum), i. xx–xxi (list of her works); Dallaway's Anecdotes, 410–12; Redgrave's British Artists; Thorne's Environs of London, 586, 593, 630.] L. S.

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